The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. 1. BONTHE SHERBRO, WEST AFRICA. JANUARY, 1885. No. 12

An address delivered at the Sabbath-school Anniversary of the Wesleyan Church Bonthe. December 21st, 1884 by

REV. I. A. EVANS.

The Sabbath school was first introduced more than a hundred years ago. Its earlier objects seems to have been rather to instruct in the rudiments of letters, those who from whatever circumstances had not the opportunity of attending week day school; whether the original idea was that this instruction should be used, merely as getting a knowledge of the Holy Scriptures, thus it was for general literature I am not well informed; yet I should think that it was early turned into this channel, and ere long the religious idea prevailed over the secular and the promoters of Sunday schools began to consider more and more the spiritual wants of those for whom they laboured. As this idea advanced, Sunday-schools became more general in their character, and were no longer restricted to the poor and destitute nor yet were they carried on so much for literary instruction as for the instilling of principles; not so much to tutor the intellect, as to train the mind, and influence the heart, to the reception of the truth of the gospel. Hence the aim of the Sunday school to give religious, or catechetical instruction, especially to the young; as such then they are the nurseries of our churches, where the religious impressions must be made and largely matured; for this reason then parents and guardians cannot give too much of their concern to these Schools or institutions; therefore instead of treating them as many do as places for the children, their teacher and one or two adults every mother and father (I speak thus of mother because she is the first with the child) ought to give particular and punctual attendance to the Sunday-school on account of the formatory processes that are constantly going on in them; every parent ought to be interested, *deeply interested*, in the matter and manner of their children's *training*. Again if it be accepted that the Sunday-school is the training institution of the youth for the church; another duty devolves upon parents, teachers, guardians, and in fact every lover of the good, and that is the duty not only of personal attendance but also of getting others to attend the school Go out into the streets, farkies, and along the river or water side and gather them in, gather all you can find of all conditions rich and poor, high and low, heathen and civilized; constant and persistent effort ought to be made to not only keep up, but increase the attendance. An evil almost every where to be found is the almost total absence of parents from Sabbath school this I have already hinted ought not to be. Parent's attendance would greatly increase the numbers, and, in very many cases, be a source of encouragement to Pastor, Superintendent, and Teachers; it would also insure in most cases more thorough work on the part of all; and by the way many of the of the parents could lend assistance as Teachers and Officers, and in all cases they would be the personal inspectors of the training of their children in the most important department of instruction which in itself should be sufficient reason to urge for your attendance and interest, but when I must tell you that the building up of your church depends as largely, yea more largely upon your Sabbath-school than any other agency you can employ, then you must admit the importance of the institution to the Church for training the minds of your children during the time of the formation of thought, habits, and principles. The child who receives proper religious impressions at such a stage in life, will have them so indelibly impressed upon the mind that time itself cannot efface them.

The Sunday-school too, greatly improves society; for the teaching and instilling of such good precepts and doctrines as are taught in the Sabbath-school cannot fail to improve the condition of any locality where they are inculcated so that as I have before hinted every lover of the good, and the promotion of the same should be interested in the success of the Sabbath-school. A great Catholic prelate, once said, that give him the children of any place for seven years and he would take it for his church, convert its people to his religious tenets. Now if it is possible for a man by the control of the children for seven years to change that place from the faith and religious practices to which it formerly adhered to that of a religion so formal as Roman Catholicism to transform the faith and practice of men in so short a time, what must be the influence of a church possessing experimental religion, real spiritual life, exerted upon the youth of a community for a like period? It certainly must influence them largely to the faith of that church; hence then you may depend upon it that you will strengthen your church in proportion to the number of children you can bring under your control. Society will be improved by the practice of the religious principles taught by your Sabbath school.

The great men of the civilized nations of christendom are those who early in life became impressed with the proper principles of justice and right and thus have been enabled to adorn society with their righteous and able councils in the deliberations of men; and as there is no other institution so well calculated to rightly impress the early minds of men as the Sunday-school then every one should labor for its promotion. Your song was right go out and bring in one, yes bring two, and be determined what you are able to do, do it with your might; yes children do all you can, it is a great work a noble work you are engaged in therefore put forth every effort to increase your attendance. The Sabbath school is alike useful to all peoples, lands and tongues of the Earth, has spread itself abroad over all christendom. China India, Japan, and Africa have alike shared its beneficial influence together with the Christian and highly civilized land of England, America, and continental European countries. It teaches the truth that begits the earth and binds all lands together yea and if fully taught will cause wars and commotions to cease. Will ultimately bring about the long desired period in the world when righteousness shall fill the earth as the waters do the channels of the great deep. Yea it teaches the truths of Jesus which shall triumph over error, vice, and superstition. The truth that holds all hearts in one — The truth that transforms the vilest men into saints of light — The truth that changes the lion's nature to that of a lamb — The truth that elevates mankind in the scale of being — the truth that raises the world and draws the heavens down until mercy and truth shall kiss each other and righteousness shall prevail in the kingdom of men; with whom they get more heart in their work. Be it understood now, and always that those employed in our missions must do their duty, or go elsewhere. Drones, and more time servers, and those who engage in private business, to make a little money for themselves, cant stay with us, any longer than the time necessary to inform them to leave. Mission money is too sacred, and hard to get to waste on such persons, and it will not be done knowingly.

Thirty years ago this month, I sailed from New York City the first time for Africa. The appearance of this Sherbro country then was quite different from what it is now. Bonthe was then a small ragged village, and Good Hope station, and Mr. Nathan's factory were then the only additional institutions there, and they were small affairs. No religious services were then held by any except the A. M. A. Missionaries, in all that country. Now there are a number on Sherbro Island and there about, who are laboring to lead the people to Christ The Commerce of this country has also grown to wonderful proportions from what it was then.

Much as there is yet to be done to develop and make both the country and people what they ought to be, a great change for the better has taken place in 30 years. As a matter of course there are as degraded heathens now as there were then, and there are now as great sinners in England and America as there were fifty years ago. This does not weaken the fact that the cause of Christ has made great progress in these countries in the last half century. Nor does the fact that there is so much heathenism here still, weaken the fact that these Missions, with their day and Sunday Schools have greatly improved the condition of many people here.

Of the over 1000 who are upon our books as learners in the school of Christ suppose only one in ten are christians. This with the fact that at least a couple dozen have died within the last 14 years at Shengay, giving satisfactory evidence in their last moments that Christ was their Saviour is something to encourage the friends and supporters of our Missions. How many have gone to Heaven as the result of the labors of Missionaries of Sherbro, Mendi, and Bompeh Mission, in the last 30 years, God only knows; but it is safe to number them by scores, and more will follow. Of the hundred being taught to read God's word, and to whom our itinerants preach we have reasons to believe scores more will be saved.

December 16. We have just returned to Shengay Mr. Gomer and myself having now seen all our mission stations, and decided on the course to pursue for the year 1885.

As what was to be a short article has grown to one of considerable length, I will say but little of Rembee, Mambo, Mofusa and Mocobo stations. Their locations make it easy for those in charge to reach many people, and for the work which has been done, they are succeeding well Better work must be done at some of them, and no doubt will be under the new arrangements.

D. K. Flickinger

THE DECANTER'S SONG.

There was an old decanter
and its mouth was
gaping wide; the rosy
wine had ebbed
away and left
its crys-
tal side;
And the wind
we it humming
humming
up and
down the
sides it flew,
and through the
reed-like
hollow neck the
wildest notes it
blew. I placed it in the
window, where the blast
was blowing free, and fancied that its pale mouth sang
the queerest strains to me; They
tell me—puny conquerors! the
plague has slain its ten, and war its
hundred thousands of the very best
of men; but I—'twas thus the bottle spoke—but I have conquered
more than all your famous conquerors so feared and famed of yore.
Then come, ye youths and maidens, come drink from out
my cup the beverage that
dulls the brain and
burns the spirit up;
that puts to shame
the conquerors
that slay their
scores Below,
for this has
deluged
millions
with the la-
va tide of woe.
Though in the
path of battle
darkest waves of
blood may roll, yet
while I killed the
body I have damned
the very soul. And still
I breathe upon them and
they shrink before my
breath, and year by year
my thousands tred adown
the dismal road to death.

The People

Shengay, December, 13.

Editor of "Early Dawn,"

Dear Sir,— Alas, my promise to furnish you an article for your January paper was forgotten until this morning. In two hours, Mr. Gomer and myself start for Cockborough side to visit the four mission stations we have there, and hence a short article this time.

Last week we spent five days and traveled 240 miles, in row boat, going to Manoh, Kookoong, Mambo, Avery, Good Hope, Charmany, and Tongkolah stations. We saw much to cheer and encourage us, and something to grieve us at some of the stations. There has been some carelessness and indolence upon the part of some of the native helpers which led us to dismiss several, and others will be thus dealt with unless they get more heart in their work. Be it understood now, and always that those employed in our missions must do their duty, or go elsewhere. Drones, and more time servers, and those who engage in private business, to make a little money for themselves, cant stay with us, any longer than the time necessary to inform them to leave. Mission money is too sacred, and hard to get to waste on such persons, and it will not be done knowingly.

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The Sabbath school was first introduced more than a hundred years ago. Its chief object seems to have been rather to instruct in the rudiments of letters, than to impart whatever religious knowledge and the opportunity of attending each day school; whether the original idea was that this instruction should be used more for the purpose than the glory of the Holy Scriptures, that it was for a certain literature and not for religion, I should think that it was early formed into this channel, and on being the subject which prevailed over the nation and the promoters of Sunday schools began to consider more and more the spiritual wants of those for whom they laboured. As this idea advanced, Sunday schools became more general in their character, and were no longer restricted to the poor and destitute of your city, they entered on so much larger field of instruction as for the instilling of principles, not so much to tutor the intellect, as to, train the mind, and influence the heart, to the reception of the truth of the gospel. Hence the aim of the Sunday school to give religious, or rather practical instruction, especially to the young as such as they are supposed to be found in such places, where the religious impressions could be made and largely instilled, for this reason their parents and guardians cannot give too much of their attention to these Schools, in addition to sending instead of treating them as mere places for the children, their leader and one or two adults every mother and father (I speak this of mothers because she is the first with the child) ought to give particular and punctual attendance to the Sunday school on account of the children. Progress. That go constantly going on in every young parent ought to be interested, people to be interested, in the matter and manner of their children's teachings. A word it be accepted that the Sunday school is the training institution of the youth for the church, another only receives upon parents, teachers, guardians and in fact every lover of the good, and that is the duty not only of personal attendance but also of getting others to attend the school for out into the streets, lanes, and along the river or water side and gather them in, gather all you can find of all conditions rich and poor, high and low, heathen and civilized, constant, and persistent effort ought to be made to not only keep up but increase the attendance. An evil almost everywhere to be found is the almost total absence of parents from Sabbath school this I have already hinted at before. Parents' attendance would greatly increase the numbers, and, in very many cases, be a source of encouragement to the Superintendent, and Teachers; it would also insure in most cases more favourable work on the part of all and in the case many of the parents could render assistance as teachers and Officers, and in all cases they would be the best of inspectors of the training of their children in the most important of all instruction, that in itself sufficient reason to urge for your attendance and interest, but when I must tell you that the building up of your church depends as largely, yea more largely upon your Sabbath school than any other agency you can employ, then you must admit the importance of the institution to the Church for training the minds of your children during the time of the formation of thought, habits, and principles. The child who receives proper religious impressions at such a stage in life, will have them so indelibly impressed upon the mind that time itself cannot efface them.

The Sunday school too, greatly increases society for the teaching and instilling of such good precepts and doctrines as are taught in the Sabbath school cannot fail to improve the condition of any society where they are inculcated. I have before hinted every hour of the week, and the promotion of the same should be interested in the success of the Sabbath school. A R C Catholic prelate, once said, that give him the children of a city place for seven years and he would take it for his church, convert its people to his religious tenets. Now if it is possible for a man to the control of the children for seven years to change that place from the faith and religious practices to which it formerly adhered to that of a religion so formal as Roman Catholicism to transform the faith and practice of men in so short a time, what must be the influence of a church possessing experimental religion, real spiritual life, exerted upon the youth of a community for a like period? It certainly must influence them largely to the faith of that church before they can have arrived upon it that you will strengthen your church in proportion to the number of children you can bring under your control. Society will be improved by the practice of the religious principles taught by your Sabbath school.

The great men of the civilized nations of christendom are those who early in life became impressed with the proper principles of justice and right and thus have been enabled to adorn society with their righteous and able counsels in the affairs of men and as there is no other institution so well calculated to rightly impress the early minds of men as the Sunday school then every one should labour for its promotion. Your song was right, come out and bring in one, yes bring them, and be determined what you are able to do, do it with your might; you child remember all you can, it is a great work a noble work you are engaged in therefore put forth every effort to increase your attendances. The Sabbath school is alike useful to all peoples, lands and kingdoms of the Earth, has spread itself abroad over all christendom, China India, Japan, and Africa have alike shared its beneficial influence together with the Christian and highly civilized land of England, America, and continental European countries. It teaches mankind that begets the earth and binds them together as one, but fully taught all causes wars and commotions to cease. Will ultimately bring about the long desired period in the world, when righteousness shall fill the earth as the waters do the channels of the great deep. Yes it teaches the truths of love which triumph over error, vice, and superstition. The truth that leads all to arts. The truth that transforms the savage into the civilized, the light of truth that changes the lion's nature to that of a lamb — The truth that elevates mankind in the scale of being — the truth that raises the world and draws the heavens down until mercy and truth shall kiss each other and righteousness shall prevail in the kingdom of men.

May the Lord add His blessings and save us for His name and mercy's sake.

THE DECANTER'S SONG.

There was an old decanter
Set in its mouth was
gaping wide; the rosy
wine had ebbed
away and left
its crystal
side;
And the wind
went humming
skimming
up and
down the
sides it took,
and through the
reed-like
hollow neck the
wildest notes it
blew. I placed it in the
window, where the blast
was blowing free, and fancied that its pale mouth sang
the silvered strains to me: They
tell me many conquerors
plague has slain its ten, and why its
hundred thousands of the very best
of men? but I—'twas thus the lad
she spoke—but I have conquered
more than all your famous conquerors feared and feasted of yore.
Then come, ye youths and maidens, come drink from out
my cup the beverage that
fills the brave and
burns the spirit up,
that puts to shame
the conquerors
that slay their
scores below,
for this has
deluged
millions
with the fu-
ry tide of woe.
Though in the
path of battle
darkest waves of
blood may roll, yet
while I filled the
bold I have damned
the very soul. And still
I breathe upon them and
they shrink before my
breath, and year by year,
my thousands tred adown
the dismal road to death.

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D. K. E. Kroger

Cm 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 mm BRITISH MUSEUM

THE
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Subscriptions may be sent to Rev. J. Gomer, Shengay, West Africa Rev D. K. Flickinger D. D. Dayton Ohio, U. S. A. or to the Editor

Rev. J. Gomer Publishing Agent

In another column will be found a correspondence from an Observer, giving an account of the recent visit of the Commandant to the Kittim, and the results that followed We sincerely hope that the good effected, may be permanent. This fact suggests however the necessity of frequent visits to the different parts of his district, by the Commandant of Sherbro. Our official staff is too small to meet the wants of this large and important district, and the Commandant too heavily burdened by duties which should rest upon other shoulders. The revenue of the district, paid by the Merchants and traders whose interest are often imperilled for want of a timely visit and interposition, is more than enough to keep a magistrate in Sherbro so that the Commandant unencumbered with the duties of magistrate may have ample time to visit and hear the complaints of the Native chiefs. Although a Commissioner or other officer in the Kittim might prove a great boon to traders and chiefs in the Kittim. this would yet be unable to meet the wants and demands of the people in other portions of the district such as upper and lower Bargroo, and the Boom rivers. We hear it said that an ounce of prevention is worth more than a pound of cure. We hope these suggestions are timely

CONFIDENCE has been so far restored since the recent trip to the Kittim by the Acting Commandant of Sherbro, that Our Merchants and traders are making preparations for a re-opening of their trading factories in that section of the country. We learn also that the firm of Messrs. Randall and Fisher intended to open extensively at M'Palmah and Korauker in the Kittim. Mr. S. B A. Macfoy is also similarly engaged in the same River.

WE have been informed that some time during last month two clergymen connected with the Wesleyan Missionary Society visited Chief Tucker at his town Mogombo, and prior to their departure obtained his permission to erect a Church in a town adjoining Gambia. In addition to the Chief giving his consent to the desirable object, he promised to contribute posts for the building, and to allow his men to assist generally in the work. During a recent visit of the Acting Commandant Mr. Moseley to Gambia, that gentleman selected a spot on which the church is to be erected, and we understand, the ground has been brushed and made ready to build upon.

The hearty welcome extended to Revs Messrs Thomas and Peacock on the occasion of their visit to Mr. Tucker, convinces us that he hails with delight the prospect of having the Word of God preached to his people.

AT the Mission Church lately erected by Mr. Collier of Mokate the Rev. G. Nicol B. A. occasionally officiates. As a rule however the services are conducted by laymen. We are pleased to notice the rapid strides towards the spread of the gospel amongst the heathen. And if the services are conducted in a simple manner, there is no doubt but that good result will follow.

IT may not be out of place for us to suggest that a Young men's Christian Association be started in Bonthe as there is considerable work to be done by its members. The cause richly deserves the attention of our young men whose time we feel sure could not be better employed on the Sabbath than in trying to convert the heathen. Institutions of that kind tend to do good; and we hope soon to be in a position to state that the hints thrown out by us to our readers will be acted upon. And the work it undertaken be crowned with success.

THE RIBBEE BOY who was mentioned in our November issue as one of a party of young men who boarded and created disturbance on the 'John Brown' while anchored in the Shengay harbor, has sent us a letter of explanation. The letter is too lengthy for publication in this crowded space but it is fair to him to state in substance his explanation, that, being in Shengay at the arrival of "John Brown," and learning that his employer Rev. J. M. Lesher was on board with his wife both being in poor health, he proceeded on board. On reaching the pier he saw a company of young men in a boat and asked them to put him on the steamer which they did, and he left them to go into the Cabin where his master was. The scene which occured was without his knowledge and he regrets that notwithstanding his explanations to the authorities at Shengay, he should be mention'd in connection with the disgraceful affair.

We hope this explanation will satisfy his friends, and that the blame will rest only where it belongs.

MR T. J. ALLDRIDGE, M. S. A. F. Z. S. &c. left on the 30th instant for England, on a short leave of absence, by the s. s. "Benin". We believe Mr. Alldridge will return to the Sherbro, the latter end of April next.

It would seem that our contemporary the *W. A Reporter*, tired of its old dress and about to resume a new, is to retire from public view, at least for some time as is evident from the following which appeared in its issue of Dec 31st.

With this number we cease to publish our paper for a while, it is our intention to replenish our office with new types and all modern appliances for good printing. We hope at no distant date to resume our work. Meanwhile, if found necessary, we shall send out fly-sheets for the benefit of our readers. Those of our readers, whose term of subscription has not yet expired are at liberty to apply for any balance they would claim to THE MANAGER. The public will regret this temporary retirement of the *Reporter*, which has not been silent upon matters of public interest.

Miscellany.

"You Americans," said an Englishman to a young lady, "have no ancestry to which you can point with pride." "That is very true," she assented. "Most of our ancestors came from England, you know."

"A penny of your thoughts, madam," said a gentleman to a pert beauty. "They are not worth a farthing, sir," she replied; "I was thinking of you."

A lawyer who was pleading the cause of an infant plaintiff, took the child up in his arms, and presented it to the jury, weeping very much. This had a great effect, until the opposite lawyer asked the child. "What made you cry?" "He pinched me," answered the little innocent. The whole court was convulsed with laughter.

AMENITIES OF THE BAR.—Counsel is making a long dreary speech. Judge involuntarily shuts his eyes. Counsel notes the fact and exclaims: "I shall stop speaking if his lordship goes to sleep." "And I never go to sleep except when you are talking," replied the judge.

"Well," said Dumps to his wife indignantly, 'I guess I know a liar when I see one.' "Ah, indeed! was her calm reply: "been looking in the mirror, have you?"

Scene—a Sunday-School. Young lady catechising the children on the plagues of Egypt. Young Lady: 'And what became of the plague of locust?' A pause, then small boy at bottom suddenly "Please, miss I know. John the Baptist ate them."

A priest on his way to church on the Lord's Day, saw two lads with their lines and rods by the side of a stream. The good man was fond of sport, but true to his creed and cloth. "Boys" said he in a stern tone, "do you not know what day this is? Have you not been taught that it is a sin to ——" At this point down went the float with a jerk. "Pull him out pull him up!" broke out the priest. "You young fools! don't you see you've got a bite!"

A cast of arms—The garment bestowed in charity.

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Religious Directory.

St. Matthew's Church, Victoria Road Pastor,	Rev. G. G. M. NICOL.
Wesleyan Methodist, Williams Street, Pastor,	Rev. J. C. THOMAS.
Mendi Mission, (Congregational.) Good Hope Pastor,	Rev. J. A. EVANS.

Rev. D. K. Flickinger D D our distinguished Secretary from the U. S. A. is visiting the stations in connection with the Shengay and Mendi Missions. He will remain on the coast till March next, returning in time to be present at the next General Conference and quadrennial meeting of the Board of Missions which will be held in the month of May.

Rev. J. Gomer Superintendent of the Shengay Mission, accompanied the Secretary in his rounds of the stations in connection with both Mission districts.

Rev. J. M. Lesher and wife have removed from Avery station where they have been stationed for six months and are now at Shengay. As both had poor health at Avery the Colonial surgeon said they must leave the river and get nearer the sea.

Rev W. S. Sage and wife, have taken charge of Kookoong station; a delightful place facing the sea a good society, a fine school, and farm are there.

May great success be theirs.

Coporal Crowther's police force have succeeded in capturing two canoes that were smuggling spirits from the north.

The ss John Brown towed them from Shengay to Free Town with their cargo of death when they were confiscated and sold.

A slight misunderstanding at Mr Evans seekers meeting at the Mendi Mission school house last sabbath morning, he had gathered in, a large number of Mendies, just imported from the interior; he read the 65th Psalm and made some comments, explained how and why all men should praise God he then asked if there were any present that had anything to say, for all should learn to talk and pray for themselves; the interpreter made them to understand that Mr. Evans had told God that they were very wicked and now they must pray. One man said to Mr. Evans you bring us here you must pray for us, then several others began talking, the interpreter explained that every man must pray for himself, the first speaker made answer if so you do we, I will come; and he took up his hat and left. And not until after he was gone did Mr. Evans fully understand the difficulty.

YOUNG GENTLEMEN'S CLUB.

The above named club gave its first annual entertainment of Athletic sports on Friday the 9th. instant, in the field adjoining the Mendi Mission premises. The day being fair about 300 persons witnessed the sports, among the number were the Commandant, Collector, Surgeon, and other officials, together with a number of prominent citizens of Bonthe.

Prizes were awarded for the highest jump, and also for winners in foot races of from 100 to 300 yards.

In the Tug of war between the police and government boat-men the former carried off the palm.

Our young men, many of whom are employees in Her Majesty's service, having laid aside the restraints of office life, took a part in the various sports, it was pleasant to note that no distinction was made but that many of the Mendi and Sherbro inhabitants participated in the exercises of the day and succeeded in the snatching a few of the prizes from their more civilized brethren.

In a country where boat men are indispensable as they are here, and where such great number of them are constantly in demand I claim that they should receive more attention than is commonly bestowed on them, no class of people are more neglected, more despised or worse treated, than are the very men who should receive our best sympathy, our kindest attention, and be well paid; 1st. Because they have more souls, each one worth as much as the soul of a Governor or a Prince. 2nd, Ott times our lives are largely in their hands in tornadoes and storms. At sea our deliverance depends largely on the skill and bravery of these much abused boatmen. It is they who must take us in their arms, or on their shoulders and wade through mud and water; it is they who must pull away at the oar through the scorching rays of the sun, or through the heavy dew of night, through the pelting rain, or oft times against wind and tide, it is the poor boatman that has no regular time for work but any time and all time is his to work. True, there are lazy boatmen and there are many stupid ones, they are all too more to be pitied, for their's is truely a hard lot, their scanty pay is cut, they receive a double share of abuse, a end of insult and kick and cuffs are heaped on them, Oh! pity the lot of the poor boatman and speak one kind word for him.

Tousiant.

A BAD FEE.

"Editor of the Early Dawn" Dear Sir, It was a sad and touching sight to witness the arrest of a youngman on the 24th day of December last for receiving and appropriating the money belonging to his employer. He was tried and found guilty and sentenced to one month imprisonment. I had known him to have been long without an employment. Having obtained one, he soon fell under temptation of a few shillings, how much better would it have been for him if he had continued to be honest, even though his salary was small. An employee is bound to be honest under all circumstances and it is better for a poor man to hold fast his integrity. But when we look at the salaries received by many employees, it is hard to imagine how a man can live on such wages and continue honest. It is true that there are men possessed of minds not easily led into temptation, such men would rather endure suffering than to act contrary to their principles; rather suffer in this life than lose the benefits of eternal life. But in order that an employee should continue honest, he should be paid such salary as to keep him above want. Good pay means honest men and honest work, poor pay means something else. Let employers seek out men who would not condescend to mean things, and let them give them a fair salary and there will be no fear of dishonesty on the other hand each employee will seek whatever will be of advantage to his employer. Knowing that success of his master's business means his own personal advantage.

I am yours,
FACT.

SPECIAL NOTICE.

Preachers and Teachers.

The place for holding the Annual District Meeting and Institute has been changed from Avery to Good Hope Station.

LAVANAH

January 20, 1884.

Dear Mr. Editor,—In your last issue you informed your readers that the Commandant had left Bonthe with the intention of visiting the Kittam. That Official arrived at Lavanah on the evening of the 24th of December in the Government Steamer. The Colonial Ensign flying at the Custom House the following morning indicated that his long anticipated visit had been realized.

On the following day Chief Fahwoondoo of Manoh with his speaker and followers waited upon Mr. Moseley. I have since been informed that the result of the visit was the payment of stipends to the Chiefs, consequently it is to be hoped that Fahwoondoo will now be in a position to reward his warboys for services rendered during the war, between himself and Bocary Governor and thus enable them to return to the interior. For the past two years the country has been infested with those notorious thieves much to the detriment of traders.

I may say that peace in the country has been restored and tranquility now reigns. Messrs Randall and Fisher's Steamer "Kittam" arrived here last month with their Agent Mr. Allbridge. The object of that enterprising gentleman's visit was to make arrangements to enable him to trade in the country, and I understand that he has obtained Chief Fahwoondoo's permission to build near Manoh. I am told that it is the intention of Messrs Randall and Fisher to erect extensive factories in these parts. Other Merchants and traders also contemplate starting business at an early period, which, is a sure indication of peace. There is a large field of wealth in the Kittam and I trust good results will be realized by those who intend locating in that vicinity.

Chiefs Bannah Lewis and Momoh Jimmy have been executed. The life of the former was put an end to earlier than was expected, it being the rule to torture with starvation an enemy of war. What hastened matters was, I am told, Fahwoondoo's observing smoke in the offing, and thinking the Commandant was approaching in the steamer ordered that his prisoner be killed with the possible delay. The steamer however turned out to be the Kittam much to the disappointment of chief Fahwoondoo. The old custom of allowing the corpse to rot untouched was adhered to, a spike being driven through the body.

It is pitiable to perceive the number of half starved children and adults going about in a state of nudity. These people have subsisted principally upon palm cabbage and leaves owing to the fact of their not being able to work their field on account of the war.

The Commandant's visit will undoubtedly prove beneficial and cannot but lead to good results. The chiefs not being able more frequently to show their palavers to a responsible Government Official is much to be regretted. Matters I am sure are often misrepresented to them by parties who appreently take a delight in making mischief, and until a resident official is appointed satisfaction will not be given.

Yours truly,
OBSERVER.

To the Editor of
"The Early Dawn."

POLICE INTELLIGENCE.

Before His Worship C. H. Harley Moseley Esq. J. P. acting Commandant. For the month of December. 1883.

Bocarry and Banah Boom, Stealing sundry Goods value Two pounds and six-pence Three weeks imprisonment each.

Kekkorah, Assaulting and beating one Alexander Coker. Fined ten shillings.

Dambeah, Abusive language. Fined Two pounds with cost.

Jones, Assault and battery Fined Five shillings with cost.

Augustus Wilson, Inciting by certain offensive words to provoke a breach of the peace Dismissed.

Worme Behoo, Petty theft, One month hard labor.

Henry Coker, Fraud — Embezzling twenty shillings the monies of the Senegal Company. One month hard labor.

Ghaniah, Petty theft, One month hard labor

Joseph Campbell, Throwing stones intent to do bodily harm; Cautioned and discharged.

Dowdah, Assault and Battery Two months hard labor.

Borah Jackson, Petty theft, Two weeks hard labor.

Kong Gbomawah, and Worah, Assault and Battery. Dismissed.

Ben Freeman Foray, Stealing five hundred and forty-six pints of clean rice value Four pounds eleven shillings; cautioned and discharged.

Sandy Jones, Stealing sixteen shilling in money. Discharged.

THE LAUGH IN SCHOOL.

Hold on for a moment, teacher!
You had better ignore the rule,
Than to punish that little urchin
Who has just laughed out in school.
Had he done it out of malice,
It would be a different thing;
But he could no more help it
Than a lark can help to sing.

I know by his cloated jacket,
And his shoes tied with a cord,
That a laugh is the only luxury,
Of childhood he can afford;
And he hasn't much time left to him
For even that trivial joy.
For he will have to earn his living
While he is yet a boy.

You ask why I defend him?
Well, the fact is, yesternight
I found a dog-eared primer,
That I used when but a mite;
And, in imagination,
As I turned its pages o'er,
I saw some wonderful pictures
That I never found before.

I saw a certain urchin,
(Called Clarence by the boys)
Go toddling into the school-room,
Making his share of noise;
I saw him during school time,
Play pranks upon the sly,
With the rosy little Agnes,
Till she laughed as she would die.

And I think we are all better
When we grow up to be men,
If we have something to make us
Look backward now and then
And therefore I insisted
You had better ignore the rule
Than punish that little fellow,
Who had just laughed but in school.

Selected.

TOO SMART FOR THE TEACHER

Mrs. Stowe gives a characteristic account of a grammatical exercise at which her brother, Henry Ward, assisted in his schooldays. Young Beecher was about 11 years old, and is full of fun and mischief as at present. The teacher was drilling her pupils in the rudiments.

"Now, Henry," said she, "I'll give the indefinite article, you see, and must be used only with the singular number You can say 'a man,' but you can't say 'a men,' can you?"

"Yes I can say 'a men' too" was the rejoinder. "Father says it always at the end of his prayers."

"Come Henry, dont be joking. Decline he."

"Nominative he, possessive his objective him."

"You see, 'his' is possessive. Now you can say 'this book' but you cannot say 'him book.'"

"Yes, I do say hymnbook, too," said the impracticable pupil, with a quizzical twinkle.

Each one of these sallies made the young teacher laugh, which was the victory he wanted.

"But now, Henry, seriously just attend to the active and passive voice. Now, 'I strike' is active, you see, because if you strike, you do something. But 'I am struck' is passive, because if you are struck, you don't do anything, do you?"

"Yes I do. I strike back again."

After about six months Henry was returned on his parents' hands, with the reputation of being an inveterate joker and indifferent scholar.

WHY KEROSENE EXPLODES.

In the first place, kerosene never does explode. Ordinary kerosene is a mixture of oils which are converted into gas, or vapor, at different temperatures. This gas, when mixed, in certain proportions with the air, forms a most explosive compound.

The danger, therefore, from kerosene comes from this gas, which, of course, cannot be seen. From the best quality of kerosene all, or nearly all, the oil which evaporates at a low temperature, and thus becomes explosive, has been removed. This latter oil is naphtha or benzine. So long as this is kept confined, so that its vapor cannot mix with the common air, it is safe. But the moment the gas mixes with the atmosphere it becomes explosive and dangerous. These facts give the reason why it is a safer safe, under any circumstances, to fill a lighted lamp, or to pour kerosene from a can upon a burning fire.

The lamp needs filling; therefore there is a space over the oil filled with the gas of the oil evaporated by heat and air. It is confined, and as long as the cover is screwed down no spark can get to it.

But when the cover is taken off, the gas is pushed out by the oil entering the lamp, mixed still further with the common air, becomes explosive, communicates with the flame of the lamp, and immediately explodes.

So too, there is explosive gas in the top of a half-emptied oil can, and when the oil is thrown on the fire the flame communicates with that gas and causes an explosion.

The sellers of cheap oil, frequently declare in selling the dangerous fluid that it is so safe that a lighted match can be thrown into it. That this can be done with safety only shows that the conditions for making the explosive gas are not met in the experiment. But if the same oil were used in a defective lamp, or with any but the extremest care, there will be an explosion.

Always remember that it is a gas which explodes and not the oil, and that you can see the gas. And if you value your lives, be sure that you do, not bring a spark near any place where there may be a mixture of air and oil gas.

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For a local and retail trade, at the Mendi Mission Store Bonthe

A fine lot of extra tinted cloth Double width from 4/6 to 15/- per yard.

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Attention.

J.B PARKINSON

having lately made great improvement in his stores and shop No. 194 195 196, at Victoria Road Bonthe Sherbro, begs to call the attention of his many Friends, Numerous customers and the Public in general to a very large fresh and carefully selected stock of various kinds of Goods lately arrived by the last steamer, consisting of

Ladi's read made Dresses.
" Underclothing,
" Embroidered Velvet over Jackets.
" Lace frillings and Ruffles
" Insertions and Embroidery of various widths
also
Ladies & Gents Boots, Shoes & Slippers together with a fine Lot of other Goods too numerous to mention.

Please call and see.

BONTHE

C. B. COLLIER

MOKATE

Has newly opened a shop under his premises in HEDDLE STREET where he has exposed for sale a large assortment of

Sundry articles, Cotton and Woolen goods, crockeries, Hardwares, Fineries, Haberdasheries &c. &c.

and has also added to his factory at MOKATE a new assortment of *various* other articles.

PUBLIC inspection is invited, and the patronage of friends and the public in general solicited.

Terms moderate for ready money only, in cash, or produce.

Bonthe Sherbro
January 1885.

FOR SALE

By private Contract,

A 6 OARED GIG BOAT.

Copper fastened, masts, six oars five brass row-locks, complete

For particulars, apply at W. Murray York Island.

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The FAST-SAILING Steam Yacht

"John Brown"

Will ply weekly between the above named Ports, calling at Shengay and Banana for passengers and freight (spirits excepted) and will

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Mr. A R. YATES, Water Street Freetown.
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Rev. J. GOMEZ, Mission Office, Shengay.

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Or

At AVERY Station.

N. B.—Coffee may also be had at the Mission store.

EARLY DAWN

PRINTING OFFICE.

JOB WORK DONE at Short Notice.

FOR PARTICULARS,

Enquire of Rev. J. A. EVANS.

The Early Dawn.

"The Morning Light is Breaking, The Darkness Disappears."

VOL. 2. BONTHE SHERBRO, WEST AFRICA. FEBRUARY. 1885. No. 1

INDUSTRY AND PERSEVERANCE.

The habit of industry is a notable characteristic of true manliness. It is an unalterable law of our being that success can not be achieved in life without labor. From the days of Eden till this hour the decree of the Almighty has been ringing in the ears of men that bread is the price of labor. Many, however, have disregarded this law to their own shame. They have sought to reverse it and to live in idleness, vainly hoping to be fed. But the universally recognized though unwritten law of true manhood is that idleness is a sin against our higher nature.

Many hope to succeed in the professions or in business without patient, persevering labor. Many are in haste to be rich and are not satisfied to await the results of the slow plodding methods of our fathers. So in all the walks in life, in every vocation many young men are hoping to succeed without proving themselves worthy of success. One of the most striking tendencies of this age is a desire to attain that which is wished for by one bound. The cause lies in the restlessness of our nation and country men. Less energy is not what is needed, but more perseverance and work. We must apply the remedy, and that remedy is to learn that objects and ends of real merit and worth are not to be obtained by a single leap but by steady growth. Life is a field in which it is the duty, and to the interest of every man to be an industrious and honored worker. Indolence never led to any real distinction, unless it was in being the laziest man in town, nor has sloth ever opened the path to independence and true nobility.

Let no one, then, think that he can arrive at any position of deserved honor or make any great or positive acquirements in knowledge, wealth, or skill, or attain to eminence and usefulness in any calling without honest and continued work.

The motto of the late A. T. Stewart, that prince of American merchants whose business extended over two continents, was *work!* Work! WORK! He considered honesty and industry the chief aids in gaining a fortune. This fully accords with the proverb of Solomon: "See thou a man diligent in business and he shall stand before kings, he shall not stand before mean men."

If the young would attain unto liberal mental culture, if they would acquire large stores of useful knowledge, if they would arrive at eminence as scholars, public speakers, or become known, and honored in any field of literature or science, they must first give themselves to years of patient and persevering study. The solid acquirements of learning, the acquisition of a thorough and practical education, are within the reach of all young people, but only such as are willing to pay their price can ever possess them. There is no excellence worthy the name without great and continued labor.

The young men of to-day must educate if they would be able to successfully cope with the generation that is rising up behind them. Men who have attained to eminence in any department of life in the past, have almost invariably attributed their success to the mental preparation and discipline they received for their work through years of diligent application to study and books in early life. This is true of the eminent Archbishop Paley, who has won the enviable title of "Defender of the faith," of Dr. Adam Clarke, the distinguished biblical scholar and commentator, Dr. Albert Barnes, honored throughout the world, Richard Watson the theologian, John Locke the philosopher, and Charles Summer the statesman. Demosthenes was five years engaged in preparing his famous oration on the crown. He wrote and rewrote, considered and reconsidered every word of that immortal speech.

Cicero applied himself with such studious industry to his literary pursuits that he came near losing his life.

Bishop Butler was twenty years writing his celebrated "Analogy of Religion." The marvelous excellence of Shakespeare's work is due to the same studious habits of life. The author of the unrivaled "Decline and Fall of the Roman Empire" is another example of the triumphs of manly perseverance and persistent labor. When he once decided to give himself to the undertaking of tracing the vicissitudes of Rome, he first devoted years to laborious study and research. The task before him was great a one, covering as it did a thousand years of change from the Antonines to the conquest of Constantinople by the Turks. But it was perfected, and now remains the grandest historic monument ever raised by any English man. It is the precious fruit of honorable toil. "Labor, all labor is noble and holy."—*Religious Telescop*

CATTLE RAISING.

Gleaning here and there, whatever information, there is to be had, on the subject:—It appears quite evident, to me, that keeping cattle, or cows, (as they are generally called) could not fail to be profitable as, in most places they thrive well and in many parts wonderfully. At Shaingay it is true they have died off at times, and perhaps in a few other places, but not, to our knowledge, to any great extent, and even the fatality at Shaingay is not alarming: for it most likely came in consequence of turning the animals out to feed on grass, too early in the morning; when I am told, that there is a kind of worm, sometimes, on the grass, that gets into the cow's nose, and from thence into the head, where it causes the death of the animal. About Bendoo across from Bonthe, I am informed there is abundance of pasture, and that cattle do well; they even seem to find a living in the streets of Bonthe. The Bargroo seems admirably adapted to cattle, I have been a close observer of this, in that part for a considerable time, and have seen fatter cows in the vicinity of Manoh Bargroo, than any where else in Africa; and these had, in some cases no extra care. An illustration of the suit ableness of the Bargroo district, to cattle growing may now be seen at Avery Station; two Bullocks taken to that station by the Revd J M. Losher, agaunt and hollow have in a short time become as fat, and round, as you would wish to see. The above being true of many other places, of this vast coast district; I can see no reason why, with the facility with which land for pasture, may be obtained, this branch of industry might not be carried on, with immense returns on Capitol invested; o' this I hope to write again, as well as other topics, of a kindred nature.

J. Albert

Dover Ills U. S. A.
Dec. 24, 1884

Dear Brother D. F Wilberforce,

It is with very great pleasure that I have seen and read the October number of the *Early Dawn*, the first I have seen since I left Africa nineteen years ago. I could not refrain from expressing my joy upon the first page of which I once wrote and toiled and I had supposed had passed into history, has reappeared enlarged, improved, and enriched with valuable facts and thoughts

Permit me to greet you and your fellow workers in the name of the Lord. I know not whether any of your people will remember my wife and me. If your father and mother are living they will remember, so will brother Samuel Goodman and Thomas Caulker, so also will brother Geo. Jowett, whose son I have met in this country. I want to say to them all and to others whose names I do not now recall, that I have not ceased to pray for the redemption of Africa, nor forgotten those whose Christian lives are the fruits of missionary labor. We were providentially hindered from returning to that field, and the Lord gave me another work. I am growing old in its prosecution. I often become weary in the way but am never weary of *it*. The evils with which you have to contend, Slavery, Polygamy, Intemperance, and secret societies, are (with the exception of the first) the great evils of our land against which we labor and pray, trusting that inasmuch as God overthrew slavery so he will also destroy all the *other works of the devil*. It is a great pleasure to see that the "Early Dawn" speaks out on these questions in no vague or uncertain way. I frequently lecture on Africa I expect to do so in the coming week. There is a growing interest in Africa, not only in America, but throughout the world. The great nations of christendom have recently met by their representatives to consider how best to promote the welfare of the people in the valleys of the Congo, and the Niger. Surely Ethiopia doth stretch out her hands to God, and her cry is not forgotten.

I will add that my family now reside in the city of Washington D. C., and that I am laboring for a time in this State.

With Christian love to all and hope that my dear wife myself and our three children may be remembered in your prayers.

I am
Yours truly
H. H. HOWARD.

A FRENCHMAN who visited England was so afraid of being at a loss for words that he always carried a *Johnson's dictionary* about with him. One day having spent a pleasant evening with a very merry old gentleman, he asked him who he was. "I am a stock-jobber," said his companion. This last puzzled the foreigner, who consulted his Johnson, and replied, "yat, sare, you are den a low wretch who gets money by buying and selling in the funds," which is the explanation given by the great colossus of literature. It is needless to add that the Frenchman descended the stairs quicker that he came up.

A TEACHER OF BOYS.—In order to be a successful teacher of boys it is necessary to be their friend. It is necessary not only to take an interest in seeing that their lessons are properly recited, but to be sure also that they understand what they are doing, and take an interest in it. Make them feel that it is their business now, and that their future success in business depends on their doing their work well in the present. Boys like a friend and not an overseer.—*Practically Teacher.*

One of the most accomplished ladies in Kansas City is Mrs. F. D. Bourly, who scolds her husband in eight different languages, sings her baby to sleep with the grand operas, and shoves the servant girl out of the house as Richard III.

The Senate of Bombay University has decided that the masculine pronoun "he" shall include "she". The important feature of this grammatical decision is that women can now enter schools.

There is one thing about a hen that looks like wisdom; they don't kackle much until they have laid their egg. Sum pholks are alwuz a bragging and kackling what they are going to do before hand.

What if God should place in your hands a diamond, and tell you to subscribe on it a sentence which should be read at the last day and shown then as an index of your own thoughts and feelings what care, what caution would you exercise in the selection? Now that is what God has done. He has placed before you the immortal minds of children on which you are to inscribe every day and every hour, by your instruction, by your spirit and your example, something that will remain and be exhibited for or against you the last day.—*Payson*

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Rev J. Gomer Publishing Agent

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A whole page	£2	0	0
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Each notice should not exceed 4 lines every additional line or part of a line 4d extra.

With this issue we commence the Second Volume of our Paper, and necessity compells some changes, the first is the absence of the Editor from the Office, this we regret very much as it leaves the management of the Paper in the hands of others of less experience in such work however we will endeavor to do our best, feeling that what may be lost to our readers in the Local management will in due course be amply made up in the excellent Editorial, Correspondence that an enterprizing wide awake Editor will most assurdly furnish us with for the future numbers of our little Journal that is just now entering upon its second year of existence and we most sincerely hope of increased interest and usefulness. Another change we wish to note is that we shall in future endeavor to get out the paper a little before the end of each month; therefore Corresponsdents will feel themselves hereby requested to have their communications reach this Office by the 15th of the month Items of interest can be received up to the 20th after which we expect to go to Press. Trusting that a number of our correspondents from whom we have not heard this month will be in time for our next issue we ask the indulgence of our readers for whatever may be wanting in interest in the present number.

We regret the disturbances that have for some time kept the Bargroo district in an unsettled condition not so much from the danger we have felt of any considerable actual hostillities but from the mischief liable to be done through the various (and usually largely false,) reports of war; for it is a fact that in any parts of the country when a rumour is started of war app oaching it never fails to accumulate as it goes and worse than all always finds many to assert its truth or certainty while the rarest few consider for a moment whether there is any reason or truth in these flying reports. Such has been the case in the Bargroo for more than two years past, but of late the rumours have been of a more startling nature than had been for some time previous, owing largely I believe to the presence of WAR BOYS at Gbanghiah. But as above stated the danger has not been so much of the war boys as of straggling non-responsible Vagabonds tac authers in many cases no doubt the war rumour hightening other away while they hang about to carry on their nefarious work of thieving and robbing.

We highly commend our city authorities, for the faithful administration of the various sanitary ordinances, which must not only conduce to the health of the inhabitants of our place, but greatly improves the appearance of the town and although many having estensive grounds to keep clean may feel the burden much yet we ought willingly to sacrifice a little when the end sought is so desirable and beneficial to all.

The time of holding the Annual District Meeting and Teachers Institute, of the U. B. C. Church at Good Hope Station in this place; has been fixed, to commence on the first Friday in March, (being the 6th day of that month) at 7 p. m. Business service to commence at 7 a. m., on saturday. It is expected that all the members will be present, and many friends of the Gospel cause also. And that during the four days of the meeting much good talking and preaching may be done in and near this place; may the Lord grant great Wisdom, in the deliberation of the Conference and Association, afterward proper the best plans for the execution of his Work, under the charge of the various laborers, that may be sent out.

NEEDS OF SHERBRO MISSION.

The annual report of this mission shows that there are over 1400 names upon our church books, as members of the church in full standing, and as seekers of the religion of Chris. There are near 500 in our day and Sunday Schools and our itenerants go into over 250 towns.

As a matter of course there are new buildings, and other improvments greatly needed which, owing to the unexpected outlay of money because of the disaster which befell the steamer "John Brown" before she reached Africa, and to our failure to obtain as much money from England and Scotland, as we had hoped we should, receive these cannot now be made.

There is one need of this mission, which ought to be supplied soon, viz: a Training School in which to qualify young men to act in the capacity of Teachers and Preachers. Our System of itenerating into as many towns, as can be reached from the different mission stations requires a number of men who can travel about, and do a good deal of it and who can sing, pray, and preach in a manner that will interest and benefit the people. One of the difficulties now attending this work, is that an interpreter must accompany many of our itenerants, this is expensive, and the work is not so well done, as it would be, if native youngmen who could use the language of the people would do it.

As one of the members of the church in America has given us encouragement to believe that he would contribute from one to two thousand pounds for this purpose, I hope to be able to assist in the building of a suitable house for a Training School ere I return this time, I am expecting to hear from him every time letters come to me from America, that the money will be forthcoming from him or others in the near future for this important enterprise, I doubt not.

Another important step to be taken, at no very remote day, is a system of collecting money to assist in defraying the expenses of the mission. Bishop Cheetham at the meeting of the Church Missionary Society, held in London in 1882, stated that the people of his diocese support all their own Catechists and Teachers in Sierra Leone, and did it well, except his support which was otherwise provided for.

This country is rapidly increasing its commerce, which doubtless will continue, and which will bring into circulation considerable money within the next few years, among the Sherbro, Mendi, and Timmineh people. Many of these with others, are now carrying on a profitable trade throughout this country, and will contribute toward the support of the mission if kindly solicited, which we hope will be done about once a quarter hereafter. With the number of natives employed, about 150, including Mechanics, foremen, teachers, itenerants, and laborers, which are paid from £1 to £5 a month each, and the expenses of furnishing food, books, and clothing for over 100 mission children, and of keeping one dozen American Missionaries here, considerable money is required, and I believe quite a respectable part of it can be obtained from the people in whose behalf we are labouring, if they are properly requested to contribute for this purpose. With such support and a training school, and our financial embarrassments overcome which will be the near future no doubt greater success will atten l our labors in the future than at any time past in this Sherbro country.

Feb. 20th 1 85.

D. K. Flickinger.

Billy Alldridge, the Religious Goose.

At the American Mission Station near the town of Shaingay is a large white goose, that was a present to Mrs. Gomer one of the ladies of the mission by an English Gentleman. Mr. T. J. Alldridge residing at York Island, the morning of the 16th instant I attended the early morning worship, which was held in the large dining hall at the boys home, I saw this goose standing at the corner of the hall during the whole of the service which consisted of reading scripture lesson, explanation, singing and prayer, when the Amen was pronounced he gave one quack and marched out, I learned that he attends regularly every morning, the first time he was present he undertook to sing with the others and for this he was put out and feeling the insult did not attend worship for several mornings after, every morning now as it draws nigh to 6 o'clock he comes close to the mission residence where he can hear the clock strike and as soon as it strikes he sets a quacking until the bell is rung and then immediately walks off up to the hall, through out the day he follows the old yardman at his work at 10 and 11 o'clock every day he comes near the house where he can hear the clock strike and then gives the alarm for the bell to be rung, there are other geese about the premises but he is the only a civilized one.

TOURIST.

AVERY TIMES.

Well the flush days that always follow rice cutting are just beginning to hide themselves away somewhere to await the return of another season of the like after the long lengths of another Ten or Twelve months have passed into history with these days go the festive joys of eating a good full of new rice and the African mer will soon have his dreams disturbed with the perplexing problem of selecting a good Bush for making a new farm which in his belief and experience is a necessity every year for it is argued by every farmer that grass grows too much on an old farm, so that to avoid that evil they say we must look for a new bush.

OBSERVER.

DIRECTORY.

Commandant.	C. H. Harley Moseley
(Acting)	
Coroner	The Commandant.
Chief Clerk.	W. Hughes.
2nd. do.	S. W. Adams.
Interpreter.	J. D. Rogers.
Bailiff.	F. E. B. Buckner.
Sub-Treas. & Col. Chief Clerk	W. J. P. Elliott Esq.
Tide Waiters.	J. D. Macaulay.
S. G. Cole.	J. H. Coker, J. N. Crown, &
Assistant Col Surgeon.	M. L. Jarrett, M R. C. S.
Dispenser.	G. M. Spilsbury.
Postmaster.	H. R. Williams.
Inspector of Police.	M. Betts,
Warder	J. A. Dennis.
Overseer of Roads.	A. O. Walker.

Religious Directory.

St. Matthew's Church, Victoria Road. Pastor,	Rev. G. G. M. NICOL
Wesleyan Methodist, Williams Street Pastor,	Rev. J. C. THOMAS
Mendi Mission, (Congregational.) Good Hope Pastor,	Rev. J. A. EVANS.

NEWS ITEMS.

Revd. D. F. Wilberforce our Editor with his family left this place on the 4th to spend some time at Danville station near Gbanghiah for a change. The Revd Gentleman himself expecting to make a journey farther interior during the time.

Mrs Baker wife of Mr. J. W. Baker Koneonany station arrived here from that station on the 5th and proceeded to Freetown per s. s. John Brown on the 6th on the occasion of the death of her mother.

Regent Chief T. N. Caulker in company with Rev R. N. West left Shengay on the 10th inst for trip to the Bompeh river to see Chief Richard Caulker and sub-Chief Sourie Kesabba Rumour has it that Richard being jealous of Sauries power and growing influence, had influenced the Youneys to bring war on Souries Towns and thus oppress him, this they did, Richard attempts to explain why he behaved so unkingly.

His Excellency Sir Samuel Rowe, K. C. M. G. arrived in Sierra Leone on the morning of the 14th inst., we learn, and was welcomed to the city with numerous ace anations of joy [illegible]

Coporal P. H. Crowther left in the s. s. John Brown for Freetown on the 17th to attend court.

S/B. A. McFoy Esqr of Yellanna Factory returned from a Tour up the Kittim on Thursday 19th inst. He reports all quiet and peacable that way now.

Revd. G. G. M. Nicol Pastor of St. Matthew's Church of this place left here on the 20th inst per s. s. Igara for Freetown we believe on a short visit.

Adamah

The head woman of a beautiful little Fahkie near Shengay was brought to Debia very sick, but by the Blessing of God and the kind care of Mrs Lucia Caulker she is fast recovering.

An improvement has recently been made to the Sherbro Post office by the construction of a Letter Box where letters &c, bearing sufficient postage stamps may be posted at all times.

We regret to note that Mr. C. H. Harley Moseley Acting Commandant has been quite unwell during the past month and that his duties have been heavy and required much exposure which has no doubt been the cause on part at least of his illness.

We have been saddened by intelligence of the Death of Mr. William Melville Larboarde Civil Commandant of Sherbro, at Madiera Mr. Larborde has only been away from the Sherbro for a few months on leave to England.

Messrs. Conway and Grant of the Sulymah and Sherbro Trading Company were in the place passing to Freetown.

We call attention of our readers to an interesting article on the "Needs of Sherbro mission" from the pen of Revd Dr Flickinger our distinguished general secretary from America who is now spending a short time in this country supervising our mission work; we regret very much that his communication was too late for our first page not reaching us until after we had gone to press. We have not time or space to speak more at length of this contribution but would ask the reader to turn to the second page at once and read it for himself.

Just as we are going to press the Government Steamer Countess of Derby arrives in this port with His Excellency Sir Samuel Rowe, K. C. M. G., accompanied by a guard of honour, he landed at once amid the rejoicing; of gladdened men, and singing women, we learn that His Excellency's call is incidental and his stay will be very brief.

Miscellany.

An editor, who was compelled to give up his seat to a lady in a street car, described it as being "crowded out to make room for more interesting matter."

Man can do many things, but there is one thing he cannot do. He cannot button on a new collar, just after cutting his thumb nails, without looking up in the air.

WISE COUNSEL.

Endeavour to be, as innocent as a dove, but as wise as a serpent; and let this lesson direct you most in the greatest extremes of fortune. Hate idleness, and curb all passions; be true in all words and actions; unnecessarily deliver not your opinion; but when you do, let it be just, well-considered, and plain. Be charitable in all thought, word, and deed, and ever ready to forgive injuries done to yourself, and be more pleased to do good than to receive good.

What's in a Name?—A man said to a little boy: "What do you call your dog, sonny?" "Palm, sir." "Psalm. Psalm, that's a curious name for a dog. What possessed you to give it that name?" "Because the animal is not a hum, sir."

"No, sir!" thundered an irate father—"no sir! my daughter can never be yours!" to which the young man quietly replied, "I don't want her to be my daughter; I want her to be my wife."

No More Questions for Him

—Rev. Dr. Ritchie, of Edinburgh, although a very clever man, has met his match. When examining a student as to the class he had attended, he said: "And you attended the class for mathematics?" "Yes." "How many sides has a circle to turn to the second page?" "Two," said the student. "What are they?" What a laugh in the class the student's answer produced when he said: "An inside and an outside." But this was not compared with what follows! The doctor having said to this student, "And you attended the philosophy class, also?" "Yes." "Well, you would hear lectures on subjects. Did you ever hear one on cause and effect?" "Yes." "Does a effect ever go before a cause?" "Yes." "Give me an instance." "A man wheeling a barrow." The doctor then sat down, and proposed no more questions. *Rochester Express.*

First Recorded Eclipse of the Moon.—The first recorded eclipse of the moon is that observed by the Chaldeans at Babylon on March 19th 720 B.C.

SPECIAL NOTICE.

Preachers and Teachers.

The place for holding the Annual District Meeting and Institute has been changed from Avery to Good Hope Station. Will commence on Friday March 6th at 7 p. m., and continue over Sabbath (8th).

POLICE INTELLIGENCE.

Before His Worship C. H. Harley Moseley Esq. J. P. acting Commandant For the month of January. 1885

Yambah, Kebbe, Canray and 3 others Assaulting and beating one Gagba. Yambah Kebbee Fined 20 shillings or 14 days, the 4 others 5 shillings each or 7 days.

Bangang, interfering with a convict at work, cautioned and discharged.

Bangang, assaulting Warder Coker, cautioned and discharged.

Joe, stealing one country cloth value two shillings and three pence, two weeks hard labor.

Samuel William Thomas, assaulting and beating one Saffeatah. Fined 5 pounds or 3 months.

Canray, Bye, stealing one country cloth value 5 shillings, Canray one week hard labor, Bye discharged.

Doannee, stealing sundry goods value forty six shillings and six pence, two weeks hard labor.

William Alfred Cole, assaulting and beating one Assumanah. Fined 5 pounds with costs or 2 months hard labor.

Gbanghesh, Jones, plundering sundry goods to the value of 6 pounds. Discharged for want of evidence. Complainant ordered to make amends in the sum of 28 shillings for frivolous information.

George Williams, stealing one piece check value 5 shillings Two weeks hard labor.

John Parson, Sehree, Dokah and Peah stealing one keg salt beef value 2 pounds discharged.

Bangang, stealing a five franc piece, three shillings and ten pence half penny, 7 days hard labor.

Fenoh, stealing one canoe value 10 shilling. Fined 10 shillings or seven days being convicted of trespass.

Ferraboo, stealing one canoe value ten shillings, six weeks hard labor.

David A. George, resisting Police Constable William H. Davies. Fined 5 pounds with costs or 3 months hard labor.

David A. George, assaulting and beating one Tom Tucker and others, discharged for want of evidence.

David A. George, firing a revolver at Bendoo to the annoyance of the Public Fined 10 shillings or seven days.

David A. George, using violent and threatening language. Fined 20 shillings or 2 weeks.

Gborree, Petty theft. Two weeks hard labor.

Industrial Mission Work No. 3.

My last article might simply that I was making a plea for Industrial Work in itself which I have admitted to have been practiced by all Missions from the earliest times hence it is not so much the labor but the kind of work to be carried on that be of the greatest advantage in every way all circumstances being considered. Farming might in some parts of the world be the most suitable, and profitable employment for industrial missions to engage in and certainly in almost all places it is a needful employment where the soil is reasonably productive; but the great drawbacks on Agriculture is that the soil on the immediate Coast here is barren and too much exposed to injurious currents of air; and furthermore almost every useful product, of the soil, has so many insect and other enemies; to overcome these obstacles alone requires largely the aid of *scientific knowledge*, the time for the application of which cannot be reasonably devoted to such work by those employed for the preaching of the Word of Life, and still it may be possible that persons of another order ought to be sent out for this scientific work whose spare time could be largely useful in teaching or conducting Sunday Schools and Prayer Meetings; also in deliberating on the higher or more advanced topics of education and other matters of importance in the refinement and building up of society. Intellectually, morally and religiously. But just here the important item of expense steps in and at once all our flowery visions of these highly cultured gentlemen's presence vanishes, ther too we see a vast falling off in the prospects of success; the consequence of which is, that few persons can be found to engage in farming extensively on account of the meager returns. If an enterprize does not pay its way there must be provision made in some way to make up the dificit, and it a mission be burdened with a number of such enterprizes, it must become expensive in its operations no matter however economical its management in other respects. In order then to avoid such expenses, it will not be necessary to stop all industrial work but only to choose such Branches as may be most productive in returns and that can be managed to the best advantage by the help employed or procurable on the ground. The fewest possible foreign agents and materials should be employed so as to save expense, and to facilitate the supply of each as necessity may require. On this account raising native crops are as a rule so far as they can be made a source of profit, are preferable to foreign, because more readily managed by native labor and the seed less difficult to procure, hence less expensive. Of course, it naturally follows that several natives can be employed at less cost than foreigners if for no other reason than the fact that they can live cheaper by subsisting on native products instead of those from a distance. This perhaps will account for the larger profits realized from trading than any other Branch of industry, because native agents can readily be found to engage in it to good advantage. This being the case then perhaps Missions may engage in it for financial reasons; but there are better and infinitely higher reasons for which the Missionary may enter the arena of commercial trade in Africa of these reasons we hope to speak again.

J. A. EVANS.

What is a gift. Some rare and costly thing—
Which only wealth is privileged to bestow!
A joy that opulence alone can bring?
A boon that poverty may never know?
Nay! nay! the sweetest gifts that life adorn,
Ne're left the loving hearts where they were born.

More humble gifts than e'en the "widow's mite"
Whose fame rolls down through the applauding years,
Shall live in memories, safe from Lethe's blight—
Preserved in love, embalmed in holy tears:
Our rarest gifts are hungerings to bestow
The good that e're may come to us below.

All that in man is best, the stamp shall bear,
Of that which we call immortality:
And fond, good wills, defeated now shall share
The glad fruition of the time to be:
God frames our purpose true in purer gold
Than eye of mortal ever may behold.

There is a wealth descending from the sky.
That falls on every loyal gift we bring,
A heavenly fragrance that can never die,
Breathing through all our true heart-offering.
If with each gift unselfish love we weave,
"More blessed 'tis to give than to receive."—*The Record*

ADVERTISEMENTS.

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C.B. COLLIER

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and has also added to his factory at MOKATE a new assortment of *various* other articles.

PUBLIC inspection is invited, and the patronage of friends and the public is genereal solicited.

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Bonthe Sherbro
January 1885.

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Rev. J. A. EVANS, Mendi Mission, Bonthe.
Rev. J. GOMES, Mission Office, Shengay.

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Enquire of Rev. J. A. EVANS

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. 2. BONTHE SHERBRO, WEST AFRICA. MARCH, 1885. No. 2

Office of "Early Dawn."

While attending the annual meeting of the Wilberforce District at Bonthe, which with the proceedings of the Teachers Institute kept me there four days and nights, I learned much of the needs of Sherbro Island, and the country adjacent thereto. The fact that many people upon the Island and close to Bonthe are yet in heathenish darkness is a strong argument in favor of enlarged operations in this part of our field. But what is true here, is equally true of almost every portion of the field now occupied by us in Africa, Mission Stations, and missionaries ought to be multiplied. The country is open to us, and now is the time to increase schools, and visit many towns which up to this time have never heard the Gospel. The Action of the late meeting, providing for the more efficient services of Teachers, and preachers, and looking toward the establishment of a training school, and in other respects making the missions of the U. B. Society more permanent, will no doubt be promotive of greater prosperity in the future, than has yet been realized by us in this country.

The few days and nights spent under the hospitable roof of the Good Hope Mission house in which the "Early Dawn" is now printed, were exceedingly pleasant and profitable to myself and judging from appearances, to all attending the meetings.

God was with us of a truth, giving us great harmony, and the assurance that he who has so signally blessed our labors in the past would be with us still, and make us more successful in winning souls to Him if we but do our duty in the future than in the past.

March 9th 1885.

D. K. Flickinger.

Where is Heaven!

Plato points to the snowy summits of cold Olympus, and says, It is there. Swedenborg beholds spiritual presence in all space, and says, it is everywhere. Wordsworth lives again through his youth, and replies, "Heaven lies about us in our infancy." Sage, theologian, and poet, I turn from you all and ask the little blind girl, and she replies, Heaven is where God is.

EDUCATION.

An address delivered at Teachers Institute Bonthe March 9th 1885 by

REV J. A. EVANS.

Mr. President—Ladies & Gentlemen,

One year ago we had this subject very properly defined to us; as a drawing out, or leading forth; that is of the powers and faculties, not only of the intellectual, but may I not say of the Physical, Mental, Moral and Spiritual; as you will most readily perceive, this Order is not according to pre-eminence, but rather to the natural course of their coming into action; in this order I wish to discuss their drawing out or training into proper usefulness, hence we proceed to notice.

First. The physical, an infant in its earliest stages cannot make use of any of its powers, as it can of the physical; it commences with possibly the limbs, then the lungs, the lips, the tongue, perhaps all so nearly together as to be supposed to be simultaneous, but whether so or not all are physical. In due time the child begins to creep, to walk &c., all the while bringing into exercise the Physical, and there is given, in some way or another direction to these powers; perhaps by another child, more advanced, or the fostering mother whose eye is ever on her tender charge, making its first efforts to struggle into the great drama of human life; however insignificant and small may seem these early beginings, and however trifling the assistances rendered, they are all developing, they are all training the powers, were all necessary in your infancy and childhood; and if time shall last will be as necessary to a thousand generations yet unborn; and upon us rests the responsibility, not only of the proper training of infancy and childhood, but of youth and manhood; and I would only hint here, that it would be well if parents and Teachers especially would give more attention to the physical movements of their children and pupils; for there can be no doubt but the movements of children, youths, and men, would be far more elegant, attractive and really more useful, were they better trained and let me here emphasize again that this must, in a large measure, be done by the teacher, and that too by example more than precept; and my friends what is more hateful than the uncouthe *waddle*, as it were, of the girl, or young woman, that moves about us, one side at a time or what more disgusting, than the young man, who drags himself, here and there as though he had been built, for stationary, rather than portable uses. On the other hand what is more beautiful than the graceful movement of the softer sex; or grander than the manly bearing of the properly trained young gentleman; then Teachers if you would have such, train the *Physical*.

Secondly the mental comes before us in the order of discussion. As to just how soon a child begins to exercise the mind, we cannot positively say, but it certainly before most children enter school, and hence at a very tender age; their training then in this respect, ought to commence early, and should be from the first very carefully conducted; I may indeed, venture the assertion, perhaps, that too great care cannot be exercised, in even the very beginning with little ones, as they generally have a desire to become acquainted, with the world, of their surroundings; and consequently are led into the field of *inquiry*, which is indeed the great *vantage* ground, for the grandest attainments of knowledge; on this very plane the greatest Philosophers of the past have stood and stand to-day yea and must ever continue to stand as long as they wish to progress. If then the child has entered the proper field, and is in possession of the right faculties for investigation what then remains for the instructor? Why indeed the most important work; that of leading forth the child, the youth in the right paths, left to wander at random without a director it would often miss its way, spend its time with trifles, gathering the gravels and leaving the diamonds. The child must be led, not driven to think the; to think aright, think to advantage in order to this there must be incentives placed before it, it must be encouraged, must be kept awake, and moving from one object to another, as rapidly as it can be made to understand one after another. The great work of teaching, is to keep the mind interested; with this you succeed, without it you will fail miserably fail. These remarks you will have noticed, keep close to the child because we have, or expect you to have, most to do in the juvenile line of instruction; yet I may just remark here that in a greater or lesser measure the same course is to be pursued with persons of maturer years it is ever the same leading forth to higher aims. teachers you will no forget, that your own minds must ever be exercised upon problems, many of which will be hard to solve, but as mental leaders you must of necessity encounter yea as far as possible master them.

In the Third place, we glance at the Moral faculties, we cannot tell you, at what age a child becomes accountable, nor does that belong to our subject of consideration we shall always find a sufficient number within this pale of accountability, to engage our attention, and our dealing correctly with those will always bring all others, coming to such maturity, within the range of our influences at the proper time; so if we lead on in the paths of a sound morality, and lead the young in the channels of right thinking; thinking how best to elevate and lift up a fallen race. My friends I scarcely need to tell you that you will find much to oppose you, in this line. In a land of vice, filled with iniquity, as this is a thousand, harder, and more subtle, obstacles, than those you meet, in either physical or mental training, will rise, mountain like, before you, and assail you on every hand; you will need more than a fixed purpose, and a strong will, to withstand the gigantic powers, that contest in hard conflict, every step of progress attempted by a sound morality for such is either ever in advance or unsuitable to the perverse taste of a corrupt world; hence even those who profess to be its friends, often secretly disregard its demands; in fact you will too often find your own natures in spite of all your efforts, revolting from your own precepts and sense of right-living, hence example, will here be found to surpass precept. Then to lead forth, in this more important line, you must be exemplary in your lives; living, pure, upright, above suspicion above every [illegible] of the great Teacher your exemplar.

Fourth and lastly we come to the consideration of the Spiritual, the highest of the faculties, which perhaps, may be regarded as a divine emmination, from the deity himself, and will not be at rest or complete until it returns to the God who gave it being. But alas; its Tendency, by some means, is not in that direction. Fortunately, however, for the race, the Almighty having had a desire for the work of His hands, has at great cost, and sacrifice, provided a remedy, that is able not only to arrest our downward spirits, but is sufficient to bring them again to himself. Yet He in his inscrutable Wisdom has seen fit to commit the application of the remedy to the hands of men, from whence comes our bounden duty, to call sinners from the way of destruction, and to lead them forth in the path of life, to Train them up in the way back to their God; from whom they have been blindly fleeing, ever since men tasted of the forbidden fruit, in the Garden of Delight, and was driven thence and the flaming sword of God's justice, forbade his return, I am aware, by this time, that you begin to say within yourselves, we have not called you here to listen to us about the fall of man, but to tell us how to educate him to his highest usefulness; and indeed this is just what we must do; and no system of education, among christians at least, can be complete, that does not touch this the highest faculty of man and train it up in the direction of heaven; leading man's spiritual part back to his spiritual God; unfolding to him that loving Being, which not only gave him existence, but redemption from eternal ruin. Therefore I feel sure that I am not transcending, at least the bounds of a discourse to a body of Missionary teachers, who if called at all (and I trust every one of you are called) have been called to go forth not only as heralds of the Gospel but, as Teachers of the truth, to teach, train, educate all nations in the way of life, and salvation through faith, in the atoning Blood of Christ, to lead forth the grand school of the discipled world, into a larger and better understanding of the worlds Redeemer; to draw out the spiritual nature of men and lead them on to grander conceptions of the spiritual World. Until every other aspiration shall have been lost in the all absorbing desire to attain the high estate of a glorified immortality; where those that have learned Wisdom and won many to righteousness by their teaching shall shine as the Stars in the constellations of the heavens forever and ever.

A Scrupulous Witness.—Some years since, in the York Police Court, a man was arraigned for assaulting kicking, and otherwise much maltreating another individual. At the trial there was present a very conscientious witness for the plaintiff, who, after having sworn that he "would tell the truth, the whole truth, and nothing but the truth," was asked if he saw defendant kick plaintiff. "Well," said he, speaking very slowly and cautiously, "I can't say that I did; but I saw him take his foot away three times."

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Bont Bo. SHERBRO, W. Africa.

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o Rev. J. Gomer, Shaingay,
West Africa Rev D. K. Flickinger D. D. Dayton Ohio, U. S. A. or to the Editor
Rev. J. Gomer Publishing Agent

ADVERTISEMEMT SCALE.

(FOR EACH INSERTION.)

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Sherbro Mission District Meeting.

We have just closed at this place the sixth Annual Meeting of the African District, and the second of our Teacher's Association. This has been the most enjoyable of our District Meetings. The very first gathering was characterized by the presence of the Holy Spirit which continued throughout our sessions. Our beloved brother, Dr. Flickinger presided over the meeting and favored us with his counsel and advice. That this has been a most prosperous year in the history of our African Missions is evident from our statistical reports of Sherbro and Mendi districts—which show that work has been done in 204 towns, and a membership of 1526, a gain of 1000 members. Our itinerants found themselves at the close of the year, far into the enemy's land, where satan had for unnumbered years held undisputed sway, having pushed their way into towns and villages hitherto not reached by a preacher of the Gospel. The warm reception of divine truths, and the eager desire to be enrolled upon our Seeker's books is an evidence that the heathen has felt and acknowledges the superiority of the Christian religion and hopes for it to gain future bliss.

Many interesting incidents were mentioned in connection with the life and labors of a itinerant, some of which are touching. We had before us the case of one who was driven from his home by a war-party. Some time after this while engaged in another town he heard late one night, a noise near the house in which he lived remembering his former experience and thinking that another war party was upon him, he became exceedingly frightened. While reflecting upon the means of escape, he heard loud knocks at the door and calls for the school-master. What was his joy when upon opening the door he beheld a congregation gathered to learn the word of God, these people had come a long distance from another town, and desired the word of God to be preached to them that night.

The Bompeh District has suffered much from war, yet good work was still being done. The prospect for that Mission is that with the dawn of peace prosperity will abound.

It would be painful indeed if after all the labor and sacrifices of this noble band of itinerants and at so important a point in our history with the Captain of our Salvation evidently urging us forward into the conflict, we should be called upon to beat a retreat. As a Church with our itinerant system we are better adapted to the wants of the heathen in Africa than any other. And it is true that success is only attainable by aggressive movements on our part.

Two young men were examined and received into the Ministry. The subject of a training school was freely discussed, and a petition placed in the hands of Dr. Flickinger to be presented to the General Conference. On Sabbath morning meetings were held in the chapel and school house, and to the people in the Farkies, Dr. Flickinger gave us an impressive sermon at 11 a. m., followed by a Sabbath School convention, at 2.30 p. m., and a service in the evening by J. B. W. Johnson. The U. B Church notwithstanding its sacrifice of money, the church, I say is richer by all those sacrifices, and the time is not distant, yea even now is when the church in America may point with joy and justifiable pride at the result of those sacrifices—the infant church of Africa.

The authorities of this place have posted notice informing the public that nudity will not hereafter be allowed in our streets and that persons violating the law in this respect will punished for this, as for other offences. This is we repeat a step in the right direction for we have for years been pained with the sight of persons of both sexes up to the age of 12 if not in many case 15 years old with out any or sufficient clothing to hide their nakedness. However if there was any good excuse for this it would be better but there is none but shameless negligence in most cases on the part of people who are able to do better. Hence we most heartily trust that this ordinance will be strictly enforced, not that we desire to have any one punished, but for the good that will assuredly arise from the enforcement of such a regulation, as it will greatly aid in the work of refining the tastes of the people and ultimately result in raising them up from a base and degraded condition to that of civil and refined people.

The Rev. Dr. Flickinger took his final farewell of Shengay on the 10th inst. at 4 p. m. as the s. s. John Brown steamed out of the quiet little harbour at the foot of water street and as it rounded the point opposite the mission residence Monkey island the Dr, was seen standing at the stern of the ship taking the whole situation, what thoughts filled his bosom at that time it would be hard to say but it is safe to say that it was full of anxious concern for the future welfare of the work that he had given so much time and suffering for this last visit has put on the climax. Liver, fever and jiggers all have combined and caused much suffering, until the vessel was far out at sea and mission residence and chapel was fast sinking beneath the waves he turn his eyes in that direction.

It was easy to see that the one great subject occupied his mind the salvation of Africa.

What can be done Mr. Editor to break up and drive out these small petty rum sellers that are peddling out such a vast amount of misery, while I am opposed to licensing rum shops, I believe it would be just the thing to apply here at Shaingay, where there is I believe not less than a half dozen women who will buy one or two cases of gin and a demijohn of rum and then set up the business of preparing some for torment, and many is the poor struggling seeker or weak apostle of the Savior that the subtle enemies of the human family have deceived from the right and narrow way, the judgement day only will reveal the vast amount of misery and suffering that they will have to account for. A poor fallen victim of theirs said to me, its these women, yes it is these women, that brought me where I am to-day; reflecting a moment, he said *no* I will not blame them it is myself I bought the gin from them I paid for it, *no* I alone am to blame. The only way I see to rid the community of them is for the Sierra Leone Government to make them pay a license of about 50 pounds a year, this they cannot do, let the police stationed here report all persons that sell without license, as we cannot hope for prohibition here for some time yet, let us have the next best thing, and send these people to the bush to raise ginger cotton and arrowroot what say you Mr Editor. Tousant

[Amen]
Shengay.
March 19th 85.

We regret very much that although the minutes of the Annual District Meeting and those also of the Missionary Teachers Institute of the U. B. C. held in this place between March 6th and 10th were prepared by the Secretary it appears they faile in time to reach this Office early enough in the month for insertion in this issue of our paper. Also some other interesting matter among others an Article on Agriculture from the pen of Mr. J. A. Benson. However we wish to say that we will not hereafter hold ourselves responsible for the insertion of late articles. Correspondents must bestir themselves

DIRECTORY.

Commandant.	C. H. Harley Moseley
(Acting)	The Commandant.
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2nd do.	J. D. Rogers.
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Religious Directory.

St. Matthew's Church, Victoria Road,
Pastor, Rev. G. G. M. NICOL.

Wesleyan Methodist, Williams Street
Pastor, Rev. J. C. THOMAS

Mendi Mission, (Congregational.)
Good Hope
Pastor, Rev. J. A. EVANS.

NEWS ITEMS.

Rev. D. F. Wilberforce, returned early in the month from his country seat and tour to the interior. His family much improved in health by the change

One of the most marked signs of the Master's Presence at the recent Annual Meeting of the U. B. C. Church in this place was the great harmony that prevailed throughout the sessions of the Conference and Teacher's Institute that was held.

Mr. C. A. Barthelme Agent of the Senegal Co. of this place has gone on leave to France, & Mr. Mailott formerly agent of the same house has taken charge. Mr. B. will return soon.

It was rather a touching sight at the Mendi Mission House and Wharf on the morning of Tuesday March 17th when Mrs. D. F Wilberforce took her leave of Bonthe amid the crowd that gathered to witness the occasion. After a short visit at Shaingay she with her esteemed companion will proceed to Freetown and from thence after a short stay direct to America on leave after six years residence in Africa

A Smart Sherbro Girl.

A young girl living at Shaingay formerly a mission girl but now trying for herself, has within the last year paid £11. 4 for a tombstone for her father's grave, she herself went in the bush with hoe and cutlass, raised and sold arrowroot for which she received £7. 8. 9. In preparing this she had some children to help her, shew me another girl half that will do likewise

Rev G. G. M. Nichol having been ordained on the 1st inst in Freetown has returned in full orders to his charge in this place we wish him much success in his high and holy calling.

NOBLY DONE.

The heathen children of Gbamgbiah school, have recently been recipients of a box of clothing, from the African mission Band of King street U. B. C. Church in Chambersburg Pa (U. S. A). The kind friends who so generously provided for the children of that place have also been paying for the support of a teacher for more than two years. About three years ago, the members of the African missionary Band resolved to do something for the children of this country, and planned to raise collections and otherwise provide means for the support of a school in Africa.

Their wishes were made known to the writer who at once wrote to the secretary of the mission Band promising to provide a house for a teacher and children at Danville near Gbamgbiah, if that society would carry out that resolution. The offer was accepted, and a school opened, which was for the time being called the Chambersburg school. The disturbed condition of the country has prevented a gathering together of a large number of children but we are sure that this station promises to be of great good to people from the interior as well who almost always come in contact with the place. The work done so far is encouraging. The box contained besides 31 gowns, needles, pins, combs, buttons, slates, pencils, towels, papers, pictures, one splendidly made quilt and numerous other articles.

God bless the African Mission Band, and their secretary Miss. Sallie Fohl to whose enterprizing energy is due the establishment of the school.

D. F. W

Miscellany.

GIVING FOR CHRIST.

A man gives away a sovereign in Christ's name and for Christ's sake. Look at the elements which constitute that act and give it value. The man made the sovereign honestly; it is his, in point of fair service, by what is called right. If he keeps that sovereign he will break no law in commerce; if he will it away to his family, he will violate no law in social equity; if he spend it upon himself, society will not condemn him. Yet the man deliberately gives that sovereign away to a poor child, to a friendless stranger, to a Christian society. See what lies behind the deed. The man says, in effect if not in words, "The money may be mine, but I myself am not my own how then can anything be mine, except temporarily, and under laws of stewardship and responsibility. I have property in myself; I am bought with a price; I am God's agent. So far as I have given society an equivalent for this sovereign it is mine; but the strength, the skill, the knowledge, by which I gained it are the gifts of God. The image is Cæsar's, but the gold is God's. I will hold what I have as Christ's; holding it so, I instantly yield it at His call, saying—Thine—oh wounded blessed Christ—shine is the right." So the giving away of the sovereign is not an off hand deed; it is not done flippantly; it is not done to save appearances; it is not done from external social pressure; it becomes a great religious act, a solemn sacrifice, a holy thank offering.

"I should like to be excused, your honor," said a Chicago man who had been summoned on a jury. "What for?" "I owe a man five dollars and I want to hunt him up and pay it." "Do you mean to say you would hunt him up and pay a bill, instead of waiting for him to hunt you up?" "Yes your honor." "Do you belong to Chicago?" Yes, sir." "You are excused. I don't want any man on the jury who will lie like that."

"I saw you at the funeral the other day," said one lady to another yesterday. "Yes, I saw you too." "How natural the corpse looked!" "Just like marble." "I never heard a more affecting funeral sermon; did you?" "Never. And just think of it, when everybody was crying, I reached for my handkerchief, and found to my horror that it was a red one I had in my pocket." "Goodness! What did you do?" "Why, I didn't cry. How could I, when everyone else in church was using white."

"I beg a thousand pardons for coming so late." "My dear sir," replied the lady graciously, "no pardons are needed. You can never come too late."

Arkansaw Traveler: De pride ob a man is wus den dat ob a 'oman wants ter please de man, but de man's aim is ter please his'self.

The agricultural editor of the Nashville World makes a suggestion for the protection of sheep. As the dog always seizes his prey by the throat to draw the blood, why not take a heavy strap of leather five or six inches wide, fill it full of strong tacks and buckle it around Brer Sheep's neck, the tacks forming a bristling array of steel points sharper than a toothless child! When Brer Dog closed his jaws on that cheveau de frise he'd let go at once."

Two barristers recently had a quarrel. The row became serious, and one called the other a jackass. He then went into court, and referred to him as my learned brother.

Two sportsmen were on a journey on a hot summer's day. "Have you anything with you, John?" "Yes, a bottle of wine." And what have you got?" "A dry tongue." "Good, then we'll divide our provisions." "Very good, begin." John drew his bottle of wine our of his wallet, and its contents were honourably devided. After this had been done John wiped his mouth, and asked his fellow-traveller to bring forth his provisions. "I!" answered the other. "Why, yes; your dry tongue—" "I haven't got a dry tongue any more!" was the little comforting answer.

Do you suppose eating angel-cake will make an angel of me?" asked a young lady of a gentleman. "I've no doubt it will," he answered, "if you eat enough of it."

"If my immortal Savior lives,
Then my immortal life is sure;
His word a firm foundation gives,
Here let me build and rest secure.

The average person speaks about 120 words a minute This estimate is considerably short of that required when a trunk-lid falls on a speaker's head while he is hunting for a button.

"The Spirit of infidelity has the heart of a wolf, the fangs of a tiger, and the talons of a vulture.

POLICE INTELLIGENCE.

Before His Worship C. H. Harley Moseley Esq. J. P. acting Commandant For the month of February. 1885

Momoh Bye and Gragrah stealing sundry goods value fourteen shillings one month hard labor each.
Blackey Betty theft one week hard labor.
Conway assaulting and beating one Fahbah fined two shillings and sixpence or three days.
Henry Williams larceny of sundry goods value £1. 18. 0 one month hard labor.
George Barnard assaulting and beating one Jeremiah Turner fined £2. 0. 0 with cash or one month hard labor.
Sege stealing three peices print value fifteen shillings one month hard labor.
Timmee Slavedealing discharged for want of evidence.
Timmee assault or one Mimah fined twenty one shillings or one month hard labor.
Tommy Thompson receiving five shillings under false pretences discharged for want of evidence.
Kabtegbeh, Kong, Tush, Mahrowah plundering a canoe of cassada value thirty shillings discharged for want of prosecution.
Jeo resisting Police const Peter O Cole in the execution of his duty examined & discharged.
Thomas disturbing public worship fined five shillings or one week hard labor.

FRATERNITY.

1 'Tis coming up the steep of time,
And this old world is growing bright-er,
We may not see its dawn sublime,
Yet high hopes makes the heart throb lighter,
We may be sleeping in the ground
When it wakes the world in wonder;
But we have felt it gathering round,
And heard its voice in living thunder—
'Tis coming! yes, 'tis coming!

2 'Tis coming now the glorious time
Foretold by seers and sung in story;
For which, when thinking was a crime,
Souls leapt to heaven, from scaffold gory:
They passed nor see the work they wrought;
Now, the crown'd hopes of centuries blossom!
But the live lightning of their thought,
And daring deeds doth pulse earths bosom—
'Tis coming! yes, 'tis coming!

3 Creeds, Empires, systems rot with age,
But the great people's ever youthful!
And it shall the future's page
To our humanity more truthful!
The gnarliest heart hath tender chords,
To waken at the name of "brother,"
And time comes when brain scorpion words
We shall not speak to sting each o-ther—
'Tis coming! yes 'tis coming!

4 Fraternity Loves' other name;
Dear, heaven connecting link of being!
Then shall we grasp thy golden dream,
As souls full statured, grow far-seeing;
Then shall unfold our better part,
And in our life-cup yield more honey;
Light up with joy the poor man's heart
And saves our world with smiles more sunny,
'Tis coming! yes, 'tis coming!

5 Aye, it must come! The tyrant's throne,
Is crumbling with our hot tears rusted!
The sword earth's mighty ones have leant on
Is cankered, with our heart's blood crusted.
Room! for the many mind make way,
Ye robber rulers, pause no longer,
Ye can not stay the opening day!
The world rolls or the light grows stronger!
The peoples advent's coming.

Sel.

CATTLE RAISING No. 2.

Mr. Editor.—I promised more on this and kindred subjects for future numbers of your paper, the profits on capital invested accummulate from two sources the first from the growth of the cow either in size as from calves to full grown beasts or in the condition of the animals as from Poor to Fat from this source alone I have known on good pasture cows to gain 50 per cent in 6 months which is equal to 100 per cent in 12 months or the doubling of capital invested every year provided no disease gets among them. Secondly there profits from increase in numbers by breeding this alone ought to yield at least 50 per cent per annum in the course of years and would be more than sufficient to pay the expenses of a cattle farm, and I may remark that much of the land cleared and used for pasture could and ought indeed to be cultivated in crops of various kinds while at the same time trees of almost all kinds could be grown along the fence lines from which much advantage may be gained

Then again would not the grazing and feeding of cattle greatly enrich the soil? and thereby render it far more productive than it is at present.

Aside from the pecuniary benefits to be derived from this branch of industry it would lead to the clearing away of many of the forests and jungles and the permanent fencing and improving of many tracts of land and the erection of more substantial buildings also ultimately to the general use of cattle for conveying produce and other Material by land this would render broader & better roads necessary which by the passing of cattle & carts or wagons over them frequently would be easily kept clean.

It i hardly necessary to say that cleared fields full of fine cows traversed everywhere by good roads would add much to the beauty wealth and health of the country and grass which is now the greatest foe to farming in these parts, could by the introduction of cattle raising be made a valuable product, and thus turned to account in the development of the wealth of the country.

J. Albert.

ADVERTISEMENTS

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A fine lot of extra tweed cloth Double width from 4/6 to 15/- per yard.

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Attention.

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having lately made great improvement in his stores and shop No. 194 195 196, at Victoria Road Bonthe Sherbro, begs to call the attention of his many Friends, Numerous customers and the Public in gener al to a very large fresh and carefully selected stock of various kinds of Goods lately arrived by the last steamer, consisting o.

Ladies ready made Dresses,
" Under clothing,
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Please call and see.

BONTHE

C.B. COLLIER

MOKATE

Has newly opened a shop under his premises in Heddle Street where he has exposed for sale a large assortment of **Sundry articles. Cotton and Woolen goods, crockeries, Hard wares, Fisories, Harberdasheries &c. &c.**

and has also added to his factory at MOKATE a new assortment of *various* other articles.

Public inspection is invited, and the patronage of friends and the public in general solicited.

Terms moderate for ready money only, in cash, or produce.

Bonthe Sherbro
January 1885.

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By private Contract,

A 6 OARED GIG BOAT.

Copper fastened, masts, six oars five brass row-locks complete For particulars, apply at W. Murray York Island.

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The Early Dawn.

"The Morning Light is Breaking, The Darkness Disappears."

VOL. 2. BONTHE SHERBRO, WEST AFRICA. APRIL. 1885. No. 3

Minutes of Sherbro Mission Conference.

At 7 P.M. on Friday March 6th 1885 the Members of Sherbro Mission Conference of the United Brethren Church met in their sixth annual session at Good Hope Station Bonthe.

Rev. J. M. Lesher preached a good practical sermon from Heb. 10. 23. After the sermon Rev. D. K. Flickinger the presiding officer called a business session and made some timely remarks.

Rev. W. S. Sage reelected secretary The roll was called and R. N. West, J. C. Sawyer and H. J. Williams were absent.

The standing committees were then announced as follows, Day schools W. S. Sage, Sundays J. B. W Johnson, Missions & Church Erection D. F. Wilberforce, Publishing Interests J. M. Lesher, Moral reform J. A. Evans, Resolutions J. Gomer

The time of meeting fixed at 7 a. m. a short time was spent in relating incidents connected with the work in different parts of the field. Motion to adjourn carried. Benediction by Dr. Flickinger.

Morning Session.

Conference met promptly at eight o'clock and was opened with singing "Come thou fount of every blessing" followed by prayer and Scripture reading by Dr. Flickinger. Lesson read Phil. 4th Chapter. He dwelt at some length upon the words "I can do all things through Christ strengthening me." He spoke of the work 30 years ago when he was first trying to open a mission station ,the years of toil and labor and the grand results of the past year.

By motion the bar of conference was fixed and Revs. Rowden, C. T. grey, K. C. Taylor, T. N. Joah, J. C. Thomas and Mr. S. B. Morison were admitted to advisory seats.

Mrs Lida West and Mrs E. B. Sage were also invited to advisory seats.

The following resolution was presented by J. A. Evans Resolved; That we are indeed cheered by the presence with us of Rev. Dr. Flickinger our honored general secretary and we are highly gratified to have him preside over our present session. We regret however that he has suffered so much from ill health, that he has not been able to spend more of his time at the out stations but trust that by the blessing of the Lord he may speedily recover his health on leaving this coast.

The presiding Elders reported and were passed. Conference then proceeded to the examination of its members taking up each one seperately also examining into the work of each station all the teachers and missionaries examined were favorably passed.

R. . Taylor C. A. E. Campbell were heard on their call to the ministry and were referred to the committe on examination of applicants to preach.

Committe on examination of applicants J. Gomer, D. F. Wilberforce, J. M. Lesher.

Adjourned with prayer by Rev. J. C. Thomas.

Conference met in afternoon session at 12 noon scripture read and prayer offered by Rev. G. N. Jowett.

Roll was called and minutes of previous sessions read and approved,

Examination of members continued all roll was exhausted.

The following paper was presented concerning the names of certain absent members. Whereas the conduct of the following persons has been unbecoming as christians, and in some cases immoral and whereas they are absent so that we cannot dispose of their names by ordering them to a committe for trial, therefore Resolved, That the names of Messrs. J. C. Jones, C. A. Charles and G. B. Thompson be erased from the roll and they be no longer members of this body.

R. N. West, J. M. Lesher and J. A. Evans were elected presiding Elders for the ensuing year. Chairman announced committe on boundries and finance as follows:- J. M. Lesher, R. N. West, H. J. Weeks, Thomas Tucker, D. F. Wilberforce, W. S. Sage, and J. Gomer. The standing committees reported (see report in connection with the subject of Day Schools) J. M. Lesher offered the following resolutions.

Whereas, the indications are favorable of receiving money for a training school, and whereas said money may come into our hands during the coming year, and whereas this may be our only time to consider, and determine the location and dimensions and plan of building for that purpose. Therefore

Resolved 1 That the location be left till after General conference takes action on the subject.

Res. 2nd that a committee of five be appointed by the chairman whose duty it shall be to draft a plan for said building and report to this body for its approval.

The subject of Sunday schools was freely discussed and adopted Committee on resolutions presented the following petition to General conference.

To the General Conference of the United Brethren in Christ of the United States of America in conference assembled at Fostoria O.

Dear Brethren—We the undersigned missionaries of the U. B. Mission in West Africa namely beg leave to present to your Honourable Body the following petition praying that you will give it your careful consideration.

1st We beg that you will authorize the establishing of a training school here for the purpose of training native missionaries on the field both male and female. The building to be erected for this school be large enough to comfortably accommodate fifty students.

2nd We beg farther that you will authorize that a principal teacher be sent from America who shall have the entire control of said school and that said teacher have at least three years experience as a teacher and preacher well qualified for the work.

3rd Your petitioners request farther that you authorize that the building be erected of either stone or brick and be ready for use within the next year or two.

We request farther that you send from America a first class, practical farmer whose sole business it shall be to put in proper shape and over see the mission farms. Also that you appoint a proper business man who shall devote the whole of his time to the business affairs of the mission.

These two last will pay their own way and they are branches of industry that ought to be taught the people and there are no better factors to the missionary work, the proper cultivation of the soil and honest legitimate mercantile business. After a residence here of over four teen years and carefully watching the habit of the people the author of this paper, J. Gomer, understands pretty well what is necessary in order to civilize and christianize this people, he also believes that since the labors of this society have been so signally blessed in the past, we may safely take it for granted that the great Head of the church wills that this society should undertake and prosecute a still greater work here for him feeling sure if we trust him fully and do right abundant success will crown our efforts.

Your petitioners beg also that prior to the setting of the next *General Conference* one of the Bishops of the Church be sent to visit this mission and that he remain at least three months on the field and examine the work critically .we ask this not that we have ought against Dr Flickinger on the contrary he has done nobly for Africa and we are all well pleased but we think it unjust that he be required to endure so much for this mission when it is the property of the whole Church and when his coming here impairs his health as much as it did this last time, then it is high time some other minister of the church be in preparation for this work. The sending of a Bishop would tend to give prominence and tone to this work.

Faithfully submitted, &c

J. M. Lesher presented a paper relating to the John Brown steamier as follows Whereas the steamer John Brown has been a source of loss to the society to the amount of £467. 14. 2 which loss was brought about by the disater which befell her in England and because she was registered as an English vessel which required us to employ a crew for three months at a time and pay them whether we could used them or not also that we had to pay pilotage every time she went into or came out of Freetown harbor. And whereas she has more than paid the expense of operating her during the last two months, therefore resolved 1st that the John Brown has been and is to us a great convenience and that she has saved us much time and expense in getting goods and provision from Freetown and brought them in good condition instead of being damaged as was often the case aforetime. This enabled us to make our business more profitable than it could have been otherwise then we too could go against head wind and tide and our mails come to us regular and she has contributed much to our confort, we believe she has saved us in money fully one half of the loss charged to her to say nothing of the comfort and convenience she has been to us and the other halt we had to pay the captain who brought her from England the day he arrived here Res.2d that the management of the J. Brown has been as economically conducted as was possible to make all save.

Res.3d That as we are to have the use of her for three years yet, as well as the sawmill at Avery Station we much regret that we cannot use this favorable oppotunity to supply the needed building material at several stations including those for a training school and open still more new statio n.

Res. 4 That another good accomplished by the presence of the "John Brown" is a weekly steamer plying between Bonthe and Freetown which will now be a permanent thing and which is of incalculable value to both the mission and all this country.

Committee on applicants for license to preach reported as follows.

We have examined Mr. C. A. E. Campbell and find him clear on all subjects and he gives very satisfactory answers. We recommend that he be received and continence at once with the first years course of reading.

We have also examined R. C. Taylor and find him quite clear in doctrine and ready with Scripture proof we also recommend that he be received and that he commence at once with the first years course of study.

J. Gomer.
D.F. Wilberforce
J. M. Lesher.

The following resolution was presented by R. N. West resolved that all the members of this body who have not pursued the course of study as required by our book of Discipline be required to begin at once to study the first years course of reading and that they be examined at the next annual session.

Report of committee on missions laid on table till evening session. Adjourned to meet at 6.30 p. m.

Evening session opened with singing "All hail the power of Jesus name."

Standing committees for 1886.

Day schools R. N. West, Sunday schools J. Gomer, Missions W. S. Sage, Publishing Interests J. A. Evans, Church erection J. B. W. Johnson, Resolutions Lesher. First years course of reading West, Lesher, Evans. Committee on plans for training school Gomer, West, Sage, Lesher, Evans.

The subject of Missions was taken up and [illegible] Committee on [illegible] and report adopted.

Committee on boundaries made the following report.

Shaingay Mission District.

Shaingay station and circuits			
Rembee station		Mambee station	
Mo Fuss	"	Mocobo	"
Manoh	"	Koobongee	"
Charmann	"	Tongkoloh Mando sta.	

Mendi Mission District.

Good Hope and circuits Avery sta.
Conkonany station Glamghinh circuit.

Bumph Mission District.

Rotufunk station		Palli station	
Sumanah Sogo	"	mo Shengo	"
Mamoo station.			

The petition to General Conference was placed in the hands of Dr. Flickinger to present to that Conference. Rotufunk was chosen as the place of holding the next Annual Session to convene the last friday in January 1886.

Report of Stationing Committee.

Shaingay District		J. M. Lesher, P.E.	
Shaingay Station		J. Gomer.	
Tassoh mission		J. W. Pratt	
Tissanah	"	C. A. E. Campbell	
Kankamah	"	To be supplied	
Manoh Station		T. . Joah	
Koobongee	"	W. S. Sage & Fowler	
Tongkoloh	"	J. Metzger	
Charmann	"	H. J. Williams	
Mo Fuss	"	Thos. Tucker & Dixon	
Mambee	"	J. C. Sawyer & Goodman	
Rembee	"	R. P. Luke & French	
Mendi District		J. A. Evans P. E.	
Good Hope Station		"	"
Avery	"	S. B. Morrison.	
Rotufunk District		R. N. West P. E.	
Rotufunk station		R. N. West	
Palli	"	J. B. W. Johnson	
Mamoo	"	F. M. Stuart & Weeks	
Sumanah Sogo		To be supplied	
Mo Shengo		To be supplied	

Adjourned with prayer by F. M Stuart.

W. S. sage Sec.
Presiding Elder's report of Shaingay

Continue to page 8.

DIRECTORY.

Commandant.	C. H. Harley, Moseley
(Acting)	
Coroner.	The Commandant.
Chief Clerk	W. Hughes.
2nd. do.	S. W. Adams.
Interpreter.	J. D. Rogers.
Bailiff.	F. E. B. Buckner.
Sub-Treas. & Col	W. J. P. Elliott Esq.
Chief Clerk	J. D. Macaulay.
Tide Waiters.	J. H. Coker, J. N. Crown, & S. G. Cole.
Assistant Col	Surgeon. M. L. Jarrett, M
R. C. S.	
Dispenser.	G. M. Sidlsbury.
Postmaster.	H. R. Williams.
Inspector of Police.	M. Betts.
Gaoler	J. A. Dennis.
Overseer of Roads	A. O. Walker.

Religious Directory.

St. Matthew's Church,	Victoria Road.
Pastor,	Rev. G. G. M. NICOL.
Wesleyan Methodist,	Williams Street
Pastor,	Rev. J. C. THOMAS
Mendi Mission, (Congregational.)	Good Hope.
Pastor,	Rev. J. A. EVANS.

NEWS ITEMS.

Revd D. F. Wilberforce left this place on the 24th ult for Freetown from whence he sailed for the United states with his family on the Bark Liberia we wish them a speedy pleasant and prosperous voyage.

During the absence of Revd D. F. Wilberforce the Editorial management of the Early Dawn Devolves upon J. A Evans Pastor and Agent of Good Hope station.

Mr. John Lichtenstadt Agent Matacong and North west African Co., Bendoo, Sherbro left Sierra Leone for Liverpool per s.s. *Congo* about the 25th of last month.

Revd C. Mark of the Wesleyan connexion Freetown who arrived in this place by s.s J. Brown on the 20th ult spent the time in this place and vicinity looking after the mission interests of his Church for which he had been specially deputed from the Freetown Authorities. He gave us a couple of calls which we enjoyed very much. He left the Sherbro on the 27th ult per s.s Igara on his return to Freetown.

Mr A. H Farrah of Freetown spent some time in our place last month prospecting for the propose of extenting his business to the Sherbro he returned to Freetown on the 27th ult. per s s Igara.

Capt. H. F. Richmond has been and is still in Charge here in the absence of the Acting Commandant Mr. C.H. Harley Moseley who is away with His Excellency the Governor looking after the settlement of the disturbances in the rivers.

AN ACCIDENT.—We learn that on the morning of the 13th inst about 8.30 a. m. that a Mr. Williams trading in the Cockboro river accidently shot and badly wounded himself Shaingay he was broght to the Hospital in this place.

The Mission steamer *John Brown* that met with some damage to her Machinery recently and had laid up at Shengay for repairs is again reported ALL RIGHT and returned to Freetown on the 14th instant.

Minutes of Sherbro Mission Conference.

Concluded from page 1.

Shaingay District

It is somewhat difficult to give a suitable report of Shaingay District for the conference year from the fact that the field has been thoroughly canvassed by our secretary Dr. Flickinger and detailed report sent to America. However I submit the following. Whatever may be said of the secular or financial side of the work it is a fact that the spiritual work is most encouraging. At every station and in every village that I have visited the people have paid marked attention to what has been said, and seem willing to do almost anything when it is made plain to them. It is true much more might have been done had all the teachers labored more as unto the Lord and for the salvation of souls Then the time and talents of the missionaries have been too much engrossed in the secular work so that they could not do for the people as might have been done. Yet God has blessed the work and about four hundred have joined our ranks in this district alone. For my own part I have held up to Dec. 31 about 115 regular services, visiting about 60 towns and walking more than one hundred miles.

Truly the outlook is good and the Lord is on the giving hand may we not expect a rich harvest of souls during the coming year.

Mendi Mission District

Dear Brethren,—The Mendi mission District as bounded by your committee at your last annual session extended from the Sasom River on the north and includes Sherbro Island and the Bargroo country.

Debia station was closed quite early in the year because of discouraging circumstances arising from a want of interest on the part of the people. Konnany station was opened shortly after under the auspices of the missionary aid society of Shaingay. The close of the year found us far into the enemy's land where satan had for unnumbered years held sway. Our itinerants having pushed their way into towns hitherto not reached by a preacher of the Gospel The warm reception of divine truths and the eager desire to be enrolled upon our class books is an evidence that the heathen has felt and acknowledges the superiority of the christian religion and hopes by it to gain future bliss.

To me it is a painful thought that after all the labor and sacrifice of this noble band of itinerants and at so important a period in our history, with the captain of the Lord's host evidently urging us forward into the conflict we should be called upon to beat a retreat. If as a church we wish to succeed, it must be obtained by aggressive movements on our part. Christ certainly meant this when he commanded "Go ye into all the world." Be assured dear brethren ye whose labors and whose advance into the darkness of heathenism has been through dangers and privations and bodily discomforts, your labors are not lost. He who has commanded, has promised to be with you even unto the end of the world. As a church with our itinerant system we are better adapted to meet the want of the people in this country than any other church.

Mando and Conkonany are comparatively new stations. At Avery and Good Hope the results far exceed our expectations when we consider that much had to be removed from an old structure to lay a new foundation.

Bompeh Mission District, not reported in writing.

Day Schools.

The day schools in connection with our work rank next in importance to the preaching of the Gospel itself. But comparatively few of the older people will give up their country customs and superstitious habits and accept the gospel. It is only while the mind is young before it has become hardened and absorbed in such things that lasting impressions can be made for good. Then how much depends on the work done in the school room. The success the destiny of the rising generation depends largely on the work done in the school room. Attention should not only be given to the prescribed lessons but also to the manners, the habits, the morality and the religious training. The teacher should see before him in every scholar a living soul struggling to rise above the common to a higher and nobler life.

During the year I have visited several schools and have taken particular attention as to the manner in which instruction was imparted and I do not think it is the best that could be used either for the scholar or teacher. This system is known as the learning in process, that is the lesson is repeated over and over by the teacher or monitor so that it may be memorized by the scholar." This is more frequently done with those who are trying the Alphabet or short sentences. Again after the monitor while they gaze carelessly about the room with the elder ones if the lesson is well repeated in class it is thought to be a good recitation when perhaps the real meaning has not been comprehended.

In this way the pupil learns to depend on the text book and the teacher. The better way would be to teach the child how to study, how to prepare his lesson, to think for himself. Then will the mental faculties commence to develope, and the greatest good be accomplished.

Sunday Schools

As Sunday Schools are a means by which the Bible is taught to the Young in truth and simplicity and is a plan of storing the mind with truth which may be a means of lifting them up and drawing them away from sin therefore Resolved 1st That we as minister of Christ do all in our power to establish schools and gather in the people to hear the Gospel read and explained.

Res. 2 That as teachers we will study with care and much prayer every lesson that we may teach nothing but the truth.

Missions.

Whereas the command of Christ our Savior is to teach all nations and inasmuch as we have enjoyed special tokens of His presence and blessing upon us during the year therefore Resolved 1st That we are devotely thankful to Almighty God for His providential openings in this continent of Africa and that we will redouble our efforts in the future prosecution of our mission work.

2nd That we acknowledge with thankfulness of confidence which come to us from our brethren of the several conferences in America and hope that they will continue to stand by us in contributing means for a more vigorous prosecution of this mission work in Africa.

3. That our confidence is unshaken in the Board of Missions and Executive Committee and pray them that so soon as possible they so arrange for the finance of the African Mission as not to embarrass us in the work of extending the borders of Zion.

4. That the sympathy of this meeting is with Brother and Sister West of the Bompeh mission and also their teachers in the trials through which they are called to pass in consequence of wars that have ravaged the Bompeh country and greatly disturbed the work there and furthermore as a meeting commend Brother and Sister West for their noble and daring conduct under these trying circumstances.

CHURCH ERECTION.

We believe that, wherever Missionary operations are conducted a suitable house of worship ought and must be erected therefore

Res. That we will not fail to urge the people particularly headmen of towns in which we preach to erect Chapels or Barras for worship of Almighty God.

MORAL REFORM.

In an evil age like the present in the most enlightened and religious countries of christendom it is highly necessary to put forth great efforts for the preservation of the morality of mankind, this then being true how much more necessary it must be in semi civilized and heathen lands on the borders and in the limits of the darkest paganism on the face of the globe. Such a overshadows the fields of our labors with the gloomy shades of moral night. Be it resolved therefore

1st That as members of this body and ministers of Christ we put forth every effort in our power to live pure and holy above suspicion and thereby teach by example a pure morality.

2nd That we use our influence as teachers against every form of vice and superstition and that we especially preach, pray, and talk against the rum traffic of this coast which threatens the distruction of all christian effort by drawing away many in various ways from right and dragging them downward

THE
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PUBLISHED MONTHLY AT
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Rev. J. Gomer Publishing Agent

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(FOR EACH INSERTION.)

A whole page	£2	0	0
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Each notice should not exceed 4 lines every additional line or part of a line 4d extra.

Owing to the fact that much matter had accumulated in the Office we are ourselves largely crowded out this time but will try to make up for it when our turn comes. We trust however our readers may be interested in the proceedings of the Annual District Meeting to which we have devoted larger space in this issue than was originally intended feeling that there might be many who would like to read them who may not be able to obtain the pamphlet in which they were ordered to be published

KONCONANY STATION.—Mr. J. W. Baker in charge of the work at Konconany reports a good religious interest among the people in that vicinity and feels that the work only needs to be pushed in order to abundant success in that quarter. He is very desirous of enlarging and wishes very much to obtain more seats for the Chapel or place of meeting as also to commence at once to erect a mission house he returned about the 7th inst to his charge to take steps toward building.

SIR SAMUEL ROWE AT SHERBRO.

To the Editor of the *Early Dawn.*

Sir,—On Tuesday the 24th inst. the "*Countess of Derby*" made her appearance on this little but important island of Sherbro, with his excellency SIR SAMUEL ROWE on board;

As soon as the steamer was seen at the point, there was great joy in the hearts of every Sierra Leone, Mendi, and Sherbro man, at the thought of SIR SAMUEL being on board; and there was to be seen almost in every street of Bonthe people winding their steps down to the Government wharf to welcome the newly arrived Gov. Rowe. At 2. 30. p. m., the steamer anchored when C. H Harley Moseley Esq.; acting Civil Commandant, W. J. P. Elliott Esq collector, and Dr. M. L. Jarrett went on board to welcome his excellency. The boatmen filled with joy and gladness, thought by hurling would be too long for them, bore it in triumph to the waters, to go for the gov. who when he landed on shore was escorted by Capt. Douglass The women welcomed him by singing and claping their hands, spread their Allaree, country clothes, silk shawls etc. etc. on the way all along to the Court Hall, that his excellency might walk on. During his short stay here few of the merchants paid him a visit, thinking that he would make a long stay. But on his returning back to the steamer about 2 50 he informed the women who kept singing in the Aku. language, that he did not come to stay this time, but he only came to see them and to tell them that he has arrived: He spoke in brief words of the kind reception that was given him and that he thanked them for same, and promissed that as he has come to them again, he will do all in his power to quell the petty wars that are now raging, so that they can once more go on with their trade.

I wish him good health to do as he promissed, so that he may make a longer stay in this West coast Africa. You will hear again from me as His excellency pomissed to give another visit to Sherbo in short. Meanwhile thanking you for the space occupied in your valuable journal I subscribe myself to be

yours faithfully,
Ahenobarbus.

Bonthe, Feb. 27 1885.

Band of Hope Temperance Society.

The members of the above named Society beg most respectfully to inform the Public that they are no more distinguished by the Pink and Blue Bows," but by "Band of Hope Medals and Badge of Honours" recently received from the Temperance Society in Europe.

Miscellany.

This is the reason why cats wash their faces after meals: A cat caught a sparrow and was about to devour it; but the sparrow said; "No man, no gentleman eats me till he has first washed his face." The cat, struck with this remark, set the sparrow down and began to wash his face with his paw; but the sparrow flew away.

This vexed Puss exceedingly, and he said: "As long as I live I will eat first and wash my face afterward." Which all cats do to this day.

GIVING A TENTH.

When all called Christians offer the tenth of their incomes in worship as regularly as they pray or praise, then the Lord's treasury will supply the wants of His servants. Then neither selling nor renting pews will offend Him who said, "Make not My Father's house a house of marchandise." Then Christians shall cease to plead for fairs, sociables, and receptions against the plain direction of the Church. "Be not conformed to this world." Some men are lovingly taught by providential dispensations, and we doubt not for the good of all.

A layman in Indiana began to give the Lord His portion when he began to work for himself. He found little difficulty so long as he made but little. But during the war he became a partner in a hominy mill, which the war kept busy night and day, so that his income was over two hundred dollars a day Now came the trial. Shall I give over twenty dollars a day? the sum seemed so great, and his necessities and designs so growing and important, that he resolved too much. The very night that his covetousness mastered him, he awoke to see his mill in flames; He lost the mill, but but learned a most valuable lesson. He has never had any trouble about giving one-tenth since. Had this man known that no circumstances can justify us in forsaking the principles of honesty to the Lord, he would have been able to resist the temptation. It is not every one that has his hominy mill burned, but such a disaster would be worth more to many called Christians than millions of dollars. "If the Lord be God, follow Him; and if Baal, then follow him." Let the will act, and let feelings, desires, hopes, and fears, wait upon its action.—*Pacific Churchman.*

The New Machinery having arrived for the Meadi Mission saw Mill at Avery station Manoh Bargroo Mr. E. T. Tucker of Good Hope Station Mendi Mission, was despatched by the Agent on the 14th instant to the Bargroo to put the Mill in proper repair for the speedy execution of their many orders for Lumber.

The Madi seems at length successful in the Soudan and for the time at least Mohamedanism seems victorious in the Upper Nile region.

Thieves not all dead yet—Mr. E. A. Lewis came hastily into our Office the other day complaining of the bad deeds of one of them in the Bargroo who had been trying his hand on Mr. Lewis' goods in store at his Factory. Shortly after a reporter informed us that depredations had been committed by some of the same brotherhood at the shop of Mrs M. A. Collier, Otto Street, in this place. The same evening or night following we were startled by a terrific noise at the Mendi Mission Wharf near our Office and upon enquiry were informed that it was the police with others arresting some of the lovely fraternity. Mrs. Rebecca Rogers also has of late suffered from the hands of felons and also others that we can not now mention; which facts lead us to believe that they are not all dead yet, and that it would be well to sleep with one eye open at least for a while.

In this age of extended Literary means the mind of the young man to dispute every inch of it to usefulness of life. But what errors are more widely spread and so hard to eradicate, from the minds of young men, as those that have interlinked themselves with the dietetic and social use of alcoholic liquors, and from what other errors do consequences flow more disastrous to the moral and religious interest of Society! You could not confer a greater boon upon this community next to the spread of vital religion, than by rooting up these delusions, and by implanting in their stead knowledge of the real destructive and pernicious action of intoxicating liquors. Nothing has given more pain to the advocates of Temperance here than to witness the coldness, not to say antagonism, with which our Temperance movement has been treated by a portion of the residents of this country; the readiness to find fault rather than applaud; the willingness to seize upon incidental imperfections in the Temperance organizations while nothing is said of the tremendous evils inevitably and additionally arising from the drinking customs of the age. But some are honorably distinguished by a different Spirit and that the whole should be like minded is a desideratum it would be difficult to exaggerate. The good to be effected is beyond estimation and how, then can the absence of that good fail to be heartily lamented! Mr Editor! your pens and printing press may powerfully assist to knock out intemperance from our young men! and to what other object can they be more legitimately and monthly directed! The work is one which makes demands on your utmost energies, and even these can be of no sufficient avail unless they are employed in discountenancing all the causes of intemperance. It is your high and honourable office to guide the public mind, purify the public morals, and infuse into public life a healing virtue. All this you might be doing more than is now done if you place intoxicating liquors in their true character before you readers, urge them to seperation from all drinking customs, and impress them with the previlage and duty of uniting the interests

Temperance in a Negro Version

A Observer

Cannibal King. (to missionary:) "I think that the best thing I can do is to eat you."

Missionary (in earnest protest): "I do not agree with you sir." *Cannibal King:* "Well, I must'nt eat anything that, don't agree with me."

In H. H's concluding illustrated article on the Franciscan Missions of California, in the June Century, one effect of white example upon the Indian is described thus: "In a curious pamphlet left by one of the old friars, Father Boscana, is told a droll story of the logical inferences some of them drew from the political situations among their supposed betters. It was a band of San Diego Indians. When they heard that the Spanish viceroy in the city of Mexico had been killed, and a Mexican made emperor in his place, they forthwith made a great feast, burnished up their chief and elected a new one in his stead. To the stringent reproof of the horrified friars they made answer: 'Have you not done the same in Mexico? You say your king was not good, and killed him. Well, our captain was not good and we burned him. If the new one turns out bad, we will burn him, too,'—a memorable instance of the superiority of example to precept."

MANY REGIMENTS—BUT ONE ARMY. Think of a man saying that he has been looking round and sees that there are so many denominations, that really he has made up his mind to give up the whole thing! Does he know what he is talking about? Is he really serious when he speaks so? Shall I follow his example? If I do it will be to show how great is his folly. "I have been looking round, and see so many different regiments in the country that really it is impossible to tell which is right and which is wrong, and I do not think I shall have anything to do with the country." Yes, there are many regiments but one army, many denominations, but one Church, many creeds but one faith, many aspects but one life, many ways up the hill but one Cross on the top of it. Don't lose yourself among the diversities, which you might save yourself by looking at the unities. "There are so many mountains about that I really do not know that there can be any truth in geography."—Many mountains—one globe.

ADVERTISEMENTS

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Attention.

J. B. PARKINSON

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Bonthe Sherbro
January 1885.

J.A. Clemens.

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Rev. J. GOMEZ. Mission Office, Shengay.

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ISSUE(S)
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The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. 2. BONTHE SHERBRO, WEST AFRICA, JUNE. 1885. No. 5.

SPECIAL AND CONSTANT PROVIDENCE.

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered!" (Luke xii. 6, 7.)—These encouraging words were spoken by the blessed Lord "when there were gathered together an innumerable multitude of people"—not the self righteous, hypocritical Pharisees lawyers, and scribes, over whom he had just pronounced the woes that must overtake them, but those who felt themselves unworthy of his attention, yet needy and in want of such blessings as they saw he had imparted to others. Therefore he spoke of the special providence of God in the least things, adding "Fear not therefore; ye are of more value than many sparrows."

A great deal is said in the Scriptures of God's strict account of reckoning with the people. Does this appear to us as the Lord's special care that none of his blessings may prove unprofitable to us, or do we only see in it a critical supervision of our behaviour? A person regards God in the Scriptures and in nature according to his own spiritual state. "If any man will do his [God's] will he shall know of the doctrine, whether it be of God." (John vii. 17.) In nature, plants, each according to its kind, are seen to grow out of the earth from their proper seeds under the favorable distribution of rain and sunshine, and produce their beautiful foliage and flowers, and finally the ripe seed with which the wonderful process may be again repeated. How do we ascribe this marvelous work to the living God?

We believe that the hairs of our heads are all numbered by our heavenly Father, because the scriptures say so; and we must therefore also admit that he notices every blade of grass on the whole earth, and every leaf on all trees, even every fiber and least particle in these, and in every human being and animal. But in all this God may be recognized as only a superintendent. Even when recognizing that God created the earth and the heavens in the beginning, with all that is in them, we may regard their motions developments, and continuation too much as the effects of powers then put into creation, and ever since operating under the guidance and supervision of the Creator; for all things work as by immutable laws. And has not God established these laws?

God, as the Word which in due time was made flesh, did create "in the beginning;" but self-existence, which he alone is, can not be imputed to any of his works, and therefore maintenance is a continual creation. The laws of nature are not properties of matter, but the extended power by which matter is held in existence and life dispensed. Natural forces and life do not proceed from God in a mass. God must continually and most minutely extend them. Every Christian admits that God creates and maintains all things, even to the minutest parts, according to his divine love and wisdom, making these his creative power. What looks to us as law is, therefore, from this creative power of God; and every iota of this power goes forth on a special mission.

A person may thoroughly understand what are called the immutable laws of nature, but there is not one complete development or phenomenon in nature that he can altogether ascribe to their undirected action. How do they produce a sudden storm or rain or cold wave? What law causes the variety of color in a litter of pigs or cats, and some to be male and others female? Philosophers ascribe the motion of the heavenly bodies to the centrifugal and centripetal forces; but with these bodies scattered throughout space the attraction must be constantly varying, so that these forces, left to themselves, would soon divert the planets from their orbits. The eight satellites of Saturn, all attracting each other, how are they kept in their "beaten track" by the forces named? The attraction of the moon upon the earth is said to cause the ocean tides; but the tide always rises simultaneously on opposite sides of the earth, both from and toward the moon.

The unconscious forces called laws of nature apparently accomplish much that can only be accounted for by the fact that they proceed from the Almighty directing hand of the all-wise God of love, the word made flesh in Jesus Christ. All things of spirit and nature, all existence and life, being therefore made and maintained by Christ are subjects of Christianity; but only persons who live according to the precepts and pattern of Jesus Christ are Christians.

Man is rewarded according to his works: and this is also providence. In the beginning man was placed in the garden of Eden, with dominion "over all the earth" and when he sinned the verdict came, "Cursed is the ground for thy sake. * * * Thorns also and thistles shall it bring forth to Thee." Hence the change in man caused this corresponding change. Providence being therefore according to the character of the people, who should learn from nature even what is the character of the human race. While weeds and venomous and devouring animals abound, and floods, fires, storms, and pestilence rage, let all men cry out "We are sinners!" Let no one accuse his neighbour as being the cause of these trials, but may all learn what is implied in loving our neighbours as ourselves. If we do suffer a little for the sake of others, may all remember that there are very few comforts of life to which, in the divine providence, our fellows have not contributed.—*J. R. Hoffer,—In the Rel. Telescope.*

DRUNKENESS.

To the Editor of the "Early Dawn."

Dear Mr. Editor,

All stories and all ages have too many of the examples of the evil of drunkenness. It let loose the reins of all those evils to which a man is by his nature or by his evil customs inclined. Its consequences are evil for it puts out the spirit of God in man, therefore the Apostle Paul says in Ephesians v, 18, "Be not drunk in wine wherein is excess, but be filled with the Spirit." Let us bring forth our Saviour's words on this subject and try to elucidate actual and habitual drunkenness. "Take heed to yourselves lest at any time your heart be overcharged with surfeiting and drunkenness." There is sin both in the effect and affection of drunkenness. He that drinks but little, if that little makes him drunk, and if he know beforehand his infirmity is guilty of surfeiting not of drunkenness. But he that drinks much and is strong to bear it, and is not deprived of his reason violently is guilty of the sin of drunkenness. It is a sin to present such uncharitable effects upon the body and understanding and therefore a man that loves not the drink is guilty of surfeiting if he does not watch to prevent the evil effect, and it is a sin and the greater of the two inordinately to love or to use the drink though the surfeiting or violence do not follow. The counsel of the son of Sirach is good to follow, "Show not thy valiantness in wine, for wine hath destroyed many." The evils and bad effects which it produces and so many arguments to avoid this sin are pent down by the writer of the Holy Scripture and other wise Personages of the World. It causeth woes and mischiefs, wounds and sorrows, sin and shame, it increaseth rage, and lesseneth strength it causeth redness of eyes and a loose and babbling tongue. Solomon in enumerating the evils of this vice adds this: "Thine eyes shall behold strange women, and thy heart shall utter perverse things. It hinders the action of the understanding, and makes a man become brutish in his passion, a fool in his reason; and differs nothing from madness.

Why does man take a delight in drunkenness when it exposes the soul in all its weakness and follies, it adds sin to sin and makes a man incapable of being a private friend or a public counsellor, it taketh a man's soul into slavery and imprisonment more than any vice and therefore it commonly grows in him till he becomes more than a fool and less than a man. We need not add sad examples, since all stores and all ages have too many of them. The drunkenness of Noah and Lot are upon record to eternal ages, God might show that very great evils are prepared to punish this vice; no less than shame and slavery and incest the first upon Noah, the second upon one of his sons, and the third by the the person of Lot. Ammon was slain by his brother Absalom when his heart was merry with wine. Simon the high Priest and two of his sons were slain by their brother at a drunken feast, and all the great things that the Prophet Daniel spake of Alexander were drowned with a surfeit of one night's intemperance. If it be enquired concerning the time and distinct sign of drunkenness, and when a man is said to be drunk, it can be answered that drunkenness is in the same manner to be judged as sickness. As every illness or violence done to health in every part of its continuance is a part or degree of sickness, so is every going off from our natural and common temper, a degree of drunkenness. He is not only drunk that can drink no more,—for few are so. But he hath sinned in a degree of drunkenness who hath done any thing towards it beyond his proper measure. Its parts are usually reckoned thus. Much talking, immoderate laughing, dullness of sense, abusive language, useless understanding, stupid sleep, beastly vomittings. Let those who are indulging in this vice, endeavour to avoid it, by not being often present at feasts, nor at all in dissolute company when it may be avoided, for variety of pleasing objects naturally steals away the heart, and company is either violent or enticing, and man is weak, or comeddling or perhaps sometimes desirous to be amused. Never urge any man to eat or drink anything beyond his own limits and his own desires. He that does otherwise is drunk with his brother's surfeit, and falls with his intemperance, then the sin of drunkenness is upon both, and they both lie wallowing in the guilt. Let us use St. Paul's remedy for drunkenness: "Let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation. Faith, hope and Charity are the best weapons in the world to fight against intemperance. The faith of the Mohamedans forbids them to drink wine, and they abstain religiously, so also the sons of Rechab, and the faith of Christ forbids drunkenness to all his followers, and Christ is infinitely greater; when we remember that we are Christians, and to abstain from drunkenness and gluttonyis part of the faith and discipline of the Lord Jesus and with these evils neither our love to God nor our love to God can possibly consist. Therefore let us listen to what St. Paul says, "The end of all things is at hand, be ye therefore sober, and watch unto Prayer."

H. J. WILLIAMS.

Earn money before you spend it.

AVERY STATION.

On the 31st of May the Rev. G. N. Jowett by request of the Presiding Elder, the Mendi District of the Sherbro-Mendi Missions held a Sacramental Meeting at Avery Station Manoh Bargroo, which is reported to have been a time of refreshing indeed. On the first of June he examined the Day School which he found in a prosperous condition, making commendable progress under the direction of Mr. S. B. Morrison and his daughter Miss A. N. Morrison. On the 14th inst., the District Superintendent visited the Station and held interesting Services. During the Sabbath and on Monday evening, held the quarterly Conference which showed that Mr. S. B. Morrison in charge and his assistants had done good and faithful work during quarter, and although there has been a withdrawal from a number of places formerly occupied (in consequence of the retrenchment ordered by our Home Authorities) yet it appears the falling off in the membership has not been as large as was at first anticipated, however it will be nearly two hundred or more than half the number reported at our last Annual Meeting. To retrieve these heavy losses as far as may be possible, the Supt. intimated the employment of another Teacher, whose chief duty should be to itineriate, and he has already added a man to Avery Staff of Headmen, who will relieve Mr. Morrison in some of his too numerous secular duties, and thus give him a better opportunity for religious work. If the funds for the support of these additions to the Avery Staff can be raised, it seems pretty evident that a good work may yet be accomplished in the Bargroo.

OBSERVER.

An exasperating editor being threatened with a coat of tar and feathers, said in his next issue: "The people of this town may break into somebody's henroost and steal the feathers, but we know that they are too stingy to buy the tar."

THE
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A whole page	£2	0	0
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Each notice should not exceed 4 lines every additional line or part of a line 4d extra.

It has been reported from the Kittam that His Excellency Gov. Rowe really advanced further toward the interior with his Peace Expedition than any one expected that he would go. The natives were astonished on every hand not only at his facility in the management of their difficulties, but also at the progress of his journeyings through a country so forbidding to European travel. And indeed we believe that few men could be induced to feel the necessity of such perseverance in a matter of the nature that Gov. Rowe has had in hand; the disposition of too many men is to sit down idly and magnify their own importance until they cannot see why others do not come to them. Such seems not to be the feelings of Her Majesty's present Gov. in-Chief of the West Africa Settlements. But on the contrary, he is a man of Prowess and Energy; who when he has determined upon an enterprize, leaves no stone unturned, until he has accomplished his purpose; and herein lies doubtless the sequel of his various achievements in the past and his present success in the Settlement of the troubles that have for so long kept these regions from the enjoyment of peace and prosperity.

THE RAINS.

Our Correspondent *Tousant* reminds us that the Season has come in this Country, when it is by no means hard to get a wetting, a real soaker, followed up with a genuine African cold. A time of overflowing rivers and swelling Tides, a time, not of soft South Winds, such as poets like to sing of, but of the *Sokpkah*, the south-west wind, that makes the strong man tremble at its power. Yes it is more than all that; it is a time of scarcity for food, when those who have danced during the Drys, or wasted their time in any other way, must suffer the consequences of their own indolence and wastefulness.

During the rains in all parts of the Land there is a scarcity of work and it is really trying to the most industrious to labor, under the inclemency of the weather, at times. Then too as navigation is, the most general employment and that too in all kinds of craft from the smallest Crew-canoe, to the Great Steam Ship of 1,800 tons burden; the frequent and sudden storms of the season render it very unsafe, and not a few on the river and sea loose their lives.

Mrs. G. B. Thompson in the way returning from Bananas together with a party of several Ladies and others in a small boat on the 9th inst. were overtaken by a Tornado not far from Bomplake, we believe, and after they had anchored, narrowly escaped death by lightening which was superinduced in the direction of their Boat, by an open box of tools belonging to one of the party. The boat and sail were damaged but none of the party were hurt.

On the 3rd page will be found an interesting Article on Governor Rowe's visit to the Gallinas, but we are sorry that another giving particulars of Mamiah has to lay over for the next Issue.

REPORT of AVERY STATION, *Mendi Mission, For the Quarter Ending June* 1885.

REV. J. A. EVANS,

Dear Bro,

In attempting to make this my second quarterly report to you I can say with much thankfulness that the Lord has dealt graciously with us, notwithstanding the various discouragements with which we have met.

There have been some drawbacks since my last report, arising from the want of a thorough working of the spirit in some of our members, who I am pleased to state the Master has won back into the fold; and the present state of the work is good and hopeful. Our services both on the Sabbath and week nights have been very encouraging. My occasional visits to the people at Manoh Village have been successful.

The itinerating work is advancing gradually. There is still in this department some decrease resulting from the want of men to carry on the work. At present our Seekers' Classes have been reduced to 5, yet we rejoice for an increase of 9; making in all 179 Members. Communicants 25, Seekers 154; Hitherto hath the Lord helped us.

Sabbath-School—This department I regret to report, is the same as had been since the commencement of the year. We pray for the time when our friends, especially young men and women, who have for years enjoyed the blessings of Education will feel to accept with burning anxiety the honor of being either Teachers or Scholars in Sabbath Schools instead of spending their Sabbath leisures at the *Bone, Warree*, and *Gambling*. Officers 2., Number of Sabbath Scholars, 26; Total 28.

Day-School.—This part of our work which had suffered much for want of a Teacher in the earlier part of the year, has had a very careful management during the quarter. Two of the elderly boys have gone to complete their trade at Shengay. The rest consisting of the Boarders and other children residing in the Station, are making due progress. Number on the Roll is 34 of both sexes.

Missionary aid Collections £6. 4. 0.

We look forward to him who is the giver of all needful blessings for numerical increase, both in the religious and educational part of our work in this Station. Craving your prayers on our behalf.

I remain, Dear Brother,
Yours in the same Bonds,
SAML. B. MORRISON.

OUR TRANSATLANTIC CONTEMPORARY.

To the Editor of the "Early Dawn."

Sir,—By reference, you will observe, that the Religious Telescope of May 13th contains the report of the proceedings of the Pennsylvania and East Pennsylvania Conferences.

Among the crowd and pressure of financial considerations engrossing the time and attention of the members of those Conferences, you will see that their ultimate resolution is in favor of *dispensing with the office of a paid Treasurer for the Missionary Society, and also that they disapprove as unwise trips to England and Africa, by their Officers.*"

Now Mr. Editor, your Church discipline strictly forbids all connection with any secret society. I am a good Templar, and, although no member of your Church accordingly, or any other Religious Body, yet being a descendant of America, and having resided in and about Sierra Leone for some 15 years, I have watched with deep interest the wonderful progress of your Mission-work and with great pleasure the harmony with which your Missionaries work together both colored and white. A spirit of harmony seems to prevail, not often found even among Christians. We believe the *frequent visits of the Secretary* to gether with the great interest he takes in the work during those trips to Africa, are productive of great good, to Mission operations.

Again, the fact that the Treasurer himself having spent many years as a Missionary here, which offers every opportunity for personal information with respect to the necessary requirements for successful mission operations &c., I have thought perhaps might have something to do with it.

I ask is it right or is it the spirit of your religion to ask people to work for God without pay. "*The laborer is worthy of his hire*" Luke x. 17.

There can be no doubt that great improvement in various respects has been, and is going on here wherever the influence of your Mission has reached. This improvement is hailed with great joy by the friends of the Mission, and hopes are high that no change shall take place that may effect the evil the work of your Missionaries. This change meets with no favorable response whatever from the friends of your Mission in our neighbourhood. We are certainly in favor of economy. The man who practices economy is a prudent man, but one of a miserly turn of mind cannot be considered prudent. There are certain continent expenses attending all undertakings of a business nature, which one cannot honorably shirk.

No object of much importance can be secured without the feeling of responsibleness in the individual employed; to secure this the feeling of responsibleness a salary adequate to the position of trust should be paid. Time will not allow us to be as lengthy as we had intended to be.

Yours,
21st June, 1885. OBSERVER.

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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Rev. G. G. M. NICOL

Wesleyan Methodist, Williams Street
pastor, Rev. J. C. THOMAS.

Mendi Mission, (Congregational.)
Good Hope
Pastor, Rev. J. A. EVANS.

NEWS ITEMS.

Corporal Moore of the Manoh Station who had been absent on sick leave at first, but who was afterward detailed on duty to Mamiah, returned to his post at Manoh on the 13th instant.

Nyaroh, Princess of Bandajumah returned from a visit to His Excellency the Governor by the ss. Igara of 17th inst, and proceeded to Bandajumah by the Commandant's own Boat 20th instant.

Narrowly Escape from Drowning.—In the Manoh Bargroo river near the Mission Coffee Farm at Avery Station. Two children and an elderly woman on Sunday June 21st.

We regret to note that after all that could be done the health of the Rev. J. M. Lesher and Wife of the Shaingay Mission failed to such an exient that they have been compelled to return home to America.

We also learn that Rev. W. S. Sage of the same Mission but stationed at Kooloong is now ill at Shaingay.

It is reported that a party of Gberry's War boy's made an attack on Bogo a Town in the *Imperi* within the jurisdiction of Chief Beah Boom. The party however we understand were repulsed and driven away further particulars have not reached us to date.

It is reported that Capt Curphy Agent of the Sulymah Company has been plundered by Bandits at Bandakoh Kittam river has reported here and proceeded to Freetown on the 27th of June.

The Mamiah affair of last month was but another instance of the robbery and murderous plundering constantly committed on the Border and within Jurisdiction largely because it is known that the Parties committing such depredations by slight Technicalities of the Law are almost certain to escape death or even long confinement.

Coroner's Jury was held at Bowmah on Monday 22nd inst., over the body of one of the murdered in the late robberies near Bendo.

The Bridge crossing to Vandahoi Factory is getting fearfully bad, but as one of our Reporters assures us that he saw His Worship the Commandant and Mr. J. W. P. Elliott looking at it. We have every reason to believe that it will soon receive proper attention.

Just as we are going to press the Mail, brings us a package from H. L. HASTINGS SCRIPTURAL TRACT REPOSITORY 47 CORNHILL BOSTON MASS. U. S.A. containing more than one dozen Anti-Infidel tracts and and papers, having read the Excellent Literature from the above named house, look forward to an enjoyable feast in the papers before us and most sincerely thank the Donors for the same.

THE RAINS HAVE COME.

The Farmers now are very busy, planting their rice, the Cassada is already up, and looking fresh and nice, these are the principle Crops, throughout this part of the country; and these crops are quite insufficient, to properly support a man and his family, had he nothing else to fall back on, there would be great suffering, and why is this so? It is simply because the people will not cultivate the soil, as it ought to be, they will not raise the crops that the soil is capable of producing; they insist on cultivating with the same little narrow hoe, from 2 to 4 inches wide with a handle from 18 to 24 inches long, that has been used by their forefathers, for many generation back, why will not some intelligent native undertake and prosecute some of the modern civilized modes of agriculture; as the Hon. Samuel Lewis, Mr. Taylor, and a few others of Sierra Leone. Why cannot some of the native men of the Sherbro, take the initiative, and introduce something better? The women of Shengay, be it said to their praise, are doing nobly; for not less than a half dozen of them, are cultivating very nice farms of Arrowroot, and Coffee, and some have Cotton growing: it is true these farms are small, but they are properly cleared and are being resolutely cultivated. The fact, that the Palm tree, yields such an abundant supply of Oil and Kernels, that can be had without the trouble of cultivating is perhaps, one reason why the men do not trouble themselves about improved methods of agriculture. While the Palm tree is a very great blessing, I believe it is also indirectly the cause of much indolence, for the men simply cut the clusters from the Trees and the women and children must extract the oil, crack the nuts, and get out the Kernels after which the men come in again for the Lions share of the receipts which is usually nineteen twentieths and not unfrequently twenty twentieths.

Yes the rains are upon us and are very heavy, and we thank the giver of all good, for the palm tree, pray that the Day may not be far distant when our Sherbro men will take lead, in the more improved methods of Farming.

Shengay
June 18 1885. Tousant.

VISIT OF SIR SAMUEL ROWE TO THE GALLINAS DISTRICTS.

The visit of Sir Samuel Rowe to the Gallinas Country and eastward has taken place and is over. Peace has been established among the belligerents in those regions and commercial activity has been assured by the treaties signed. What remains to be done is the immediate withdrawal of the war boys from pacified countries. This task we understand cannot be performed by their employers without Government coercion, or such heavy payments as the already insolvent chiefs cannot afford. From what we learn, His Excellency's plain speech, his firmness and determination together with his bold display of steadiness for war to attain his end, the main inducements contributing to the ready execution of the valuable agreements secured. It is impossible to expect perfect reason among the natives and dwellers of savagedom, and rather than allowing important interests to suffer for lack of reason on the one side the resources of civilization should be brought to bear and a wholesome control exercised by the well-disposed for the good of all. Sir Samuel was prepared to adopt this alternative, and the shrewd Chieftains more than half expected it, hence the speedy accomplishment of the first part of His Excellency's present mission to this country.

One or two commissioners may with advanage be placed at central parts of the newly opened country to protect life and property more certainly than the local chiefs can do or care to do, by which means the Peace so happily brought about will be preserved, friendly relations with the neighboring tribes appreciated, the Government respected, and the agencies of civilization introduced. Bocarry Governor, Fah Woondoo, Mormor Kie Kie, Foray Gorgrah and other country magnates of that class as well as Queen Nyawah of Bandasumah in the Barrie Country are now on friendly terms with the Government and with one another. It is to be wished that timely advantage will be taken of the conditions so wisely established by Sir Samuel whose next visit is anxiously looked for in the interests of the Boom and the Bompeh Districts.

26th June 1885.

Mr. Editor,—Your Correspondent Tousant, in the March number of your paper asks what can be done to break up and drive out those petty Rum Sellers? Refering to those non-responsible low and miserable small dealers, Male and Female in many country villages who for the paltry Margin on the sale of a few bottles of Poor Gin and Worse Rum, are degrading themselves and debasing Society, dragging not only men but women, and even our youth down to ruin. I would to say that I like the Licensee Idea, if the Government could undertake the enforcement of such regulations, however I with Tousant have my objections to Licenses, yet if it would check-mate the progress of this deplorable business I would urge it as an alternative. However such an alternative would only be a relief, a remedy, but not a cure for the evil; hence I should suggest something more thorough as a gradual reform in commercial trade, from dealing so largely in Spirits to the sale of more useful articles as clothing, cottons, provisions, tools &c. Such at first would perhaps not yield such large profits, and Foreigners may not feel sufficient interest in the country to promote such a traffic but natives ought to remember, that it is to their interest to promote the morals of Society, in every possible manner, even at the sacrifice of their commercial gain; and this cannot be done in any other way, to greater advantage than by the elimination of the Rum Factor, from their business, and thus put themselves in a position, to advocate boldly the Temperance Cause which is now so feebly supported, on account of the relation that Spirits bear to Commerce. Which very naturally causes every Trader, who is at all consistent, to hold his peace, even while he beholds the demon alcohol, in his own shop, yea in his own house, depraving the apetite, vitiating the taste and corrupting the morals of his own children. In conclusion let me say in the success of Temperance is the death of the Rum Traffic.

Yours Truly,
J. A. EVANS

AMERICAN

HATCHETS & HAMMERS,

Of Various sizes and Paterns,

At the Mendi Mission Store.

N.B.—As these Tools are made from best quality,

STEEL,

It will pay you to have a look at them before purchasing

ELSEWHERE

26th June 1885. J. A. EVANS,
2 mo. *Act. M. Missions.*

THE MAN WHO HURRIES.

The bustling, hurrying man, as a matter of fact, is a poor worker. Too much of his steam power is expended in kicking up dust. The habit of hurrying is fatal to good work, and diminishes the amount of work a man can do. The friction is too great. So little of practical value is accomplished that he cannot go home at night with a sweet consciousness of a duty done, of a day's work completed.

The men who accomplish most never seem in a hurry, no matter how much they have to do. They are not troubled for lack of time, for they make the most of the minutes by working in a cool methodical manner, finishing each job properly and not expending their nervous force in bustle.

They never complain of overwork; but are more likely to hunt up new work in order to give their faculties more varied employment and to exercise some which are not sufficiently used.—*Herald of Health.*

The other evening a traveler endeavored to walk into the Washington Hotel, temporarily closed for repairs, but was unable to effect an entrance.

"That house is closed, mister," said a pedestrain as he passed along. The traveler banged away on the door and the pedestrian called out:

"You, there—that house is closed!" The traveler twisted away at the knob, and once more the pedestrian called out:

"I say that house is closed!"

'Don't you suppose I know it, you fool!" "What I'm trying to do is to open it!"—*Vicksburg Herald.*

A rural swain visiting Dayton with his doxy, they were observed at evening standing near the ticket office at the depot, waiting for their train. It was cold and dreary, and the temperature was touching up the girl's ears and nose with a blending of purple and red. "Look here, Josh!" she exclaimed, petulantly, "I'm tired standing up here, I am half froze. Let's go to that place (ladies' room). Every body else goes in there!" "No you don't!" said Josh; "no sir-ee! I've spent enough money now, and I ain't agoin' to pay to go in there!"

"Yes," said the merchant, "I always mark the most expensive of my goods as sold during the holiday season. Then when women read the signs it makes them crazy to have the same article, and they are so disappointed that I finally promise to try and get them another—which, of course, I have no trouble in doing. Oh it's a great scheme, I tell you, and never fails."

Mrs. Bramble lost no time in getting ready for the auspicious event. Indeed, so excited was she, and so apprehensive of being late, that she arrived at the Mansion House half an hour too early, and had to request her coachman to drive her round and round the Bank untill the doors were opened.

But at last she was in the great hall, and took a place on a conspicious-looking cushioned seat, to listen to the band while the people trooped in. All at once she gave a start. Surely that couldn't be her Benjamin in a faultless dress suit, and leading in the eldest unmarried daughter of the Lord Mayor? However, Mrs. B. could see as far through a brick wall as anybody and whenshe had assured herself that it was her Benjamin, her temper rose, and she bore down on him with annihilating force of a whirlwind.

Bramble saw her coming, and hazarded a faint "Good evening, dear."

"Don't you 'Good evening' me, sir! Let go of that young hussy's arm, and go home" she exclaimed in a loud voice.

'But, my dear——"

"Now, do as I tell you!"

By this time everybody's attention in the room had been drawn to the trio, including the Lord Mayor and party who had just then entered.

Bramble felt his blood run cold at the thought of a probable exposure before the whole roomfull of the people.

"March, sir," majestically cried Mrs. B., and Bramble marched, with his wife at his heels.

Next time Bramble is invited to a Lord Mayor's ball it is just probable he will stay at home.

A CYNICAL old bachelor says that "lovers are like armies: they get along well enough till the *engagement* begins."

The meanest man in the world lives in Leeds. In helping him out of the river once, a man tore the collar of his coat. The next day he sued him for assault and battery.

A newspaper speaks of a man being "gored by an angry bull," as if a good-natured bull would do such a thing.

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January 1885.

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The Early Dawn.

"The Morning Light is Breaking, The Darkness Disappears."

VOL. 2. BONTHE SHERBRO, WEST AFRICA, JULY, 1885. No. 6.

SOME FACTS IN CONNECTION WITH THE MAMAYAH RAID.

It is unfortunate for Chief Beah Boom of the Imperreh Country, that he has profited so little by painful experience, and that he has under his nominal control, such subjects as would always get him into trouble with the Sierra Leone Government, in spite of the extreme leniency that notoriously characterizes the foreign policy of the Government now a days. One portion of his country has been under the rule of an odius Sub-Chief called Kah Tegbeh who has generally distinguished himself by real acts of scoundrelism, planned out with admirable tact, and ill-befitting one who professes friendship with the Government, and is in almost daily contact with civilization but who as much as, and perhaps more than his superior lord continues to remain a savage and a nuisance.

The Imperreh people have done mischief enough, and it is hoped that the recent affair at Mamayah will bring matters to a crisis. It is said that immediately after a report of the last said Joy a party from that local ty was submitted to Sir Samuel Rowe. His Excellency despatched messengers to Gbambayah the notorious capital of that Disirict with a letter threatening the Chief with extensive punishment, if certain parties were not surrendered. We watch with increasing interest the preliminary proceedings in progress at the Police Court, and whatever may be the ultimate fate of the culprits by law, the country that furnishes a retreat for such wretches, should be visited with that wholesome chastisement which it has so long deserved.

The facts of the raid are briefly these.—

About two months ago a marauding party at Bowmah, in the Imperreh country organized by one Malegeh the son and heir of Kah Tegbeh, conceived the pleasant idea of conducting a raid into the villages of Kamp and Yhandahu in British Territory, situated about six miles at the head of a creek running at the back of Mamayah. This place is a frontier town opposite the Imperreh Territory and separated from it by the Jong branch of the Sherbro river, and less than half a mile across. The leaders of the raid evidently intended a big business, judging from the number composing the party. Mamayah at that time could only boast of a solitary Police man for itself and the neighbourhood, but as events proved, he was well qualified to fill the post. Four canoes conveyed the marauders across; their leader being one Doogbeh a repulsive looking ruffian the guide was one Kpandeh Yainkam, whose looks indicate him capable of any trick. The whole party numbering about twenty. True to their purpose, the villages were attacked on the night of Sunday the 18th of May and pillaged, women and children to the number of thirty were kidnapped, and in the course of the raid, an importunate sick man in the village of Hump, was wantonly murdered. In returning with their plunder, the canoes were intercepted by the Policeman where the creek enters the river, and most of the captives rescued. Too much cannot be said in praise of that officer who single handed, confronted the tricks of the marauders. Seven of the offenders are now in custody, some of them undoubtedly perished during the encounter at the barmouth, the rest together with the remaining of the captives are being demanded by the Government.

26th June 1885.

A FORETASTE OF HEAVEN.

Did you ever lie down on the top of a mountain, whence you beheld a wide landscape, with its fields and cottages spread, in silent repose, before your very eyes? In your bosom, also, perfect quiet reigned. You forgot your cares. No sorrow weighed upon your spirits; no unpleasant remembrances disturbed the calm; no intruding passion dared to break the holy peace of your soul; and a voice within whispered "Blessed were I, could I remain forever thus!" What you then felt was a fleeting foretaste of heaven, which sometimes even passionate, unquiet spirits are allowed to enjoy, in order that they may look into themselves, and earnestly reflect how they might perpetuate this tranquil and blessed state. You were happy because you had forgotten yourself; because you were free from earthly desires.—*Zschokke.*

SINGING FOR BREAD

Almost four hundred years ago some boys attended school in the quaint old German city of Eisenach. Some of them were very poor, and used to go up and down the streets singing their German songs and then asking for bread for God's sake,—*Panem propter Deum.* One of these lads, who was about fifteen years old, attracted the attention of a good woman, Ursula, the wife of Kunz Cotta, and she called the hungry little fellow into the house and gave him bread, and sympathy, and motherly comfort; for his own mother, the miner's wife of Eisleben, was far away and could not see his tears nor sympathize in his sorrows.

So the good Ursula helped the schoolboy, and strengthened his heart, and cared for his needs, and he grew up a diligent student, keen in intellect and eloquent in speech.

In 1501, when he was eighteen years old, he entered the University of Eafort; the next year took his bachelor's degree, and was made master of arts in 1505. His parents hoped to make him a lawyer, but the sudden death of a friend, who was stricken down by lightning at his side, increased the sense of sin and guilt that was in his own heart, and he turned himself to God; and after years of blind seeking and vain striving, he finally was directed to the word of God, and in studying the sacred Scriptures the light of the gospel dawned on his soul.

He soon began to proclaim salvation, and rebuke the sins that prevailed around him, and of course suffered persecution and opposition. His life was one of storm and conflict, but of wondrous fruitfulness and usefulness in the Master's cause. He was a bold soldier of the Cross, a faithful warrior in the army of the Lord. He preached the gospel with power to great Congregations; he wrote books which have been read in all lands; and the lad who sung for bread on the streets, of Eisenach, composed hymns and tunes which have been sounding through Germany and through the world for more than 350 years. He translated the Bible into the German tongue, and made it the household book in the homes of Germany; and yet when he was the companion of princes, and his name was known throughout Europe, in his poverty he used to labor with his hands, and turn wooden bowls for a living; and he gave the presents he received from princes, to feed the poor and supply the wants of the needy.

It seemed a little thing when kind-hearted Ursula Cotta fed the hungry school-boy who sung before her door and begged for bread, but was it a little thing when that woman fed, comforted and strengthened Martin Luther in his days of poverty and toil, for the work which was before him which was to bless the world and save a multitude of souls? Let us never neglect or despise the poor; for those whom we despise, God may yet exalt and honor. H.—*In The Little Christian.*

CATTLE RAISING No. 3.

Sometime ago I tried to set forth the advantages to be derived from Cattle Raising and in my second Article on that subject I spoke of the enterprise as tending to develop the country but as we are apt to be somewhat more selfish than enterprising I remarked that such general development would in turn not only make some men richer but it would largely enhance the opportunities of all to become more independent.

For it must be kept in mind that the price of cattle or cows is such that almost any frugal laborer of the land may become the possessor of a cow or two with which to make a beginning in this productive line of industry and the opportunity as we have already remarked for getting lands for Pasturage is such that all may obtain a place for keeping their cattle.

I might have felt some timidity in troubling you again with remarks on this subject; but for the fact that since my last, in your March number a young man of moderate means has to my knowledge made a deposit with the Agent of Mendi Mission at at Bonthe for the purpose of purchasing cows; and another gentleman in conversation the other day seemed much in favor of the writers' idea of using cows in the cultivaton of the soil which that gentleman thinks would greatly facilitate the better preparation of the soil for the reception of the seed and thus increase the in the returns of the same. Now Mr. Editor if I can increase the interest of others on this and kindred subjects that relate to the prosperity of the country I shall feel that I have been amply rewarded for my efforts.

J. Albert.

ORATION FOR A LITTLE BOY.

Would I be a Prussian, or a French man, or a Russian, or a Turkey? No, no; a thousand times no! Constantinople is in Turkey, and Paris is in France, and Napoleon used to be there; but what do I care for any of them? The star spangled banner is worth them all, and George Washington can whip any prince or king on any Fourth of July that you may mention. I am an American boy, and in America we are all princes and imperials as soon as we are born. We can all sing "Hail Columbia!" as soon as we can walk, and ye go to school every day, and learn how to vote. When we put on our first pair of boots we give a tremendous stamp and say "Down with tyrants;" and under our jackets our hearts are always thumping out the word *Liberty!*—*Good Times.*

THE
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Foreign Subscribers will pay to our Agents.

DISCOURAGEMENTS & ENCOURAGEMENTS.

We had determined from the commencement of the present Volume of our paper, which was issued on the 25th of February; to get out each number earlier, in the month, until it would be possible, to issue each number at the beginning of the month, of which it bears the date; and of course containing the News of the previous time up to within a few days, of its appearance from the Press. Our first efforts in this line were thwarted by the absence of our foreman for the press, who was away on leave at the time that the paper should have been prepared. We had sufficient matter but no one to set it up, and hence the paper could not be issued; this gave us no little disappointment and chagrin. However, as it was unaviodable, we determined not to sit down, and whine over the past; but get abont it and try again, and thus far we are being successful, and this issue goes out much earlier than usual: and we are pleased to note the fact that it has a much greater variety of writers and Topics, and more different individual contributers, than any previous number of the present volume, and we have every reason to believe that this variety would have been largely increased, if we had awaited the usual time to go to Press. Again it is a source of Encouragement that almost every issue draws in more New Subscribers and Contributers.

We are glad to be able to fulfil our promise in last issue of giving further information of the Mamayah Affair.

We have been surfeited with the extensive reports of the Meetings of General Boards and the General Conference of the U. B. C Church in America, and while we have not had sufficient time to read all of these reports, yet we have read the greater part of those published in the *Religious Telescope*, the official organ of the Church and have indeed been gratified with that which the Lord has been pleased to accomplish through the instrumentality of this body of Christians. And especially have we noted with pleasure the interest taken in the work on this dark continent. The election of a Bishop of Foreign Missions will no doubt be of great advantage in many respects to the African work and the choice falling on Rev. Dr. Flickinger will in every way be suitable to the German field as well as the African. His acquaintance abroad in England, Scotland, and in Germany, and experience, in Missionary operations, in America, Europe, and Africa are eminently calculated to fit him for the arduous task of a Foreign Missionary Bishop, a Novel title it may be true, yet it seems just the novelty much needed at this time for the furtherance of our Foreign Work in Europe and Africa.

As an Evidence of the Interest felt in the African and Foreign Work by our Church in America, we insert below a Report on Missions by one of the Conferences as published in their Pamphlet Form of Minutes for March 1885.

The Virginia Conference renews its covenant relation in the bonds of Christ to the great cause of Christian missions. The progress of each year, and the triumph of the Gospel over false religions in all parts of the world, demonstrate the universal adaptation of Christianity to the moral condition and wants of the entire race, and the practicability and wisdom of modern missionary methods. Within the cycle of this century God is making a new manifestation of the power of the Gospel. While combined opponents have made a "century of failures in attacks upon Christianity," the friends of Jesus have carried the Gospel of salvation around the world, and its missionaries, men and women, are everywhere making disciples of the crucified but ever-living Lord. The triumph and success of Christian missions in this century is the wonder of the ages. The world is preparing for the second coming of Christ.

During the past year God has continued his blessing upon our mission work in Germany. The good work of Rev. J. Sick, Superintendent of our German mission, with his associates, is destined to continue to bear much good fruit. We assure them of our deep sympathy and prayers for their success, in that father-land.

In Africa, though a part of the work has been disturbed by local wars, and the lives of some of our missionaries and their people put in great peril, still no great hinderances have been suffered, but on the other hand the work has enlarged until in more than two hundred and fifty towns the Gospel is now preached in the Sherbro and Mendi countries of West Africa, where a few years ago the name of Christ was unknown, and where the darkest forms of heathenism prevailed. More than half a thousand persons have been judged worthy of membership in the church, while we have good reason to believe that very many more are believers in Christ, and hope in him for eternal life. We assure the Parent Board, and all our missionaries in that far-off field, that our heartiest sympathy and co-operation are in this great work. While to our superintendent of the African mission, Rev. J. Gomer, and to all his associates, we would send good cheer and renewed assurance of our confidence and good hope in their sufferings and trials, we would send very special greetings to our brother Rev. J. A. Evans, a member of our own Conference, and to his family, assuring him of our remembrance of his faithful life as a minister of Christ in our midst in former years, and of our sympathy and prayers for his health and Divine guidance and support in his present responsible and arduous work.

We pray that the present visit of our Secretary, Rev. D. K. Flickinger, who is now in Africa, may be productive of much good, and that he may be spared to return again in due time.

We have an abiding sympathy with the Domestic mission work of our church, and believe that our home and frontier work should be prosecuted more earnestly in the spirit of the Master Jesus, and with the best possible planning for the effective preaching of the Gospel in destitute places

It gives the Conference pleasure to refer to the good work of our sisters in the cause of Christian missions. We bid them God-speed not only in their work in Africa and Germany, but also among the Chinese of Portland, Oregon. Their latest and present effort to secure a mission residence, chapel, and school building in Portland deserves hearty support and patronage.

May God bless every agency of our times which seeks the moral renovation of our world, and welcomes the coming of our Lord.

J. W. Horr.

We note with deep feeling and regret, the death of Dr. Robt. Smith, Assistant Colo'l Surgeon of Freetown, and for many years the most popular and successful Practitioner of the Colony; his place in the Medical Practice of that City will be difficult to fill, and many will no doubt find themselves at a loss to obtain such council and advice on matters of health as they used to receive from him. He was buried we learn on the 5th inst.

BARGROO ITEMS.

On the morning of the 1st instant, the dead body of a young man named Pessimah was found adrift in Manoh River near the Mission farm. Which was brought to the shore and was buried the same day about 11 at night. The relatives of the deceased who were sent for by the Police Coporal R. S. Moore made their appearance the next day; from their information we understand that, Pessimah was pursuing a water Deer on the 29th ult.; the animal trying to escape jumped into the river; and poor Pessimah having followed in a hot chase, was swept off by the currents and met a watery grave.

Died at Manoh village Bargroo on Monday 29th Ultimo, M'Rugba-Fuay Mother of the late Anthony and George Davies, formerly she had been the elected queen of the east Bargroo under the administration of His excellency the late Sir Arthur E. Kennedy C. B.

She was buried on Wednesday the 1st inst. in the same village.

Died sudenly at Yokeh on Sunday the 5th instant Bah Ndaho Chief of that place, and elder brother to the late M'Rugbah Fuay of Manoh.

DIRECTORY.

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(Acting) Coroner.	The Commandant.
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2nd. do.	S. W. Adams.
Interpreter.	J. D. Rogers.
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Inspector of Police.	M. Betts.
Gaoler.	J. A. Dennis.
Overseer of Roads.	A. O. Walker.

Religious Directory.

St. Matthew's Church, Victoria Road Pastor,	Rev. G. G. M. NICOL
Wesleyan Methodist, Williams Street Pastor,	Rev. J. C. THOMAS.
Mendi Mission, (Congregational.) Good Hope Pastor,	Rev. J. A. EVANS.

NEWS ITEMS.

We learn from the *Religious Telescope* that the Rev. Daniel F. Wilberforce and family arrived safely in the City of New York U. S. A. on Tuesday May 26th, and that they will visit friends and after a few months rest will return again to this country.

A little too late for our last issue, we were informed of the illness of Mrs. M. W. Gomer, wife of the Rev. J. Gomer our Genl. Supt., and that they were taking a change from Shaingay to Freetown.

Revd. G. G. M. Nicol of St. Matthew's Church, left this place on the 2nd per s. s. *Igara*, to attend some important meeting we understand in Freetown.

LOST.—The *Africaine*, a beautiful little Vessel belonging to the Senegal Co., was drifted from its moorings at Manoh Gbendeh and broken to pieces on the Beach on the 12th ult. Crew all escaped safely.

Mr. J. Macaulay the new catechist for the Wesleyan Connexion arrived here on the 1st. of July from Freetown by the s. s. *Igara*, he gave us a call on the 8th inst., he was accompanied by the Rev. J. C. Thomas Pastor of the Wesleyan Chapel in this place, whom he is to assist in the Gospel work here, and we most sincerely hope they may have great success.

Letter from J. W. Baker.

We insert the following let ter from Mr Baker in charge of Koncounny station, in order that his friends, and others may hear of his late bereavement and with us sympathize with him in the same.

Conkonany,
23rd June, 1885.

Rev. & Dear Sir,—In taking up my pen to write you these few lines, my hand actually trembles for burning affliction which I least expected that Providence would have thought fit to bestow on me but such is the will of God. You will be extremely sorry and surprised to hear of the death of my dear little boy Christopher, which took place yesterday morning at 1 o'Clock, his remains were interred at 4 p. m. of the same day. If I had known that my baby boy would have died, I would have taken him down to the Doctor.

To the Editor of the "Early Dawn."

Sir,—The Seekers Class Meeting at the Good Hope School Room on Sunday morning, not having been so well attended for some time past. I started out on the 20th of June to visit some of the Farkies in order if possible to persuade whoever I might find idling away their time to repair to the house of prayer. I was well aware that except I pursued some such course, that we should not be able to gather in even many of the members whose names are upon our Rolls for they seem never to heed the tolling of the bell for Service. In my rounds I came to a village where once we had visited, a man, we invited him to attend the morning service at the School room, but he roughly refused and told us to be gone from his place. The following Monday his house caught fire and was burnt down. Since then I have seen him attending the morning services. In the same Farkie I met a young woman at the entrance of her small hut, I asked her also to attend the meetings; she replied that she was not the only one living in the Farkie, and hence I should leave her alone: as I turned to go to a near neighbour, I saw an old hoary headed Mohamedan, looking angrily at me as though he would like to say something, but he held his peace: I learned afterward that he was then making *Sebbeh* for Keynee the young woman that I had spoken to just before. My heart indeed burned to speak to him of the Blessed Saviour and I now much regret that I did not speak to him of the way of Salvation and I expect yet to do so the Lord willing. I had almost forgotten to say that Keynee did after all attend the service in the early morning at the School Room and was also present at 11. a. m. Service at the Chapel.

I am, yours,
C. W. TUCKER.

Bonthe,
July 2nd, 1885.

To the Editor of the "Early Dawn"

Dear Mr. Editor,

The June number of your paper was put into my hands yesterday and I have read with interest the communication from the pen of Mr. H. J. Williams which is of vital importance.

I quite agree with H. J. W. in the arguments he has advanced as to the evils resulting from the use of spirits when taken to excess, but I hope you will allow me to differ with him in two particulars that are set forth in his communication.

First, He says "He that drinks but little if that little makes him drunk and if he knew beforehand his infirmity, is guilty of Surfeiting not of drunkenness." I argue differently—I say that "He who takes a little and is affected by that little is guilty of Surfeiting and drunkenness. For he knew that by taking that little, he was taken it to excess, and thereby he is guilty of surfeiting himself, and as by that little he is overwhelmed and loses his reasons, he is guilty of drunkenness.

Second, He says "But he that drinks much and is strong to bear it and is *not* deprived of his reason, is guilty of the sin of drunkenness. I say that this person is *not* guilty of the sin of drunkenness, for I understand one who is in a state of drunkenness to mean one who is overwhelmed with spirituous liquors, so that his reason be disorded and he commonly reels or staggers in walking. And he who is drunk is one who is stupified or inflamed by the action of spirits on the stomach and brains, and a drunkard is one who uses liquors to excess, and is habitually drunk.

Sir, I have endeavored as much as possible to point out the oversight in H. J. W's communication and I believe you and your readers will agree with me in the arguments I have advanced. Meanwhile I await H. J. W's opinion on the subject.

I am
Mr. Editor
E. L. E.

The Lake,
July 2nd 1885.

To the Editor of the "Early Dawn."

Sir,—Permit me through the medium of your valuable Journal to call the attention of the Authorities at Sherbro to the bad and unhealthy condition of York Island, at this time of the season.

None can question the importance of this Island, from a commercial and religious stand-point, hence Sanitary attention is a desideratum. The poor inhabitants have done what they could to improve the healthy condition of the Island by digging treaches to keep the streets dry during the rains; but their treaches may be rightly termed aqueducts or pools for fishing purposes. What remains is that these treaches be opened onward to the sea, which, if attended to in right earnest, every obnoxious matter will be swept into the sea by the heavy rains.

If the Authorities at Sherbro will adopt prompt measures for the Sanitary improvement of this Island, all sicknesses derived from the miasma of the settled putrid matter, will be lessened and the health of the inhabitants will be improved.

Thanking you for occupying your columns,

I am Mr. Editor
Yours truly,
CIVIS.

REV. CHARLES MARKE.

The Rev. Charles Marke, Superintendent of the Second Freetown Circuit of the Wesleyan Mission, sailed for England in the s. s. "Lagos" on the 3rd instant.

The connection of Mr. Marke with the mission work dates from the year 1855. He had been a young man been engaged in commercial business; but after he felt it his duty (to labour in Christ's vineyard he gave up a lucrative employment to enter upon his present calling. On the Nupe mission he was anxious to engage in work among his own people on the Niger and devoted himself to the study of the language, which he so mastered as to be considered an authority on matters connected with its literature. Archdeacon Johnson when engaged in the Nupe translations submitted some of his work to the criticism of Mr. Marke. He always refers with much feeling to the disappointment he experienced in not being permitted to labor in his ancestral country.

It has for many years been his desire to visit England both for recreation and rest and for the intellectual and spiritual refreshment which he felt sure he would receive from contact and intercourse with the great minds of the church in that country. Latterly this desire has been intensified by the additional feeling that he might possibly be able to contribute something to the interest felt in African missions and secure special contributions for important work he has on hand.

Though he has been a long time coming to the realization of his cherished wish yet his visit could not have happened at a more opportune time. Having already distinguished himself as a successful church builder, he has now on hand the construction of the new Ebenezer Chapel and with very inadequate means. The memorial stones were laid a few weeks ago, before his departure, and it is hoped that he may during his visit abroad be enabled to add to the money he has raised on the spot for the thorough completion of the building.

We need not add that Mr. Marke is held in great esteem and enjoys the entire confidence of his brethren and flock. The purse of twenty-five pounds readily made up and presented so him by the members of his circuit bears te timony to their deep interest in him and to the earnestness of their prayer that the Lord may be with him and return him safely to his native land.

The vacancy caused by the absence of Mr. Marke from the second circuit cannot be supplied. This reminds us of the sad deficiency in our ministerial ranks; and urges us to renew our appeal to the Parent Church to aid us with the means of ministerial education on the spot. The harvest truly is plenteous but the labourers are few.—*From the Methodist Herald June 24.*

The following is a List of Prisoners sent to Freetown per s. s. Countess of Derby, on the 7th instant.

Dosgbah, Beah Cambeh, and Gobah, were charged for murder sent for Trial.

Mallikie, Kpandeh Yainkain, Canray Joe, and Samgba Woomlay were charged with accessories sent for Trial.

Kpandeh Yainkain, Mallikie, and Sasay Boahong were charged with kidnapping and murder sent for trial.

Peetibah, Beah Yong and Gobah were charged with assault and battery. Sentenced to 3 months imprisonment with hard labor each.

NOTICE.

All Persons interested in the Mendi Mission Cemetery are hereby notified that the Agent intends shortly to Inclose the premises with a proper and substantial Fence, and begs most respectfully that all Parties having friends Interred in the same will call during the next 30 days and pay in their share or Contribution toward the Expenses of the same.

J. A. EVANS, Agt. M. Mission.
Bonthe, July, 13th 1885.

Mr. Ed.—Your Correspondent last month on your Transatlantic, Contemporary, said some things that might mislead the minds of some, on our American Conferences; for it would seem from his statements that those bodies were in favor of over-economy in the management of our Mission affairs at home and which sause in the form rather of Parsimoniousness might reach the Foreign field greatly to its detriment; but it seems to me that these Bodies had no thought of hindering the progress of the work here or elsewhere abroad, but rather that if competent men could be found to sacrifice a sufficient amount to do the work of a Treasurer without pay that much more money could be used for the furtherance of other interests. And as far as the visits of the officers to this Field are concerned they are a great relief to the Agents and Officers, and no one longs for, and enjoys those visits more than the writer, and yet may it not be a question whether or not so many such visitations have been really necessary?—And yet I am certain that a large amount of good has accrued from those visits.

A. READER.

The Shadow of His Wing.

Close sheltered by Thy side to-day
My soul at rest doth softly sing;
Earth's brightest glories fade away,
Unsought, unheeded, while I stay
Beneath the shadow of thy wing.

How could I live through all the years
E'er yet this presence Thou didst fling
About my way? My anguish fears
How could I bear my bitter tears
Out from the shadow of Thy wing?

And what am I of all the race
That thou, sweet Comforter didst bring
The spark of love, the touch of grace,
That led me through the fearful space
Up to the shadow of Thy wing?

Such rest! Where can its like be found?
Through land of promise, court of king,
Earths wanderers have marked the ground
In fruitless search with many a mound,
Nor known the shadow of Thy wing.

Brood thou, O holy Dove divine,
Where the fainting spirit clings
To one dim hope, so shall it shine
In growing love till lost in thine
Beneath the shadow of thy wing.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.

TRY THE EXPERIMENT.

A man speaking in a public meeting and inviting persons to embrace the gospel, said to them: "You can try it for a while, just as you try anything, and if you *do not like it* you can *give it up.*"

We read no such teaching as this in the Holy Scriptures. No man ever finds salvation in this sort of experimental way. He must first *know* his lost condition, and then, renouncing everything else, give himself forever into the charge of Jesus Christ.

We are not dealing with one of our fellow-men; we are not making sharp bargains with some shrewd speculator. We are dealing with the Maker of heaven and earth, with the King of Glory with the Lord of all. We may be amazed that he condescends to notice us, we may be astonished at the mercy which he shows us, but we are making no experiment when we enter the path that has been trodden for ages by the faithful, who, like a cloud of witnesses, compass us around, and encourage us to trust him who has ever been faithful to his word, and who is still the helper of the helpless, the Saviour of the lost, and their refuge in every time of trouble and distress.

"Poor man!" said Mrs. Partington; "and so he's really gone at last. Ninety eight, was he? Dear, dear, to think how, if he'd lived two years more, he'd have been a centurion!"

"My case is just here," said a citizen to a lawyer. "The plaintiff will swear that I hit him, I will swear that I did not. Now what can you lawyers make out of that, if we go to trial?" "A hundred dollars easy," was the reply.

ADVERTISEMENTS

JUST OPENED

For a local and retail trade at the Mendi Mission Store Bonthe

A fine lot of extra taxed cloth Double width from 4/6 to 15/- per yard.

Also nice assortment,

Ready made suits

Please give us a call.

N. B.—Coffee may also be had At the Mission Store.

tfc

LUMBER! LUMBER!! LUMBER!!!

Boards, Plank &c.

For sale at the Mendi Mission

EARLY DAWN

PRINTING OFFICE.

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at

Short Notice.

FOR PARTICULARS,

Enquire of Rev. J. A. EVANS.

AMERICAN

HATCHETS & HAMMERS,

Of Various sizes and Paterns.

At the Mendi Mission Store.

N.B.—As these Tools are made from best quality,

STEEL,

It will pay you to have a look at them before purchasing

ELSEWHERE.

26th June 1885. J. A. EVANS,
2 mo. *Act. M. Mission.*

Attention.

J. B. PARKINSON

having lately made great improvements in his stores and shop No. 194 195 196, at Victoria Road Bonthe Sherbro, begs to call the attention of his many Friends, Numerous customers and the Public in general to a very large fresh and carefully selected stock of various kinds of Goods lately arrived by the last steamer, consisting of

Ladies ready made Dresses,
" Underclothing,
" Embroidered Velvet over Jackets,
" Lace frillings and Ruffles
" Insertions and Embroidery of various widths

also

Ladies & Gents Boots, Shoes & Slippers together with a fine Lot of other Goods too numerous to mention.

Please call and see.

S. Mission Store

Shaingay Sherbro

For Sale

Ready Made Suits of Tweed

Cotton Goods In large Variety

To Suit The Trade.

Tweeds and Woolen Goods of Best Quality

PURE ARROWROOT

Finest Flavored Coffee

Raised on our own Farms.

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Bonthe, Sherbro.

C. B COLLIER

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AND

MOKATE

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Sundry articles, Cotton and Woolen goods, Crockeries, Hard wares Fineres, Harberdashery, &c. &c.

and has also added to his factory at MOKATE a new assortment of *various* other articles.

PUBLIC inspection is invited, and the patronage of friends and the public in general solicited.

Terms moderate for ready money only, in cash, or produce.

Bonthe Sherbro
January 1885.

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The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. 2. BONTHE SHERBRO, WEST AFRICA, AUGUST, 1885. No. 7.

THE SPIRITUAL NATURE OF MAN.

Man has been, was of old regarded by even the heathen Poets, according to the Apostle Paul, as the offspring of God, and the inference from the Sacred Scripture seems, at least, to bear us out in the idea of his spiritual nature as being an emmination from the Diety, and it will not be at rest or complete until it returns to the God who gave it being. But alas! the tendency is by some means not in that direction the cause of which cannot be ascertained by any human wisdom, why the off-spring should be so diverse in its nature from the stock, why in other words the stream so foul, that issues forth of a pure fountain, yet is so. However there is help in the matter, Holy writ reveals the whole by informing us that an early diabolical influence was brought to bear upon the race that by means of it the nature of man has been changed, and that which was at the issuing forth pronounced very good, has become corrupted in its course and flows on through the length of ages, evil continually. Man that was formed spiritually in the image of the Almighty has become distorted and vile; he that was made *Upright* has sought out many inventions; he that received the impress of the Divine likeness, does not at length like at all to retain the thought of his Creator in his heart. Since the day of his shameful expulsion from Eden, for his conspiracy with the Devil to overthrow the happy destiny of his own nature, and thwart the plans of his Divine father and Rightful Sovereign, he has been traveling away from His God—his course has indeed led him in the hard way of the Transgressor, but he has persisted in it as if maddened indeed by his own downward career left to his own depraved understanding, his cry has ever been that of the fool "no God" no thought of the beneficent father that upholds his very nature, why this is so seems one of the profoundest mysteries even the dumb ox knoweth his owner but, vile and ungenerous man does not know his Lord, the stupid Ass too knoweth his master's crib, but man created only a little lower than the Angels endowed with high Intellectual Powers, doth not know doth not consider his Creator his God. Man was, it may readily be seen not only powerless to undertake his own deliverance, but was too blinded by the perversity of his own nature to see the need of it. Fortunately however for the race, the offended God having a desire for the work of his hands pitied the insignificant yet fallen creature deserving of death as he was and at once took steps for his rescue and doubtless the very best that could have been taken. The first was to expel him from his estate in Paradise, so that he might not continue in his corporeal state, but that a dissolution should take place resulting in the demolishing of the body into dust, as it was and the removal of the spirit into the unseen world to return no more as it was for probation here * * * * * * this was at first not made to take place until after man's existence had been long continued in this world. Another step was the promise that his seed should at length overcome through divine assistance the evil tendency of man's spiritual nature by the pouring out of his life (blood) as an oblation as an earnest of this and reminder of the death penalty for complicity with the Devil in the sin committed before the expulsion. God ordered the sacrifice of a beast (a lamb of the goats or sheep) for the sins of men and, made their chief fathers the priests of the families but none of these remedies were sufficient the first dissolution or death of the body and the departure of souls was soon disregarded by reason of his long continuance on the earth, man's life spanning over the space of from three to five or even more than nine centuries together, with the fewness of men in the world made deaths of such seldom occurrence that men cared too little to profit largely by them. While on the other hand, the offering of sacrifices was too simple by the fathers to always arrest the proper attention of the wayward at least of the sons, they saw no efficacy in the Blood of the victim, no penalty in the dying of the Lamb, and so pursue their own perverse course. This perversity of man manifested itself in a most lamentable manner in the first off-spring of the primal Pair. For the blood of a younger son cries from the *Earth* against the *Elder*, who denied his obligation and charge to keep his younger Brother. The recreant was exiled as a punishment, but the perversity of his nature was so great that it only increased, and his progeny grew rapidly into a race designated as the sons of men, and these were opposed to the offspring of the successor of the younger who retained more the Divine Favor and were distinguished for their better observance of the direction of their Creator and thus obtained the apellation of the sons of God.

J. A. E.

Paris Illinois U. S. A.
Jan. 20th 1885.

Rev. D. F. Wilberforce,

Dear Bro.,

I have been pleased with the "Early Dawn" thus far. And I consider it a valuable pinion in the Mission machinery. My sincere desire is for its success. It is also interesting to me because I was once partially acquainted with you, Mr. Editor. Do you not remember that I was in U.B. Seminary at Dayton during the Seminary year of '74 and '75? I endeavoured to preach twice in the Ludlow St Church in Dayton. And I remember of meeting you there several times. I have always had a warm interest in mission work. And would not hesitate a moment to give myself to the work in person if my physical condition would permit it. I am able to carry the work of a circuit in America, but would not be physically able to endure the malaria of our foreign mission field. I can most truthfully say that the "*spirit is willing* but the *flesh is weak.*" I wish you *abundant* success in your noble work in that distant land. I frequently feel, that if I had a few "of the thousands," the African Mission of our Church would suffer no longer. Now I know Bro. W. that you have all you can do; nevertheless I want to receive a few lines from you personally. Therefore I enclose you the postal card. If you write only a formal salutation it will be thankfully received. As I am in the midst of revival work of some interest here in Paris, I am very busy, and must therefore close.

Your Brother-in-Christ,
L. H. COOLEY.

REMEDY FOR TROUBLE.

Work is your true remedy. If misfortune hits you hard you hit somebody else hard. Pitch into something with a will. There's nothing like good solid, exhausting work to cure trouble. If you have met with losses you don't want to lie awake and think about them. You want sleep, calm, sound sleep—and eat your dinner with appetite. But you cant unless you work. If you say you don't feel like work, and go loafing all day to tell Tom, Dick, and Harry the story of your woes, you'll lie awake by your tossing, spoil your temper and your breakfast next morning, and begin tomorrow feeling ten times worse than you do to-day. There are some great troubles that only time can heal, and perhaps some that can never be healed at all; but all can be helped by the great panacea, work. Try it, you who are afflicted. It is not a patent medicine. It has proved its efficiency since first Adam and eve left behind them, with weeping, their beautiful Eden. It is an efficient remedy. All good physicians prescribe it in cases of mental and moral disease. It operates kindly as well, leaving no disagreeable effects, and we assure you that we have taken large quantities of it with most beneficial results. It will cure more complaints than any nostrum in the *materia medica*, and comes nearer to being a "cure all" than any drug or compound of drugs in the market. And it will not sicken you if you do not take it sugar coated.

EVERYTHING OBEDIENT BUT MAN.

Men are sent to the ants to learn diligence. They are sent to the conies to learn that there is a way which terminates in a great rock. They are sent to the locust to learn how littles, when combined, may become mighty, sufficient for all the duty and obligation of the day. What if it be found at the last that all the lower orders and ranks of creation have been obedient, dutiful, loyal—and that the child only has wounded the great heart? "The ox knoweth his owner, and the ass his master's crib; but Israel does not know, my people do not consider." God has no trouble with his creatures—no trouble

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Rev. J. Gomer Publishing Agt.

WHAT WE WANT.

It seems that many persons would write for our columns but they do not know what to write that would be acceptable, and find a place of insertion, hence we venture a word on the subject. Minding in the outset to remind the public of what was contained in the prospectus of the paper in the first issue viz:—"We propose to make it a News Paper that the public may know what kind of a country we are living in; what its advantages and disadvantages; what its wants and prospects for the future. Being limited in space there will be no room for personal feud or Political Discussion, but any enterprise that will tend to elevate, enlighten or in any way benefit the people shall find encouragement and room in these columns. We shall aim chiefly to keep before the public the great need of more schools, of enterprising people who will introduce manufactures, agriculture, mining, and like industries; that will help to civilize the people." Such were the utterances of the Publisher on the re-appearance of this little paper before the Public. And these remarks, seem so clear, to us that they admit of no comment, but only need to be studied with care and all is plain, except it may be in reference to Political Discussion which according to the Editor's explanation in the next (March) issue of the paper only refers to "*so-called Political Discussions* of our day * * * which aim not at the Public Good in the preservation of its peace and prosperity and the improvement of its morals, but are rather the outburst of personal and vindictive feelings; and though ostensibly written for the Public Welfare are in reality for the defamation of reputation, or character of others.—For such *Political* Discussion, The *Early Dawn* has no sympathy or room in its columns." From the forgoing remarks we trust that every one may readily perceive that the way is open for the admission of anything that can benefit the public or enhance the social, economical, or Civil Interests of the community at large.

We are pleased to note that several parties have been so much interested in our little Journal as to feel that it ought to appear oftener before the Public, and have even taken the pains to canvas the matter among their friends who are subscribers, and report much success in obtaining their consent to increase their subscription to at least Four Shillings per Annum for a Semi-Monthly; in another column will be found an article on the subject from our enterprizing correspondent L. L. E. And while we now have the consent of our Publisher to issue Semi-Monthly; if the proper inducement is held out, we believe that the subscription by Mail should be Five Shillings per annum. We also feel that we can give better satisfaction to the Public in a Semi-Monthly, than in a monthly, as by the latter, we loose a large percentage of news and timely matter that is stale before our paper can be made up. Of course we need scarcely hint to a generous patronizing Public that the subscriptions must be *Cash* (not promises) in advance to insure the above-named progressive movement. Who will be first on the Roll of Honor for a Semi-Monthly *Early Dawn!* and we will keep and publish a List of all those who enroll their names with 4*s* cash from the Office or 5*s* cash by Mail, and as soon as 75 names (with cash) shall have been received at this Office, will commence (D.V.) the issue of our Paper Semi-monthly.

The world owes me a living —provided I earn it.

KEEPING MEETING.

The teacher of the *Lesher School* was absent in Freetown when the Sabbath came, and there was no one to hold the Meeting; the headman of the town Mr. Funney Will, went to a Sierra Leone man that lives in the town and asked him to keep the meeting for them, he said he was not a meeting man, knew nothing about such things; Mr. Funney Will next went to another Sierra Leone man and asked him, he also refused: these men can read, and are Church members at home, and the headman supposed that as a matter of course they could conduct a Service, the man knew not what to do he called a council of his headmen and laid the matter before them; Sunday has come, said he, and our Misses that always keeps the meeting for us is not here and no person has come from Shengay, we can't sit this way all day, what shall we do, one man by the name of Sasay Noh Cohtil who many years ago lived at Boompehtook and had prayed in public said that he would pray; accordingly the bell was rung and the people gathered, Sasay offered a prayer, then Mr. Funney Will prayed earnestly imploring God's protecting power, and that he would make them to be good people and not let them do any work on Sunday, after which he delivered a short adress, assuring them that if they worked their farms on Sunday God would see them, he then dismissed the meeting.

IS IT RIGHT?

I ask for information, I ask all Christian Editors, Preachers, and Missionaries, is it right to receive blood money into the Lord's Treasury to be used in carrying on his work? The Jews, once denounced by Christ, as being hypocrites, but bad as they were they refused the thirty pieces of silver (for which Judas sold his Master), for the Lord's Treasury, because it was the price of blood, yet they believed that Christ was a wicked person and the enemy of God This much may be said for Judas who betrayed his master when he saw the mischief that would follow his wicked act he repented and attempted to undo what he had done. Now I do not wish to wound anyone's feelings, but the question I wish answered is this, Is it right to receive into the Lord's Treasury money that has been received for the sale of intoxicating liquors, when it it is well known that the mischief brought about by these liquors can never be told; Ignorance, Poverty Disease, Drunkenness and Murder are only a few of the fruits that grow on this tree. Intoxicating liquors separates husband and wife, parents and children, creates brawls, bruises and untold sorrows without cause, and what is worse than all, sends immortal souls to hell, may not this money be called the price of blood? Intoxicating liquors betray ignorant and innocent people into the power of the wicked one, who binds them in chains that nothing but the power of God can sever, thus God's children become slaves to his bitterest enemy, it is as though you were to entice a man's children away from home then seize and sell them into perpetual bondage and to pacify the father you send him a few shillings of the price received, what father would not scorn the money, would he thank you for your gift, and what would the heavenly Father say or think of those who have tempted and led away into the bondage of habitual drunkenness, his weak and ignorant children poisoned both body and soul and this they have done to put money in their own pockets, suppose they give even one half the money to the Lord will he be pleased? Is it right I ask to put this money into the Lord's Treasury? Is the Lord in need of such money? Many will say receive the money by all means, and use it to fight intemperance or for charitable purposes, take it and the enemy will have so much less capital to work with but it seems to me that this is a mere argument, it is encouraging evil that good may come, and moreover our Heavenly Father is not so pressed for means to carry on his work as to be compelled to resort to such measures. Tell that half naked wife that is yet sore from her last beating or those half starved and naked children that the author of their sufferings has given £5 or £10 to the cause of God, will they be pleased? will that intelligence be a panacea for their ills, you will answer that the liquor traffic is a legitimate business and sanctioned and supported by the Government and therefore it must be right and respectable, Governments are not alway- infallible.

We as Africans must wake up to the fact, viz: that for many generations we have been sinking lower and lower, until we have become an astonishment a hissing and a by-word to all nations, Christians in England and other countries seeing our degraded condition have pitied us and sent us christian Missionaries to teach us to civilize and christianize us, they have expended thousands of pounds and many precious lives have been sacrificed for our benefit. And I ask now is it right that we who have availed ourselves of the teaching of these good people to turn against them and their work by enlisting ourselves under the banner of the enemy and doing what we can to hinder the spread of the gospel and to increase the ignorance and degradation of our fellow country men. Our Heavenly Father sent us these kind Missionaries, is it treating our heavenly Father right by pursuing such a course? do we not prove ourselves very ungrateful to those dear Christians who have rescued us from heathenism? would it not be far more honorable for us to turn to, and rescue others? But alas how many after having themselves been healed of the dreaded leprosy forget to return thanks but seek only their own personal welfare, even though it be at the expense of the happiness of others.

Would it not be well for every Missionary to require each pupil taught in their schools to sign a written agreement that if taught in their schools they will never be engaged in buying, selling, or using, or in any way assisting in the distribution of intoxicants, for why should the Lord's money be used to educate people to do service for the Devil.

Yours Truly,
TOUSANT.

Bonthe Directory crowded out, this time, but will appear again as usual.

NEWS ITEMS.

Regent chief T. N. Caulker is at home again in Shengay after an absence of Several weeks in the rivers settling war palaver.

Mr. C. S. Brown who has for many years been the Catechist of St. Matthew's Church in this place, has been transfered to Bendoo Station of the same Pastorate, and we understand that a Mr. Matthew Wilson, B. A., has been appointed as Catechist of St. Matthews.

DIED.—On Saturday the 18th July at 6 o'clock p.m., at *Lavannah*, Mr. Moses D. Lake, Chief Examining Officer of Customs at *Sulymah*. His remains was brought to Bonthe and interred on Monday the 20th at 8 a.m., by the Rev. G.G.M.Nicol

Dr. M. L. Jarrett M. R.C. S. Assistant Colonial Surgeon of this place, we are glad to learn is recovering again from the severe illness that has for some time past unfitted him for his arduous duties.

Agreeable to our bright anticipation in our June issue prompt attention was given to Yandahoo Bridge crossing the repairs of which are good and substantial, are rapidly approaching completion, many thanks to the Authorities.

Dr. Renner of Kissy was here for a short time, but has returned again to Sierra Leone.

We regret to note the bereavement of Mr. C. H. Harley Moseley, (Acting Comdt), in the loss of his father, and we understand, a brother also somewhat recently, but we can assure this kind hearted officer, the general sympathies of our Community.

Since our last issue we have received on exchange a copy of the "*Noon Day Sun*," a bright little monthly, Edited and published at Attica, Ohio, U. S.A. by Rev. W. A. Keesy.

Great Scarcity of Rice,—prices on two of the principal Factories of the Bargroo river one man said a few days ago, in Konconany, that it was almost "As rare as gold dust" in that place.

Lumber Trade—For some unexplained reason, Timber men are not yet bringing down logs, to the Avery Saw Mill since there is delay in filling Orders for the Better kinds of Wood; Kronko, Wismore Foondoombah, Cedar &c.

Died.—James Williams, better known as Capt James at one of the small Farkies across the river from Manoh Bargroo on the 27th July. He was buried by the Mendi Mission, at Avery Station.

Shaingay Quarterly Meeting was held at that important Station the Head Quarters of the Sherbro Mendi Missions. On Saturday and Sabbath 25th and 26th July, Rev. J. Gomer the Supt preached on Saturday evening, after which the Rev. W. S. Sage, Pastor of Kooloong station, held the Quarterly Conference, which was well attended. On Sabbath morning there was a large gathering, to which Bro. Sage preached a very interesting Sermon. He also preached in the evening.

15 persons were baptized, 30 communed, and 5 were received into membership, (mostly seekers) Altogether the Services were really spiritual and interesting throughout; the Church is growing at that place, May the Lord Bless and prosper it abundantly.

ENGLAND AND RUSSIA.

For many weeks a heavy war cloud hung over Europe and Asia. There were days when it seemed inevitable that both continents would witness the shock of a mighty and uncertain conflict between the two greatest empires of the world.

But the danger, after long suspense, was, for the time at least, averted. The statesmen of England and Russia laboured patiently to bring about a peaceful issue of the dispute which had arisen between them; and their efforts seem to have been crowned with success.

The immediate cause of the trouble was that Russia, in her long march southward in Central Asia, had at last reached the confines of Afghanistan, th only country intervening between Central Asia and the British in India; and had even crossed what the English and Afghans believed to be the boundary of Afghanistan.

England has long dreaded that her traditional enemy, Russia, would some day threaten her great possession of India. She had again and again attempted, by diplomacy at least, to put a limit to the Russian advance south ward and eastward.

But Russia has gone on and on, until she arrived at a point where England felt bound to come to issue with her.

Afghanistan has for some time been in alliance with the English, and the English have promised the Ameer, or king, that they would defend his territory from all agression. The object of the English in this has been to have a State friendly to them, interposed between the Russians and India.

When Russian troops, therefore, crossed the frontier which the English believed or asserted to be that of Afghanistan, and occupied several points within the claimed Afghan teritory England was aroused to action. The Russian outposts, and those of the Afghan troops, now confronted each other on the banks of the river Murghat; and it was feared that a collision might occur between them. So Mr. Gladstone procured a promise from Russia that her troops should not advance any further, if it were possible to prevent it, until the boundary question was settled

Very soon, however in spite of this promise, a battle took place near Penj-deh between the Russians and the Afghans, in which the latter were defeated, with a loss said to reach five hundred men. The Russians then occupied Penj-deh.

This event at once brought about a crisis, which seemed at the time to threaten immediate war between the two great powers. England called Russia to account for not keeping the the promise she had made; Mr. Gladstone asked Paliament for fiftyfive million dollars of a war credit, and great activity began on both sides in the making of military preparations on a large scale.

Yet even at this critical moment wise and cautious counsels prevailed. A series of negotiations took place between the two courts. At last it was agreed that the question who was responsible for the conflict at Penj-deh should be left to an impartial arbitrator, and the two powers began to discuss the general question what should constitute the northwestern boundary of Afghanistan.

A year ago a commission comprising Englishmen and Russians was appointed to draw a boundary line satisfactory to all parties, on the spot. The English commissioner, Sir Peter Lumsden, went thither to fulfil his task. But Russian commissioner General Selensi, did not join him, and so the work delayed from month to month.

The negotiations as the general position of the boundary line, interrupted by the Penj-deh affair, are said to have resulted in an agreement. Russia is to hold certain positions which she now occupies, within the formerly supposed teritoty of Afganistan, and is to give up others. It is of little importance to state them. The essential thing is, that some boundary should be agreed upon.

The next step will be for a mixed commission to carry out, on the spot, the geographical details of the boundary, settled in its general features by the negotiations

Thus it seems that a great war has been, certainly for a time, averted by the wisdom and true statesmanship which have been employed to that end. But there are few men who know the history and the character of the two nations, who believe that the danger of a conflict between England and Russia has entirely passed away. Any day a new cause of disagreement may arise, or some event may occur which may plunge them after all into war.—*Youth's Companion.*

To the Editor of the "Early Dawn"

Sir,—The need of a journal for this place had been a long felt necessity, and I was glad when that want was supplied in the appearance of the "*Early Dawn*" in February 1884. Since then many articles have appeared in its columns, and many alterations have been made in different departments, which but for your paper would have remained *in statuquo*.

There is a suggestion, I would beg leave to make, which I hope will have the co-operation and support, of your subscribers, and the public generally; it is, that there being too much news of importance which is crowded out from time to time, it seems necessary that your paper should be issued semi-monthly, say on the 15th and 30th of each month at Four shillings per annum to enable the public to read from its columns, the news of the month. I believe your subscribers who are all intelligent men will not scruple to pay Four shillings per annum for your paper it would then be the cheapest on the West Coast of Africa.

Yours truly,
The Lake L. L. E.
July 24, 1885.

We understand, but have not received official notice that the Board of Education and Executive Committee of U. B. C. M. T. association will meet at Shaingay, about the last Wednesday in September.

We regret that much interesting matter has been crowded out of this issue, some only of which will be suitable for the Next.

THE CAPTURE OF JOHN BROWN.

From an account in the June *Century* of John Brown at Harper's Ferry, written by one of his prisoners, who was in the engine-house during the insurrection, and afterward held the rank of captain in the Confederate army, we quote the following: "When Lieutenant Sharp came in the morning for the final reply to the demand to surender, I got up and went to Brown's side to hear his answer. Stuart asked, "Are you ready to surrender and trust to the mercy of the Government?" Brown answered promptly, "No! I prefer to die here." His manner did not betray the least fear. Stuart stepped aside and made the signal for the attack, which was instantly begun with sledge-hammers to break down the door. Finding it would not yeild, the soldiers seized a long ladder for a battering ram, and commenced beating the door with that, the party within firing incessantly. I had assisted in the barricading, fixing the fastenings so that I could remove them upon the first effort to get in; but I was not at the door when the battering began, and could not get to the fastenings until the ladder was used. I then quickly removed the fastenings, and after two or three strokes of the ladder the engine rolled partially back, making a small aperture, through which Lieutenant Green of the marines forced himself, jumped on the top of the engine, and stood a second in the midst of a shower of balls, looking for John Brown. When he saw Brown he sprung about twelve feet at him, and gave an underthrust of his sword, striking him about midway the body, and raising him completely from the ground. Brown fell forward with his head between his knees, and Green struck him several times over the head, and, as I then supposed split his skull at every stroke. I was not two feet from Brown at that time.

Of course I got out of the building as soon as possible, and did not know till some time later that Brown was not killed. It seems that in making the thrust Green's sword struck Brown's belt and did not penetrate the body. The sword was bent double. The reason that Brown was not killed when struck on the head was that Green was holding his sword in the middle, striking with the hilt and making only scalp-wounds."

DRIVING AWAY THE "BLUE DEVILS."

The following incident is related by Dr. T. D. Carruthers, the founder of an inebriate asylum at Hartford, Connecticut, U. S. Calvin B., a wealthy New York merchant, was walking up Broadway, New York, sadly under the influence of opium, to which he was greatly addicted. He strolled into a bookstore in a half-sleeping condition, and said to the store keeper, "Give me a book to drive away the blue devils." The man handed him a copy of Rev. E. Payson Hammond's "Conversion of Children." The merchant paid for the book without knowing what it was, put it in his pocket, and found his way to his beautiful home. There he threw himself on a lounge, and was soon buried in slumber. Awaking by and by, he said to his wife, "Where is that book I brought with me?" She handed him the book. As he looked at it, and being no longer under the influence of the drug he exclaimed, snalling, "Why, that bookseller has played a joke upon me; the idea of his giving me that book to read!" On second thoughts he added, "How can that be? He could not have known me; I must be a perfect stranger to him." Still he took the book and read it. He soon became deeply interested in it. He was led to see himself as a lost, guilty sinner, and to see Christ as the only Saviour. He fell down on his knees and cried for mercy. The prayer was heard and answered; the peace of God filled his soul. He at once abandoned the use of intoxicants and of opium, which had been ruining him soul and body. Dr Carruther states that from that time he has lived a consistent Christian life. He keeps in his office in New York a supply of "The Conversion of Children." When any of his old companions in sin come into the office, he urges them to read it, saying it has been the means of his salvation, temporarily and spiritually, and praying that it may be blessed to them in like manner.

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Bonthe Sherbro
January 1885.

1 f

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"You never saw my hands as dirty as yours," said a mother to her little girl. "No but your ma did!" was the prompt reply.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. 2. BONTHE SHERBRO, WEST AFRICA, SEPTEMBER, 1885. No. 8.

UNION OF CHRIST AND BELIEVERS.

First, it is a visible union consisting in an outward profession of Christian Faith. "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit. Now ye are clean through the word I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire, and they are burned." Then this union is vital or spiritual. It is formed in the moment of our regeneration. "I have declared unto them thy name, and will declare it that the love wherewith thou hast loved me may be in them and I in them. Hereby know we that we dwell in him and he in us, because he has given us of his Spirit." The union between Christ and believers is represented in the Scriptures by the strongest possible expressions. It is compared to the union between the Father and the Son. Hear Christ's prayer in behalf of all believers: "Holy Father keep through thine own name those whom thou hast given me, that they all may be one as we are: that they all may be one as thou, Father, art in me and I in thee that they may also be one in us. It is also compared to the union of the vine and the branches—"I am the vine, ye are the branches;" to the union of our food with our bodies—"He that eateth my flesh and drinketh my blood dwelleth in me and I in him, as the living Father hath sent me, and I live by the Father so he that eateth me even he shall live by me;" again to the union of the body with the Head—"May grow up into him in all things which is the head, even Christ, from whom the whole body fitly joined together are compacted by that which every joint supplieth according to the effectual workings in the measure of every part maketh increase of the body unto the edifying of itself in love." Likewise it is compared to the conjugal union—"For the husband is the head of the wife, even as Christ is the head of the church and he is the savior of the body, for we are members of his body, of his flesh, and of his bone." Again it is likened unto the union of the king and his subjects—"Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; and the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." It is also compared to a building and its foundation—"To whom coming as unto a living stone disallowed indeed of men but chosen of God, and precious; ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifice acceptable to God by Jesus Christ, in whom all the building, fitly framed together, groweth unto a holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit." It is also represented by identity of spirit—"But he that is joined unto the Lord is one spirit;" by identity of body—"For as the body is one and hath many members, and all the members of that one body being many are one body so also is Christ. Now ye are the body of Christ, and members in particular." This union also represents identity of interest—"And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." "Jesus said unto her, Touch me not, for I am not yet ascended to my Father, but go to my brethren, and say unto them I ascend unto my Father and your Father, and to my God and your God."

This union must not be considered as a mere intellectual union, a mere sentiment, nor as a physical union, but as a cordial spiritual union. It is an honorable union. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God; therefore the world knoweth us, not because it knew him not. Beloved, now are ye the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." Again, it is a holy union—"He that keepeth his commandments dwelleth in him and he in him; and hereby we know that he abideth in us by the Spirit which he hath given us." It is a supernatural union—"But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption." It is a necessary union—"Abide in me and I in you; as the branch can not bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." It is also an inviolable union—"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights nor depths, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." It is a union which begets a new life—"Therefore if any man be in Christ he is a new creature; old things are passed away: behold all things are become new." It is a union of affection as well—"For the love of Christ constraineth us." Reader, are you thus joined to Christ? If so, all is well.—*O. Knepper.—In Religious Telescope.*

ENGLAND'S THRONE.

The throne of England, so splendid when covered with silk velvet and gold, is, in fact, only an "old oak chair," over eight hundred years in use for the same purpose. Its existence has been traced back to the days of Edward. The wood is very hard and solid.

The back and sides were formerly in various colors and the seat is made of a rough-looking sand-stone 26 inches in length, 17 in breath and 10½ in thickness, and in this stone lies the grand peculiarity of the chair. Numberless legends are told in connection with it, the truth probably being that it was originally taken from Ireland to Scotland and served at the coronation of the early Scottish kings.

INDUSTRIAL MISSION WORK, No. 4.

Mr. Ed.—I promised in my last on this Subject, published in your Feb. issue, to write again to you, of the higher than financial reasons for which Missions may engage in Trade: The first of which I would speak is that the work of Missions, however slowly it may operate is to change the customs as well as the habits of men and communities, and as such changes, when wrought, create new circumstances, different emergencies arise, demanding attention one of the cases produced by the Agency of Mission work, is some kind of employment that a religious man or woman can engage in, without destroying that religion, and will at the same time, be sufficiently remunerative to give the individual a living. Teaching and Preaching, have been in other times sufficient for the comparatively, few that received sufficient training, but as Missions increase, and the numbers of such persons multiply, there are not desks and pulpits enough for them all, neither are all men adapted to the same calling in life, and hence the necessity of more employments. Industrial Missions may supply almost any kind of work that is necessary for building up Society, if they are properly conducted. Many branches will be productive largely so, and so assist the non-productive. But you may ask why engage in the Trade? First: Because trade needs a reformation, in order to render it compatible with the changed condition of things sought or produced by the Agency of the Gospel Missions. Then again the social Fabric needs the aid of an honest Commercial Factor, such as the professional speculator, to say nothing of the low Barterer, is as little calculated to build up as a Camel would be carrying mails across the ocean. A third reason is that Missions usually precede Commercial Trade, and more than that they insinuate themselves into destitute and out-of-the-way places where there are resources, it may often be, but undeveloped, and hence offer little or no inducement to Mercantile effort. Missions having their own wants to supply may keep a Stock on hand, and little by little exchange articles with those whose spiritual wants they go to supply. These small beginnings in course of years may develope into large proportions and that too to the stimulating of *Industry*, encouragement of honesty, frugality, and thrift among those whose elevation the Mission seeks to promote. A fourth reason that I wish to advance, is that *Industrial Missions*, may engage in Trade, as a means of giving practical lessons of instruction in honest Commercial intercourse. As they are designed as training Institutions; it is certainly reasonable that they should train up those placed under their care, for such, legitimate callings as they may most readily obtain on leaving the institution, if at all such must ever to come to pass, and most assuredly it will, and that too, to a greater extent as Missions Increase.—J. A. EVANS.

VINEGAR BIBLE.—A name given to an edition of the Bible, published 1717 at the Clarendon press, Oxford. By a ludicrous misprint, the title of the twentieth chapter of Luke was made to read "Parable of the Vineyar," instead of "Parable of the Vineyard." Hence the name.

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We were sumptiously entertained by his Worship C. H. Harley Mosely, Acting Comdt. of Sherbro at his residence in this place on the evening of the 25th of August the occasion was that of a dinner, at 7 p.m. given in honour of Mr. William Hughes, now for 17 years in the civil service in the Sherbro, and who for the faithful discharge of his official duties, has been recently promoted, to the office of Deputy Coronor, a highly respectable appointment. Mr. Hughes is said to be the first of the Commandant's clerks, who have been thus promoted, yet this gentleman is of such stirling qualities, that every one seemed ready, and willing to accord to him, the right of the peculiar distinction, thus conferred upon him; for our own part we most cordially spoke our PIECE in his favour, feeling assured that we shall not regret it in future. It was intimated by some of the speakers, that the occasion was a little unique, in that the clergy had been invited and were all of them present, quite to the satisfaction of the Company. The evening was passed most enjoyably, by the entire party and we wish our most worthy Chief, an early promotion to the office of Civil Commandant of Sherbro feelingthat although he would not ask for such a distinction, that we who live in these parts could not enjoy a greater boon than to have such a gentleman permanently settled over the affairs of this District.

Mr. J. A. Richards, Wesleyan Catechist Freetown, First Circuit, was in Sherbro in consequence of the death of his cousin Mr. Moses D. Lake, Chief Examining Officer of *Sulymah*. He landed here on the 13th Aug, was the guest of Revd. J. C. Thomas during his stay, and gave us two or three pleasant calls, seemed well pleased with the opening for Missionary Work in these parts. He left Saturday 22nd Aug. per s. s. *Igera* for Freetown, but not without contributing some items of interest and also adding his name to our Roll of Subscribers. We wish Mr. Richards abundant success in his Work and many pleasant returns to our place.

Konconany.—The Mission-Work for which we had felt some cause of apprehension of late, is, everything considered progressing quite well, the Mission House isbeing erected the Posts and Frame-work is about ready for wattling and lathing. The Chapel also is being furnished with new seats Unfortunately the people are not assisting in the work, as they should, this it is to be hoped, will be better in the future, when matters shall have been better explained to them.

PRACTICAL RELIGION.

We are standing at the centre of a vast circumference of observation. There are being placed upon us, at all times, the eyes of angels, men, and God. We We cannot see the inhabitants of other worlds, but doubtless they are able to see us. Our most hidden sin is under a brighter light than we can imagine. It is under the burning eye of God. Oh, the eye of God, so full of love, so full of pity, so full of mercy, and so full of compassion. How it outshines the day. How it peers through the darkness of the night. How it beams on the soul that is penitent, and how it glares upon the one who has offended him. Are you wronged? He sees it. Are you poor? He sees it. Are you weak? He sees it. Have you domestic trouble of which the world knows nothing? He sees it. Are you encouraging your ministers? He sees it. Are you supporting the gospel? He sees it. But you say, God is in one world and I am in another world. He seems so far off from me that I do not really think he sees what is going on in my life. Can you see the eye of a needle? Can you see the point of a pin? And has God given you that power of minute observation, and does he not posaess it himself?

Ah, what we want is more practical religion. We do not want a new religion, but the old religion applied in all possible affairs. When practical religion everywhere prevails it will manifest itself in business circles and everywhere else. It will go into all our businesshouses. It will go to all hypocritical professors of religion. It will not only rectify all wrongs in trade, but it also will rectify all wrongs everywhere. It will manifest itself on the farm, in the learned professions, and in all the various ranks and relations of humansociety.

The way to get this practical religion is to give the heart to God, and then fill the life with good works. Consecrate everything to him—store, shop, bank, factory, home—all. It is said no one will do this that. God wills just that consecration, and that should be the end of controversy. I must confess that a great deal of religion of this day is utterly insipid. Men and women go around humming psalms in a minor key and cultivating melancholy; and their worship has in it more sighs than raptures. We do not doubt their piety. Oh, no! But everything is flat in their experience and in their conversation. Religion does not seem to agree with them. All the pitiful books that have been written from Voltaire down to Herbert Spencer have not done so much damage to our Christianity as lugubrious Christians. Who wants a religion woven out of the shadows of the night? Why go growling on the way to celestial enthronement? Come out of that cave, and sit down in the warm light of the Sun of Righteousness. Away with your odes to melancholy.

Then let our songs abound,
And every tear be dry;
We're marching through Emanuel's ground,
To fairer worlds on high.

R. O. Miller.—In Religious Telescope.

Miscellany.

Here is a ten-year old boy's biography, written by himself. His home is in Kansas City. It was recently printed in the *Journal* of that place. He was asked:

1. When and where were you born? Of what descent?
2. Where have you lived?
3. How have you spent your life?
4. What remarkable things have happened to you?
5. What should you like to become?

"I was born in Kansas City, Jackson county, Missouri, West Central States, U.S.A., Western Hemisphere, Tuesday, January 13, 1873.

"I am English descent. I have lived in Kansas City all my life.

"Once I tumbled down a well and was fished out with a clothes line. I fell down stairs two or three times and mashed my finger once. When I was a little kid I got in some jam once that had cayenne pepper in it, and it made me dance like wet hen on a hot brick.

"I want to become an angel."

While a doctor was visiting a sick woman in Rowlandsville, Pa., two children poured a pint of molasses into his silk hat, which he did not notice until he put the tile upon his head. Language cannot describe his feelings, but it is said that he will petition the next legislature to pass a bill making it a criminal offense for a child to be born under twelve years of age.

A lean young man who fell in love with a very fleshy young woman confessed that he was infatuated.

The head clerk in a Western recorder's office is a beautiful girl of seventeen. A sort of recording angel, as it were.

A Burlington mother has a special room for administering corporal punishment to her children. She calls it her box office.

"I take up my pen to inform you that I shall be absent on a brief vacation," remarked the Pig, as he arched his back, and carried the sty with him.

NAMES.—Surnames were introduced into England by the Normans, and were adopted by the nobility about 1100. The old Norman-Saxon Fitz which signifies son, as Fitz-herbert; the Irish O, for grandson—O'Neal, O'Donnell; the Scottish Highlanders used Mac as Macdonald son of Donald; the northern nations added the word son to the father's name, as Williamson. Many of the most common surnames, such as Johnson, Wilson, Dyson, Nicholson, etc. were taken by Brabanters and other Fleming who were naturalized in the reign of Henry VI, 1435.

CHEMISTRY IN COURT.

Persons intending to commit frauds of any kind should be warned that the chances are that they will be detected if those who are interested in detecting them are qualified for their duty. A woman was brought before a New York judge not long ago on a suit for money borrowed, and five weeks' board.

The step mother of the woman testified that the defendant was only eighteen years old in 1883, when the debts were contracted, and was therefore incompetent to make a binding contract. In proof of this assertion she produced the family Bible in which the date of the birth was entered as Feb 9 1865.

Judge Steckler asked if there had been an erasure in the date, and Mrs Karsh said there had a great many years ago. The Judge thought that the five in 1865 had been written recently, and sent for an expert in handwriting.

Mr. William Cavalho, expert, examined the entry in the Bible with a microscope.

"It's plain," he said, "that the five is written over and erasure, and recently too. I cannot out what figure was originally there. There is a flourish that may have been part of a 6." He took out a phial and said: "I will prove by a test that different kinds of ink have been used."

Then he dipped a camel's hair brush in the phial, which contained muriate of tin, and touched the figures. The 1 turned brown, and the 5 turned a vivid purple.

"The test shows," said the expert, "that the ink used in writing 1 had a base of nutgall; 5 was written with ink having an aniline base. Such ink as the latter was invented only fifteen years ago, and has been in general use only a few years."

Judge Steckler, moved by this and other testimony, gave a judgement for the plaintiff.

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A whole page	£2	0	0
A whole column	0	9	0
Half-a-column	0	5	0
One-fourth of a column	0	3	0
One-eighth of a column	0	2	6
Marriage	0	2	0
Birth and death	0	1	6
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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Rev. G. G. M. NICOL

Wesleyan Methodist, Williams Street
pastor, Rev. J. C. THOMAS.

Mendi Mission, (Congregational.)
Good Hope
Pastor, Rev. J. A. EVANS

NEWS ITEMS.

The Rev. W. H. Maude has been re-appointed General Superintendent and Chairman of the Sierra Leone and Gambia Districts.

The Rev. John Williams, (newly appointed European Missionary), is expected shortly to succeed the Rev. James Booth, Superintendent of the Limbah Mission who had returned home with his devoted wife on sick leave, is expected to return to that Mission.

Messrs V. Alexander Harding, and S. Jonard Davis, Wesleyan Catechists, were recommended by the last District Meeting of that Body, in Freetown as candidates for the Ministry have successfully passed the Conference.

The Rev. Richard Roberts a popular preacher of the times has been elected President of the Wesleyan Conference for the ensuing year, and Dr. Young re-elected Secretary.

On Friday morning, August 21st, between the hours of 10 and 11 o'clock, at the Mendi Mission Chapel, Good Hope Station Bonthe, Sherbro, Mr. Nathaniel Joshua Stevens, and Mrs. Mary Ann Letitia Cook of Freetown Sierra Leone, were united in marriage by the Revd. G. N. Jowett, Assistant Pastor of the above-named Chapel.

Mr. W. J. P. Elliott, Sub-Collector and Treasurer of this place, we have been informed has gone on sick leave to Free town on the 24th of July, and Mr. J. F. Brown, Chief clerk of Customs for Freetown, is in charge as Acting Sub-Collector and Treasurer.

Mr. J. A Davis, Asst. Examining officer of Customs for Sulymah District arrived on 21st Aug. on sick leave.

Reported Drowned,—while fishing some where about York Island, a young man named Marcus Williams, about Aug. 25th

Communion Service was held at the Mendi Mission chapel on Sunday Aug. 30th

The Pastor assisted by the Rev. G. N. Jowett, officiating on the occasion.

Mr. T. J. Alldridge Agent for Randall & Fisher, York Island has been quite ill and continues unwell since his return from Freetown some three weeks ago.

APPROACHING END OF TIME.

Mr. Editor,—The approaching end of time is seen in the restlessness of the age which does not at all tell or predict that the world is to last much longer. By Prophecies and Prophetic signs Divines have diligently investigated into the sacred scriptures and have found that the world is near her end. The present feature of the world unfolds to us a problem which thinking minds must solve. According to our Lord's instructions in Matthew chap. xxiv, 21, "For then shall be great tribulations, such as was not since the beginning of the world to this time, no, nor ever shall be," We are then to "be sober and watch unto prayer," and as soldiers of the cross to be in arms as the command goes from our Captain. Wars, and rumours of wars, distresses of nations, famine, pestilence, the transmission and settlement of the descendants of Abraham in the land of their forefathers, and the violent persecutions attending them in foreign lands are enough to prove that "the end of all things is at hand." Scoffers at religion, sceptics, the worldly, ought in pause for a while and reason at the present state of things, whether there is gain or loss at their profession which must soon end. There are many like Darius, the Mede who gave sanction to a decree that for the space of thirty days, no one should offer a prayer or petition to any god or man but himself, who also gave sanction to religion and yet would not be, religious, and yet it is to be borne in mind that the time is at hand when they shall come to themselves and like the King of Babylon, they will "extol and honor the God of Heaven." We cannot see or tell what is beyond the clouds, but by the present, a little of the future is known, since the Bible has much to do with the common affairs of our life, we are to watch closely and search diligently about its sayings concerning the present, and meditate deeply as to what we shall be when time shall be no more. The Christian anticipates that end of time, and as faithful steward is preparing for their Lord's appearing. The day for the restitution of all things is appointed, is evident from the truths of scripture for a careful study of the holy scriptures, brings the the mind to a close communion with divine truths. The end of time is necessary to vindicate the justice of God. The believers in Christ are looking for that object of hope viz. the glorious appearing of their great God and Savior, their Brother in their own nature to pronounce their destiny. Though the exact period for the approaching end of time is hidden from man's knowledge and is known only to God, yet it is the good hope of the Christian Church that that day is at hand. Despite of the religious advantages that man has, God has given him but a short time to live upon earth and upon this short time Eternity depends. During this interval which connects life and eternity there are great many things to do, the principal is our duty towards God and that towards our neighbour, besides our private and public cares many evils to prevent, much danger to pass through, many enemies to conquer, many difficulties to master and much good to do yet these are not encumbrances to excuse for not preparing for the end of time.

H. J. WILLIAMS.

Mr. Editor,—On Monday the 24th Aug. a Lecture was delivered at St. Matthew's, Church School-room, in connection with the Band of Hope Society. Mr William Hughes was the Lecturer, his Subject was the reign of Charles I., and the Chairman on the occasion was the Rev. G. G. M. NICOL.

The Chairman in his opening remarks said, what a pleasure it gave him to preside at a Meeting got up by the spontaneous efforts of the young men of Bonthe; and he took that opportunity of congratulating Mr. Hughes the Patron of the Band of Hope Society, and Lecturer for the evening, for the promotion he had received in being appointed Deputy Coroner of the Sherbro District.

The Lecturer was then called upon to read his Lecture.

He gave a succinct account of the reign of Charles I. until its tragic close; and though his effort was merely a sketch—considering the wide and extensive range of the Subject, it was marked with interest and judicious treatment. After the Lecture, Refreshments, Cakes, Ginger-Beer and Sweets, were handed round, and then the Meeting opened for discussion. Before the reading of the Lecture I should have remarked, that the Acting Commandant, C. H. Harley Moseley Esq. spoke on the subject of Mr. Hughes' promotion, after the Chairman; and stated publicly that he would never have recommended Mr. Hughes for the distinction of Deputy Coroner to the Governor-in-Chief, had he not the confidence and reliance on him; and the audience enthusiastically re-echoed every sentiment uttered by the Acting Commandant relative to Mr. Hughes.

The discussion upon Mr. Hughes' Lecture was opened by Mr. H.R Williams, Postmaster, whose speech was lively and amusing, but based somewhat on a misapprehension of the Lecturers' arguments. He laboured to prove as against the Lecturer which he never denied, that Charles I. was tyrannical, and was responsible to God and man alike.

Mr. John Songo Davies, of the Sulymah District next spoke in a careful and well thought out impromptu speech which took well with the audience. Next came Mr. Obadiah Turner whose remarks evinced some degree of intelligence—and who from his apparent familiarity with the Subject, acquitted himself very creditably.

The next speaker was Mr. Punshion Thorpe His remarks set the meeting in roars of laughter—for he contended against the Lecturer that Charles I.'s life did not end ingloriously, by a process all his own;—and end by the remarkable expression that "the mind was rendered "opaque."!! by the word "inglorious," used by the Lecturer in connection with Charles' reign. Mr Crown followed,—who impressed by the remarks of the Acting Commandant on Mr. Hughes, said that it would be his aim to walk in the footsteps of that gentleman who had just been so well spoken of by his chief, and so signally honoured by the Governor himself.

Before the Meeting closed, Mr. Obadiah Turner spoke some sensible words. He spoke of the necessity for some literary Society in our midst, and asked the help of the Chairman in such an important matter. In proposing a Society of that kind before the audience, he said it was "an emanation not of the head but of the heart." The chairman spoke on the points which Mr. Turner had touched upon;—and promised his help, provided that the young men themselves would first make a move, to show that they all had the one desire and a community of feeling on the subject. The Meeting was well attended, and among those present, we noticed M. M. Mailliet a Priest of Gundumah Factory.

It was all very enthusiastic, and unquestionably, it was the best meeting the Band of Hope ever had;—we congratulate them for their success, and trust that if Mr. Turner's suggestion is carried out, they will merge themselves into one body under a different and more comprehensive name.

The proceedings terminated about 10.p.m.

On Tuesday 25th August, Mr. Moseley gave an Official Dinner at his residence in honor of Mr. Hughes being appointed Coroner—All the Government officers were invited, and the Revs. J. A. Evans, J. C. Thomas and G. G. M. Nicol were included in the party. The room was tastefully decorated with choice flowers—and 18 sat down to a sumptious feast. Various toasts were drunk, to "our host"—the clergy, the Government officials; but the Toast of the evening was that to Mr. Hughes, proposed by the Acting Commandant, and which was enthusiastically drunk—All the guests spoke in very fitting terms of Mr. Hughes' qualifications, and when the Acting Commandant avowed of his appreciation of his chief clerk, the whole table vibrated with murmurs of approval and rounds of applause. As one of the guests said, Mr. Hughes' advancement was owing not only to the undoubted qualities which he possessed, but to the tact, Foresight, and discrimination of the Acting Commandant, who had drawn them out, when otherwise they might have lain dormant

Mr. Moseley is certainly to be congratulated for his manifest popularity among his officers, due doubtless to his geniality of manner and consideration, while from the prudence and judgment which he characterised his management of this District, for the past 18 months, he has shown qualities which if left to be entirely and permanently developed here, no one would reasonably object. It is hoped that he will continue to manifest that kindness and consideration for his subordinates which have doubtless prompted his recommendation for Mr. Hughes' advancement; and it is expected that the officers will learn from Mr. Hughes—his patience his assiduity, and his worth, that the path of honor is the path of integrity and uprightness, and that a good heart is a jewel of which any one might justly be proud.

POLICE INTELLIGENCE

August 5th, to 24th.

Pish Sammah and Kong, were charged with murder, reserved for witnesses.

Usriah Barnett, baker, was charged with stealing few loaves of Bread. Sentenced to one week imprisonment.

Burch, grumbeta, charged for stealing 4 and half Bushels Palm Nuts, sentenced to one month imprisonment.

Tarroe Kie, charge with petty Theft, 14 days.

Beah Will, charged with stealing 44 yards Print and other articles, one month imprisonment.

Sassay Femah, Stealing one serge Jumper, sentenced to one month imprisonment.

Sesseneo, charged with stealing 4 yards Print and other articles, sentenced to one month imprisonment.

Serroe, stealing one country cloth, sentence ed to one month imprisonment.

Bandoe, Charged with Petty Theft, 14 days.

Peter Hingston.—Larceny.—remanded.

Our Freetown Exchanges—For some months past we have not seen a Number of *The Sierra Leone Church Times, The Weekly News, or The Watchman* and we having regularly mailed our Issues to each of the above, cannot understand why we are deprived of their esteemed visits to our Table.

To the Editor of the Early Dawn.

Sir,

Permit me a small space in your valuable paper, to express my opinion, on the manner in which attention has been paid to the roads and streets in Bonthe.

The public has felt some satisfaction of late in this matter, and praise is due to our indefatigable Commandant for his exertions.

The skill and management of the Overseer of roads &c. are obvious to all—streets repaired, high weeds, trees, and above all country well cleared; preventing disease from creeping into our homes, this sanitary measure does give comfort to our little community.

The present appearance of Bonthe nearly serves to remind us of the creditable management of Commandant Davies, whose exertion during his short stay among us, is almost beyond description; he had treaches digged in the uppermost part of the town, freeing the streets from swamps if this step be adopted yearly the difficulty of moving about in rainy days will disappear.

Passing through several streets they are beautiful to behold with the exception of a few passages especially approaching Nathan street a popular road leading to Dumborkoh or to any of the Parkies on the Western part of the town must of necessity pass through it, but it is frightful to behold, the gutter unrepaired, water remained or settled on the highway with miserable swamps, the path in a word is simply impassable.

It is to be hoped that the authorities will soon give attention to the repairs required especially to this important thoroughfare, so as to give a uniform appearance to Bonthe, and save the public from inconvenience.

I am, Sir

Yours truly

Cero.

July 28 1885.
Bonthe Sherbro

HE WAS A HERO.

A country gentleman going his rounds after his dinner in the dusk of the evening, saw a great snake coiled up in his garden walk. With singular bravery and presence of mind he immediately got an axe, cut the creature into a hundred pieces, returned to the house, told every body about the exploit, and went to bed. Next morning his gardener came to him in great tribulation

"Well, George?"

"A curious thing has happened in the garden, sir."

"Yes, George."

"It's cut to pieces, sir some villain must ha done it."

"A villain, George! 'Twas I did it, with my own hand, George!"

"You, sir?"

"Yes, I, George. I don't suppose there's another man in the country with the pluck to do it but myself."

"To do what, sir?"

"To cut to pieces, and kill that frightful snake."

"Lawk, master! 'twasn't a snake—'twas only the garden hose!"

THE REV. DR. CLIFFORD ON TOTAL ABSTINENCE

"A Tree is known by its fruit." Look at the tree of alcoholism and the tree planted in the world of the temperance reformation. Imagine a blackboard, and let him represent its two sides—first, the results of drinking, and then the results of the temperance reformation. On the one side what would he have to present? Pauperism, crime, misery, dirt, houses, wretched wives, still more wretched children, and ruined men—all the consequences of this demon of drink. Was there any thing to set off against this? When we contemplate this ruin, and askel whether the drinking custom had anything to set off against this, what was the response? Was the wife ever heard of who thanked God because her husband had become so much kinder, and brought home so much more money, and attended so much more thoroughly to the comforts of home since we went to the "Royal Oak?" Were the children ever heard of who she prepared to declare that that which had done their father the most good had been the public-house? The supposition was absurd. He knew of no set-off.

Strong drink was a curse, wholy, continuously, and completely. That was one side. "By their fruits you shall know them." And what was the fruit of the temperance reformation? Hundreds and thousands of men had been plucked as brands from the burning. And had been brought to Jesus and made apostles to others, and had wrought righteousness, which was issuing still in benefit and blessing to the world. More has this an enormous preventive work had seen done, and in truth time would fail him o tell the story of the wonderful results of the temperance reformation. As surely as strong drink was the foe of God, so surely was the temperance reformation a friend o God.

THEY FELT HIM.

It is not always desirable to be universally popular. No man ever assumed the role of the reformer without incurring enmity, and the more necessary the reform advocated, the more severe the attendant hatred. A certain senator, says the San Francisco *Chronicle*, was engaged in some very radical measures which sorely tried many people, whom he rightly thought in need of reform.

They abused him roundly, but he maintained the fight in in all honesty. A friend of his visited him in Sacramento, while the measures were pending.

"Well, what do they say of me in San Francisco?" inquired the Senator.

"They dont speak very well of you."

"What do they say! That's what I want to know."

"Well, they say very hard things about you. I don't care to"——

"Speak out!" cried the reformer. "Tell me just how they talk."

"They call you a liar, an ignoramus, a scoundrel, a thief, an idiot,—in short, every thing they can think of that is bad."

"Ah!" said the Senator, rubbing his hands in glee, and chuckling with perfect enjoyment. "They feel me my boy, they feel me."—*Youth's Companion.*

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Bonthe Sherbro
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The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. 2. BONTHE SHERBRO, WEST AFRICA, OCTOBER, 1885. No. 9.

ALMAMI SANANKOROH *alias* ALMAMI SAMODU,

His early years and Conquests

By X. Y. Z.

Almami Samodu is the son of Lamfia Ture, who is still alive, and was born in Sananko-bah, capital of Koniah district of West Africa, situated in a tract of country lying between lat. 9 and 11 N., and long. 7 and 7. W., West. He is a Mandingo, and about forty years of age, and his family is superior to most of the families of his land.

He visited Sierra Leone as a trader some years ago, and has not received much education; but being of a studious and enquiring nature, he became a pupil of some of the learned priests of the Mohammedan religion in his native place and afterwards in Kankan in the Bate district. Increasing in the knowledge of Arabic and of the Koran, he became a zealous son of the Prophet and gathered around him many admirer. Thinking it desirable to evince his belief, he called upon the Pagans in his own country and a-mong the surrounding tribes to renounce their ways and adopt his religion. They refused; and from that time he began to enforce his views at the point of the sword.

As in most countries, the exalted Princes of the church have invariably endeavoured to exercise a powerful influence over their sovereign and with success, so did Samodu. People in consequence flocked around him, and his ambition increased as did the king's jealousy. At last there was a rupture between them; the sovereign, Almami Ibrahima Sisi, could not brook the ascendency of one of his subjects, and a battle was fought. Samodu was victorious and took his prisoner, his followers called upon him to put him to death, but he significantly replied, "No, I will not kill my king," but the king remains in distance vibe and Samodu is virtually in his dead Early in the year 1878 Samodu, being irritated at the constant attacks made by the various tribes near at hand upon traders passing down to the sea coast, determined to put a stop to it. He was a true son of the Prophet a rigid disciplinarian and staunch Musselman. His fame had already reached the banks of the Niger, full a month's journey to the northward, and he could ill brook any interference with the trade of his country.

The marauders were Pagans inhabiting a large regions to the west of the country called Trong, and without any more ado he attacked one town after another, finally annexing the whole and enforcing his religion at the point of the sword. All who would not embrace it were ruthlessly put to death.

Having once fairly started on his proselyting mission and with a natural thirst for conquest, he passed on still more to the northward, swallowing up Kolonkalu (the Kolakonta of the Mapes) a portion of Manding and

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Early Dawn.
PUBLSHED MONTHLY AT
BONTHE, SHERBRO.

UNDER THE AUSPICES OF THE
BOARD of MISSIONS of the
U. B in Christ.

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WAR CLOUDS AGAIN.

During latter part of September we made a tour of the Bargroo Country and proceeded as far as to Konconany the head of Canoe navigation on the Big Bargroo River. We also visited Manoh and Avery Towns on the Manoh Bargroo River. One of our Agents also sent a special messenger to Gbangbiah a notable chief town at the head of navigation on another Principal Branch of the Great Bargroo River. A Reporter was also sent to Bengaloh who reports that repairs are being made on the Stockade at that place, and from other sources we learn that Sorey Behyo a chief warrior intends to sit down in that town, whether this is true or not, the repairing of a stockade within six miles of British soil in a time when the Government is putting forth extra efforts to secure peace does not seem very favorable to its continuance especially when we remember the menacing effect of these same Savage Bands while under the nominal controll of Besh Boom of GBangbiah, from whom now they seem to be turning because of the restraints he put upon their reckless ambition, and when one remembers Mamayah raid of only a few months ago and also the wretched character of these merciless hoards of savages at our very doors, we cannot but feel that the peace of the country is thereby endangered and although we have been informed that Bengaloll and other Impereh Towns are out of jurisdiction yet we do hope that there is some means by which troubles that arise in those Quarters which as they are, calculated, to spread over the surrounding districts greatly to the disturbance of the general peace of the country and Sherbro trade, may be remedied. The remedy is easily provided a mere handfull of Police men at Manoh Bargroo with instructions to keep a vigilant watch out for night Raids which will doubtless be the plan of Procedure, these may often be largely sent forward during the day or two previous, to a range with allies and to be ready at the approach of their leader with a few others to plunder Traders and others who have anything they may want; in this way their work of plundering will be easily accomplished, without the usual parade of war beforehand yet the same paralizing effect will be felt upon the industries of the country.

SUSPENSION OF BUSINESS.

We regret, very much, to learn from Revd. J. Gomer the Agt. and General Superintendent of the Sherbro Mendi Missions, that he intends shortly to close up the Trade Business which he has so successfully built up, and carried on for many years in the Sherbro Mission, and which has been the means of almost untold Spiritual Blessing, as it has largely led to the building up of a Christian community at Shaingay, that has originated a successful itinerant system in the Sherbro country, and has also given birth to a native Aid Society, that has done and is still doing a great work in destitute parts of the Land. This Mission Trade has also given Employment to a large number of young men trained up by our Mission; who must now seek a livelihood elsewhere, many of whom, it is to be feared, will be lost to the Church. Many of those, who have intenerated in past years on Sabbaths, were otherwise employed during most of the week and thus earned their support, but with the suspension of Trade, most other profitable Employments will cease, and hence many Itinerants will be discontinued for want of means to support them and thus many Towns that used to hear the Word of God will be deprived of that Blessing.

THIEVES.

Shengay mission has been visited by thieves quite frequently of late, all were hungry for casada; No. 1. was caught in the very act, and sentenced to cut three cords of wood which he did, No. 2 & 3 were followed to their homes and then reported they plead guilty and each paid a fine of ten shillings, No. 4 was caught while pulling the casada, said, he was hungry, had eaten nothing the whole day, he was sentenced to clean a patch of Arrowroot, but ran away without completing the job. No. 5. had filled a bag about half full he saw the watchman coming, and ran left his medicine called *mayumbo*, which was intended to protect him, he was caught however and is working out a fine of ten shillings goes home every night, but comes prompt at 6 o'clock in the morning to answer at Roll call and be present at morning Worship,—When will the people leave off stealing and go to work, I hear it said that people steal more from Mission because they never put medecine on their farm, and then Mission people never flog them it they are caught. No. 5 however got flogge d.

HOW SHALL WE CORRECT THE MORALS OF THE PEOPLE?

Dear Mr. Editor,—This is a subject that has long puzzled my brain, I live up here in a country village, where I see so much of immorality that I become quite disgusted with it, I was highly pleased some months ago when His Worship the Manager of Sherbro Mr. Moseley put a veto on persons appearing in the streets without sufficient clothing to cover their nakedness.—All honor to his name, what a pity that there is not more men of his stamp in authority in the country. In British territory where you have civilized laws, it is not so hard to manage these dress matters, but how are these evils to be corrected in the country, and especially where British subjects fall right in with the customs of the country people, Practicing not only their country fashion but imitating them in their style of dress or *no dress*, as the case may be, also in their lewd practices, I am quite sure Mr. Editor that these things ought to be corrected, but who is to do it? you will say at once that it is the duty of your head man, but Mr. Editor you know yourself that as a rule all of these headmen are as deep in the mud as the people are in the mire, custom has become the law here, so that there is no hope for any reform from those in authority.

Why, you will say you have a Mission ary there he should start the reform. A very proper thought that, but when the Missionary is a Sierra Leone man and there is a half dozen Sierra Leone people in the town that are practising all of the immoralities of the heathen, the Missionaries' influence is greatly weakened. Tell me Mr. Editor how to correct the morals of the people, and then I shall have hopes of their becoming christians. "The whole head is sick, the whole heart is faint."

AN EYE-WITNESS.

Dear Mr. Editor,—My attention has been drawn to a Report which appeared in your last issue, of the Lecture delivered on the 24th August, by Mr. W. Hughes, in connection with the Band of Hope Temperance Society recently organized in Bonthe, In the first place the proceedings of the meeting in which the Lecture was delivered could not have been reported by any responsible or authorized person; otherwise the name of the reporter would have appeared, I think it would be well that a report of the kind should bear the signature of the person making it, if it is intended to give any authentic information at all. It is difficult to place any reliance on a Report of such nature in the absence of the writer's name; and I am almost convinced that the Public would not receive the Report above referred to with confidence, since the author was afraid to append his name to it.

I am Sir, yours truly,
AN OBSERVER.

Bonthe, 16 Sep. 1885.

A WISHED FOR SCENE.

To the Editor "Early Dawn."

Dear Sir,—The series of entertainments recently given by the Acting Civil Commandant of Sherbro has enlivened Bonthe in a great measure and served materially to dispel the monotony for a time which had reigned supreme in this District. But let me ask Have not Merchants' Clerks the right to expect similar entertainments from their Employers? I believe they have; it may no doubt be regarded as an impossibility, seeing that not all of them are in the same Employ as in the Civil Service. If large Firms of Merchants who employ from six to twelve clerks in an Establishment would give them a kind of annual entertainment or treat, I do not think the former would loose by it, on the contrary, I presume to say that it will bring much closer the existing relations between the two, and tend to inspire unbounded confidence in each other, at any rate it would be an innovation should a trial be made here; I should very much like to see it tried, that its outcome may be seen As I am rather busy now, you will hear from me again on this Subject, Thanking you Mr. Editor for the space occupied. I remain Mr. Editor,

Yours in haste,
CERO.

Bonthe, 18th Sep. 1885.

An Irish officer giving orders to a sentinel commanded him "not to stir a foot, but walk up and down and see what he could hear."

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Religious Directory.

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Wesleyan Methodist, Williams Street Pastor,	Rev. J. C. THOMAS.
Mendi Mission, (Congregational.) Good Hope Pastor,	Rev. J. A. EVANS

NEWS ITEMS.

Mr. D. L. Collier, Agent in charge of Mokate Factory, arrived here on Saturday evening the 12th September on a visit to his Family.

We learn with deep regret of the death of Mrs. Sarah Cole, of Hastings, Aunt of Messrs. R. T. & C. B. Collier, Sherbro.

We regret to state that Mr. James Williams, known chiefly as *Bamboo man*, of this place, died on Friday morning 11th Sept and was buried on the evening of the same day Distant friends will please accept this information.

Capt. F. C. Halkett Inspector General of Police, and Mr. R. E. Pownal Colonial Surveyor, arrived in this place per. s. s. Igara on the 24th Sept. from Freetown. They gave us a call together with Capt. Hanbury of s. s. Igara but unfortunately we were absent at the time.

The Public will be gratified to learn that although the Mails for Freetown are generally closed the same day of the S. S. "*IGARA'S*" arrival, a Supplementary Mail is always made up on the following morning, of all letters &c., found in the Post Office Letter Box bearing sufficient Postage stamps.

We are informed that the Wesleyan Sunday School Members are preparing for an Entertainment to take place this month. We wish the promoters all success.

DIED.—Mrs. Nancy Marke, widowed mother of the Revds. W. G. and C. Marke, Wesleyan Ministers, (former deceased last December) at her residence, at Wellington on the 13th of September at the age of 85. The Rev. C. Marke is away to England, and with him and the large family we deeply sympathize. Also with the death of the infant daughter of Sol. Bright Esq. Freetown.

Mr. Thomas Tucker Pastor of Mofuss Station Cockboro died at Mofuss Sept. 13th. A very triumphant death—Told his wife in the morning that *that* was his last day, that his master had called for him—Called the Mission children, and bid them to be good children—Told Frank, (Mr. F. C. Dixon) his assistant, to be faithful etc.

It has been reported from the Impereh that Soree Behyo one of principal Warriors called by chief Beah Boom to fight against GBerry has become disaffected in some way with Beah Boom and that he now intends to attack GBangbiah meanwhile he will make his head-quarters at Bengaloll the stockade of which town is now being repaired for that purpose.

Dr. Renner is again in our place in the capacity of Colonial Surgeon during the absence of Dr. Jarrett who, we believe, is now attending the grand court in Freetown

Mr. C. H. Harley Moseley acting civil Commandant has been out of town since about 25th September on a tour to Sulymah; he is accompanied by Mr. R. E. Pownall, we believe, and Capt. F. C. Halkett is in charge here, for the time.

Mr. C. S. Brown has been appointed Agt. for "Early Dawn" at Bendoo and will be glad to receive subscriptions for us in that place.

A METHODIST SERMON.

On Wednesday evening the 9th Sept., at the Methodist Chapel here, a very Special Sermon was preached in behalf of the Mission, by a Mr. J. B. M'Cormack, a recognised Local Exhorter of the Freetown first circuit.

Before 7. p.m, the time at which the Service commenced, were to be observed a concourse of men, women and children eagerly finding their way to the chapel to obtain convenient seats; in a few moments after, the Chapel was full to overflowing, and those that had no seats, contented themselves in leaning on the windows. This gentleman deserves the highest eulogy possible, not only for the success achieved but for the painstaking manner in which he preached to the satisfaction and understanding of all present.

We learn from good authority that Mr. M'Cormack is a brother-in-law to Mr. J. D. Macaulay, Chief clerk and Warehouse Keeper of Customs in this District. Mr. M'Cormack leaves today by the s. s. *Igara* (11th) for Freetown.

OCONNORSON.

REPORT *of* AVERY STATION, *Mendi Mission for the Quarter ending September 30th* 1885.

Mr. President,

I am glad to be able to report, that there is reason for us to rejoice. Although, greater success has not been not been realized from our labors than usual, it is cheering however, to know, that the word has been faithfullly preached, and our Itinerants have been zealously engaged, every Sabbath during the quarter. The great boon to our work has been instability in some of our weak members; nevertheless, there are some, who are trying to walk aright and to be more devoted. Our week night services have not been appreciated as as much as we desire; but this I doubt not has resulted from the inclemency of the weather.

Mr. Elias T. Tucker, who was recently added to strengthen our staff here, has been changing appointments with me, in the Itinerating work fortnightly. We regret the loss of one in Manoh seekers class. The other brethren are trying to regain our lost grounds. Brother James Miah has been very regular in his weekly routes; and has reported 568 persons, who have listened with due attention to the words read and explained.

We have 9 Seekers Classes at present consisting of 227 members; showing an increase of 4 Seekers Classes and 74 members; Communicant 1. Number of Membership Com 26, Seekers 227. Total 253.

Samuel B. Morrison.

RULES & REGULATIONS
FOR THE
SHENGAY AND
MENDI MISSIONS AND OUT STATIONS.

I.—All Mechanics and Laborers in the Employ of the above Missions at the different Stations are expected to be present at the Sabbath Morning Services regularly, when not prevented by sickness.

II.—All must be present at 6. a. m. every morning (Sabbath excepted), at the place appointed for Morning Worship to answer to Roll Call,

III.—Immediately after Worship each one must go to the work assigned him

IV.—Working hours are from 6 to 10 a. m., and from 11 a. m. to 4½ p.m. At 11 a. m. the Roll will be called again; & a 5 minutes after the ringing of the Bell. Shengay Mission Boys work by the sound of the Bugle.

V.—Any person leaving his work before the Bell rings without permission shall be Fined not less than Three-pence and not more than One-shilling.

VI.—Any person smoking during working hours shall pay a Fine of not less than one shilling or more than Five shillings for each offence. They shall pay according to their ranks.

No Employee shall allow his wife to deal in Spirits.

VII.—No person shall be allowed to go as a Boat-man that does not wear trousers whilst in the Boat. No person living on Mission premises shall allow their children to go naked, neither must their wives or female members of their family appear in public in a half denuded state.

☞ This last does not apply to strangers passing, or persons not living on Mission premises.

For the benefit of all concerned, by a Member of the "Anti-Poking" your nose in to other people's Business——

Wanted immediately—A person of fair complexion (age or sex immaterial) at a salary of £500 per annum, merely to mind his or her own business, and to have an increase of not more than £1000 per annum, only to leave other people alone.

Application with Testimonials to be addressed to the Honorary Secretary of the Neglected Home Department.

Carpenter's Rock

A CORRECTION.

We regret very much that in our last issue we blended two items of News in one, and spoiled the sense of both. By reference to that number it will be found that we said "The Rev John Williams "newly appointed European Missionary" is expected shortly to succeed The Rev James Booth, Superintendent of the Limbah mission who had returned home with his devoted wife on sick leave, is expected to return to that mission" which is nonsensical in the extreme. We should have said First that "The Rev John Williams "newly appointed European Missionary" is expected shortly to succeed The Rev. E. W. Adcock who had been appointed to Fourcarriah in the Limbah mission." Secondly that "The Rev. James Booth Superintendent of the Limbah mission who had returned home with his devoted wife on sick leave is expected to return to that mission.

THE CHURCH OF PHILIPPI

Was the first society of christians planted, in Macedonia, in obedience to the vision of the Appostle Paul at Troas; and although the work was early disturbed, by persecutions, it no doubt acquired much of stability from that which was intended to destroy it; for there can be but little, or no doubt as to the evil intentions of those who caused the arrest of Paul and Silas, and of their desire to get them out of the way and thus put a period to the christian work in that place, and it seems the Magistrates justified the action of the proceedings against Paul and Silas by sending them to prison, with a charge strictly given to the jailor to keep them safely; they must have shared in the conviction, that these men had been injured by the Leaders of this new religion in their midst and that they ought to be punished for exorcising of the evil spirit from their maid of gain. But it seems equally evident also that it was this very circumstance that led to the conversion of the jailer, and that added to the strength of the infant church, just then struggling into existence under the patronage of the purple dyer of Thyatira. For the imprionment of Paul and Silas not only brought about the conversion of the jailer, but also the humiliation of the Magistrates in compelling them not only to release the prisoners but to attend in person their liberation, and to beseech them to leave the place. The jailer's conversion added official dignity to the little band of christians and gave great prominence to the church, and no doubt greater influence, the result of which a faithful, earnest society was built up. Which growing in all the graces of a true piety, soon excelled in the most excellent grace of giving, the fruit of which was early exhibited in their sending help to the apostle to the very next city in which he was called to labor and that too within a very few months after he had left them for in his letter to the Philippians written from Rome, the Apostle says, "even in Thessalonica ye sent once and again unto my necessity," he also speaks in the same letter of their willingness, but want of opportunity to assist him, and on the occasion of their sending to him to Rome they had sent a bounty, we know not what this bounty consisted in but the appreciation by the Apostle was the highest so much so that he spoke of it as filling all his wishes, he said "I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. O how much there is in the language of the Apostle's gratitude which redounds to the praise of the Church at Philippi, but we cannot expatiate on these words, and must close by saying that the more we think of this loving and beloved Church we cannot but wish the same abundant grace of free will sacrifice were now present in all the churches of vast christendom. Oh what a wonderful impetus would be given to the cause of Christ in the World.

ADVERTISEMENTS.

J.A. Clemens.

WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

Bonthe, Sherbro.

LUMBER! LUMBER!! LUMBER!!!

Boards, Plank &c.

For sale at the Mendi Mission

BONTHE

S. Mission Store

Shaingay Sherbro

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Cotton Goods In large Variety

To Suit The Trade.

Tweeds and Woolen Goods of Best Quality

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Finest Flavored Coffee

Raised on our own Farms

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EARLY DAWN

PRINTING OFFICE.

JOB WORK DONE

at

Short Notice.

FOR PARTICULARS,

Enquire of Rev. J. A. EVANS

C. B. COLLIER

BONTHE

AND

MOKATE

Has newly opened a shop under his premises in HEDDLE STREET where he has exposed for sale a large assortment of

Sundry articles, Cotton and Woolen goods, Crockeries, Hard wares, Fineres, Harberdashery.

&c. &c.

and has also added to his factory at MOKATE a new assortment of *various* other articles.

PUBLIC inspection is invited, and the patronage of friends and the public in general solicited.

Terms moderate for ready money only, in cash, or produce.

Bonthe Sherbro

January 1885.

t. f.

JUST OPENED

For a local and retail trade at the Mendi Mission Store Bonthe

A fine lot of extra tweed cloth Double width from 4/6 to 15/- per yard.

Also nice assortment,

Ready made suits

Please give us a call.

N. B.—Coffee may also be had

At the Mission Store.

1 yr.

Attention.

J. B. PARKINSON

having lately made great improvements in his stores and shop No. 194 195 196, at Victoria Road Bonthe Sherbro, begs to call the attention of his many Friends, Numerous customers and the Public in general to a very large fresh and carefully selected stock of various kinds of Goods lately arrived by the last steamer, consisting of

Ladies ready made Dresses.

" Under clothing,

" Embroidered Velvet over Jackets,

" Lace frillings and Ruffles

" Insertions and Embroidery of various widths

also

Ladies & Gents Boots, Shoes, & Slippers together with a fine Lot of other Goods too numerous to mention.

Please call and see.

MENDI MISSION

Saw-mill,

AVERY STATION,

Manoh, Bargroo.

FOR

SLABS
KEELS
PLANKS
BOARDS
SCANTLINGS
TRANSOMS
STRIPS
POSTS
LATHS

AT

Reasonable Rates.

For particulars, enquire of

REV. J. A. EVANS

Bonthe

Or

At AVERY Station.

2 yrs.

SUBSTITUTES FOR MATCHES.

Countless accidents, as every one knows, arise from the use of matches. To obtain light without employing them and so with out the danger of setting things on fire, an ingenious contrivance is now used by the watchmen of Paris in all the magazines where explosive or inflammable materials are kept. Take an oblong vial of the whitest and clearest glass and put into it a piece of phosphorus about the size of a pea. Pour some olive oil heated to the boiling point upon the phosphorus; fill the vial about one-third full and then cork it tightly. To use this novel light remove the cork, allow the air to enter the vial and then reocrk it. The empty space in the vial will become luminous and the light obtained will be equal to that of a lamp. When the light grows dim its power can be increased by taking out the cork and allowing a fresh supply of air to enter the vial. In winter it is sometimes necessary to heat the vial between the hands in order to increase the fluidity of the oil. The apparatus thus made may be used for six months.

MEMORY.

A man's memory is like his stomach. To do its best work it must have good treatment. It must neither be neglected nor overloaded. It can easily be so abused by neglect, or by irregular and unsystematic employment, as to become chiefly a cause of annoyance and discomfort; or, again, it can be so overworked and heavily taxed that it becomes practically the chief organ or agent of the entire system, every other portion dwindling in its comparison.

The latter course is the greater danger of those who value the help of a tenacious memory.

Both memory and stomach are valuable, not in proportion to the burdens they can carry, but in proportion to their training for their part in the work of the system as a whole; and either of them is made effective as much by what is kept from it, as by what is packed into it.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. 2. BONTHE SHERBRO, WEST AFRICA, NOVEMBER, 1885. No. 10.

DIVINE PROVIDENCE.

Providence, says a learned author is "that care which God exercises over the world and all things therein, so as to preserve and provide for the being which he has given them and the direction of all their motions and actions for the accomplishment of those purposes for which they were made." Under the considerations of this subject one may be easily led to exclaim, What a mystery there is in Providence. Oh what a depth so unfathomable! This puts me in mind of the Venerable Apostle when he expresses his admiration of the riches and the wisdom and knowledge of God, "O the Riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." "Thou God seest me," the words of Julian in the earlier ages of the Church are words that describe the special providence of God. It was that solid trust in Providence which prompted the the primitive Christians immediately after conversion to sell their possessions and goods and to have every thing in common. It is like the fog in the morning seen in tropical regions and the morning cloud which puts every distant object in a veil, neerring faith penetrates deeper into the cloudy sky. I admit from experience that a person hitting his foot against a stone it is not so much felt while it is hot as when it is cold so then the providence of God is most appreciated when manifested in the midst of despair. In all ages of the Church she has been watched and preserved and guarded by that Being whose providential arrangements are unquestionable.

It has been observed that the christian's greatest extremity is the time of God's gracious opportunity and yet few things are more evident than that some of the darkest dispensations in the experience of the saints have been opportunities for the divine care and God exercesies toward his creatures. How often do christians shudder when immediate providence is not exercised on their behalf! not considering that it is the purpose of the Almighty to make a trial of their faith as to their belief in his omnipotency. One with a genuine piety piety in a time where Divine aid is needed will readily join with the Poet and say,

Joy of the desolate, Light of the straying
Hope when all others die, fadeless and pure—
Here speaks the comforter in God's name saying—
Earth has no sorrow that Heaven cannot cure.

Providence often produces great changes which are seen in our daily life, for the direction and appointment of all events are elements in Divine Providence. When Moses stood at the verge of the Red sea with so great a responsibility his trust was only in Providence for the performance of that extraordinary act by which they crossed the Red sea.

It was Providence that brought about the fortune of France to be saved by the instrumentality of a girl from the torrent of the English arms. It is the pleasure of God to make known his providence to us in various ways and while we are on this side of the grave in our state of probation, some enjoy almost uninterrupted health and prosperity through a long life and come down to the grave in a good old age, others are the subjects of affliction and distress during nearly the whole of the time given them to live upon earth, yet there is not an occurence in connection with a single man but is arranged by God. If our case be even brought to the last extremity we are not to despair but patiently submit every thing to the Divine will. The mystical workings of providence is often seen in the case of a sinner in that the Almighty in a wonderful way and far more above our comprehension brings to pass changes which are the results of bringing many a stray one back to the fold of the Cross. How often too do we wander from the paths of rectitude and stagger almost into the pit of destruction and and yet a smiling providence rescues many a loved one when on the brink of an eternal death. It shoul l be our earnest prayer that we be deeply impressed with a sense of divine providence. In the midst of all our blessings and comforts, we should rejoice with trembling and in all our trials and sorrows, cast our care upon Him who careth for us knowing if we always put our trust in Him, He will guide us through every stage of this life, and when we shall be called to quit this life He will receive us unto eternal glory, where we shall be forever with God.

H. J. Williams.

N'Charmany Station.

To the Editor of the "Early Dawn."

Sir,—I have pleasure in directing my attention to the writer "Harmless" appeared in the last issue of your Journal, which I think must have been perused by some with amusement. "Harmless" focus in Review ing my letter, has brewed an extraordinary revival contemporaneously of a dislike character in the Community "of a few," however, admit that he was expressing himself by Reviewing and emphasizing, which tends to the just development of a country improvement and of Public knowledge, but it appears to be imperspicuous for my part, it would befit his characterize the motion, if the insinuation cast had not met with excitement and enthusiasm, he forgetting the old adage that "what is meat for one, is poison to the other." It was to be not to great a surprise to see the flimsy effusions "Harmless" dispose to make of my letter, he prentised by remarking that, "as if I was induced by a sense of folly to write, "That the satisfaction felt by the Public" etc. and "That the skill and management of the Overseer of Roads etc." are words fell into his net for criticism, pointing the statement as curious and conflicting, only to satisfy his curiosity on a pretence to paralize my discussion; this I regard as mere regaling concupisance; I was surprised to see him in such garb, thinking he would sport like the Roman addressing a freedman at Pompey's funeral "permit me to share with you the honour of your humble opinion," in the event of recording such dramatical hypothesis, "Harmless" impatience however was but subordinate to his cruelty.

I would you and your readers Mr. Editor, will please peruse my paragraphs in your issue of September, does it show anything worth to bear the cruel sword of "Harmless" that he intend to use on me with impunity? I answer, No; because it was never intended for any unjust purpose, he chose to saddle me for not giving praise to whom it is due, altho' he had proof and tangible reasons to believe from a gentleman expressing his wish to in perusing my report, and have been directly informed—I set the horse before the cart, as facts are facts, but they are generally stubborn things; nothing can be done with out a foundation, quoting his own words, "The labourer is worthy of his hire" this as we all know is a common thing to shake off truth from the minds of peaceful readers.

As I do not intend to create a paper squabble, only pointing out my views, that you and your readers may see and participate with me for the frivolous remarks accosted my report without thinking twice to mark once, meantime requesting you to accept the report without any indifference as they are true and conscientiously written, leaving "Harmless" to think of sense, which he termed "nonsense" and sensical as "nonsensical"—The Directory of this noble sheet affirmed my statements, and I have frequently seen Notices placarded from the Government yard bearing the title under signature "Overseer of Roads," no opposition was ever manifested, and who besides, unless "Harmless" would say that the Overseer of Roads has become "careless and illiterate appreciter," quite a new appellation indeed, doe'nt worth the title of a Donkey enough to send a criminal senseless to the confused rest of infernal fiend. I would advise my friend Harmless (if he is) that reviewing is neither triumph for conquest, he might in proposal loose nothing in this decisive engagement, but may be lost when biased through the influence of another. By insert ing this Mr. Editor, you will greatly oblige,

Yours Sincerely,

CERO.

Bonthe, Sherbro,
14th Oct. 1885.

Mr. Editor,—Sir, I have read carefully your issue of October 3rd containing a communication (or correspondence) from the pen of CERO, who makes mention of the "recent Entertainments given by the Acting Civil Commandant to his subordinate officers. Asking "Have not Merchants' clerks the right to expect similar entertainments from their Employers? I believe they have" &c. Taking into mature consideration all that Cero has remarked, I am persuaded to state that I cannot in any way conceive the absolute necessity for such an interrogative—nor even its propriety. Every man is a free moral agent; consequently he is disposed to act as he pleases, that is to say, he may be thus charitable or otherwise. The Merchants' Agents our employers, must be considered as stewards of the property intrusted to their hands, which they are expected to improve or increase to the best of their ability, but which if imprudently and unwisely dispensed, will produce results, which will not tell well to their credit or honor. It is a known fact that the present state of the country involves a very lamentable reason. The wars which have been the means of injuring trade, have not only proved detrimental, but overwhelming to commerce, consequently, Merchants and traders have had to suffer from the dullness thereof; it is therefore only to be hoped that after peace shall have been established in the rivers and trade become brisk, then the Merchants' Agents may feel it a pleasure to give some kind of treat to their clerks, as a manifestation of their good will and appreciation of their faithful and honest services.

I am, Mr. Editor,
Yours respectfully,
SELON.

Bonthe, Oct. 1885

To the Editor of the "Early Dawn."

Sir,—If my memory is not deceiving me, I think I read in your August number a letter from a gentleman expressing his wish to see your Paper published twice a month. Being of the same opinion, and seeing the benefit and great advantages to the Sherbro community by a more frequent Publication of your valuable Paper, I beg to suggest to those interested in the matter, my idea on the subject.

The suggestion of the gentleman is very good indeed, but without the great lever of our age £. s. d., as you justly observe, I do not see how you could favor us with a double ration for the same price. Therefore the question is simple, and it is quite fair we Subscribers wanting a double Publication monthly, should contribute to it by paying instead of Two Shillings and Six Pence, the sum of Five Shillings.

No one, I hope, in Sherbro would not see at once the clearness of my arguments in the matter as also the advantage we shall derive from it if all of the subscribers accept this just increase in price I propose. Therefore leaving to your readers to form their own opinion about it. I beg to answer in advance this question; and with those who are agreed to have double copies every Month and will pay 5s. per Annum for the same?

What is 5s.? it is mere nothing to have a paper twice a month in which every one is free to express himself, to have the exchange of opinions etc., which in every country tends to the advancement of the place in which every one to a certain degree is fairly interested? Kindly circulate a List to all to which those agreeable to my proposal may sign their names; then we shall know who are willing; for my part I must inform you that I shall be too glad to be the first one to sign it, and trust that every one will do the same.

I Remain, Sir, Yours truly,

H. MAILLAT.

Bonthe, 19th Oct. 1885.

IMPRISONED TALENT.

One of the saddest thoughts in connection with the heathen world is the mental force which for want of Christian culture can not assert itself. Even in Africa, whose people are supposed to be less favored with natural endowments than those of other countries, this is true. Latent forces, powers asleep, are there, and which will never be aroused except by the magic touch of Christian culture. This culture must reach the African people through the labors of Christian missionaries. God could use the imprisoned powers in many ways to bless Africa itself. The country must be redeemed, but it can only be done by its own children. The boys and girls are now living by whom the redemption of Africa can be wrought. The white man may be the instrumentality of this blessed work, but will be little more.

A training school for native workers is an absolute necessity. The unhealthy climate so unhangers the health of white missionaries as to require a different method. The work of developing native talent and directing it to Christian effort is one of the most important interests now before the Church. Here is an opportunity for some one with wealth to do a great work and confer a lasting benefit on the people of west Africa. Ten thousand dollars would enable us to commence the work of training natives for the work of regenerating Africa. The imprisoned intellect in this sorely land would, in many instances, be set free, and God would be glorified by talent which otherwise must be utterly worthless.

The Church can take a practical view of this matter, and do it very soon. We have invested thousands of dollars in the Christian culture of Africa, but we must expend many thousands more in order to save that which has been already expended.

—*Miss'y Visitor.*

A Rum man delivered an address not long since in which he earnestly hoped that liquor men would assert their manhood. We earnestly pray that this many hope may soon be realized, for when Liquor Sellers rise to the dignity of manhood they will retire from a business that produces more criminals than all other evils combined.—*The Revivalist.*

Nothing is made in vain, although there are lots of maidens vain.

Three Shillings in cash pays for one year's subscription to the "*Early Dawn*" by Mail to any address at Home or abroad.

The Early Dawn.

PUBLISHED MONTHLY AT BONTHE, SHERBRO.

UNDER THE AUSPICES OF THE BOARD of MISSIONS of the

U. B in Christ.

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Subscriptions may be sent to Rev. J. Gomer, Shaingay, West Africa Rev Z. Warner, D. D. Dayton Ohio, U. S. A. or to the Editor Rev. J. Gomer Publishing Agt.

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(FOR EACH INSERTION.)

	£	s	d
A whole page	1	0	0
A whole column	0	12	0
Half a column	0	7	0
One-fourth of a column	0	3	0
One-eighth of a column	0	2	6
Marriage	0	2	0
Birth and death	0	1	6
Domestic servants wanted	0	1	0
Servants wanting situations	0	1	0

Each notice should not exceed 4 lines every additional line or part of a line 4d extra.

We were surprized, to hear of the effect, produced among the inhabitants of our Town, by a letter review in our last issue, signed HARMLESS and as we thought, the name accorded very well with the spirit of the review, for certainly as CRIMO (the writer of the letter reviewed) has remarked to us since, there was nothing libellous in "Harmless" review nor was there anything worthy of the trouble and noise that was afterward made about it. Our candid opinion was then, and is now that an ounce of common sense with half as much prudence, would have cured the whole matter, and all parties would have felt a thousand times better; and we do sincerely hope that our better people will at least allow this bit of sheer folly to teach them a lesson that in future it will be far better to let *trifles* pass unnoticed than to try to avenge them as in such cases they are sure to get the worst of it.

We learn that the Trial in the Grand Court, in the City of Freetown, of the participants in the Murderous Raid on Mamayah last April, has resulted in the conviction, of three of the parties, two of which are sentenced to be hanged, and one to imprisonment for life. That this is hard, no one will deny, but all must remember that the Sacred Scriptures point out to us, that the way of the transgressor is hard, and also further assure us that he who sheds man's blood, by man shall his blood be shed. We speak thus at this time because of the prevailing leniency of our natures to a false sympathy toward those who though justly convicted for the perpetration of the vilest acts against humanity, we shrink as it were from their proper punishment on the ground of its being too hard, and there is every reason to expect that much of this same false sympathy will be elicited toward the parties now under sentence and that too, by persons whose lives have been often in jeopardy by this same class of desperadoes forgetting altogether the deliberate intentions and planning of these identical parties against the lives of the defenseless and peaceable inhabitants of the village of Mamayah and then too, how without mercy they ruthlessly murdered a poor helpless invalid that could offer no resistance in their diabolical work of plunder and rapine. Much too as we might wish that these parties could be punished in some other way, we must not forget that should a reprieve be granted to any or all of them to-day that they would instantly ascribe the cause to their medicine or charms to which they committed their lives when they Embarked on their bloody mission and they would thus be emboldened to undertake, it might be with more precaution, but greater confidence the same nefarious work, as much as ever to the annoyance of peaceably disposed persons.

HONOURS WHOM HONOUR IS DUE.

We were much surprized to learn from the *Artizan* one our esteemed Freetown exchanges in its issue of October 14th of the new Public achievements of a Mr. T. A. Palmer, sone Richards of Oxford and Liverpool Street to Freetown who we are told he that Journal and accomplished the only public task of repairing the

Rev. John Brown's "" Boiler Now we happened to converse with the whole matter of John Brown Brown's Boiler repairing at this place, for our Office, is hard by the Wharf where we could observe the progress of the work and were conversant with the workmen, who as every one here knows were under the personal supervision of Mr Nathaniel Joshua Stevens, a native we believe, who we understand was in former years in some way under the tuition of the Mendi Mission of this place; but subsequently spent many years in England learning his trade, and has since been a practical Mechanic, for many years in England and on this coast. The other facts as to the accomplishment the work, the trial on the river, and success of the undertaking, were substantially true, and much praise is due not to Mr. *Richards* but to *Mr. Stevens*, but for whom the work would not have been accomplished.

"THE HOPE OF SHERBRO'S FUTURE GREATNESS."

To the Editor of the "Early Dawn."

Dear Sir,—We are happy to observe from the Religious Telescope that a lecture bearing the above title delivered by J. A. Cole has been published by the United Brethren Church; we cannot say much on the merits of this lecture, but from the fact that 1000 copies are being sold in America and judging from the opinion of our Church Organ published in Dayton Ohio we believe it a successful and interesting lecture. The Religious Telescope of August 12 says "Our Missionary society has published an address entitled "The Hope of Sherbro's Future Greatness," delivered at Shaingay by J. A. Cole, a native of Western Africa. It makes a neat pamphlet of 24 pages and is dedicated to Bishop D.S. Fluckinger, at the request of Chief T. N. Caulker, as a grateful acknowledgement of his great interest and anxiety for the evangelization and civilization of the Sherbro country." The address, which shows the author to be a man of good intelligence and culture, closes with the clear and forcible utterance: "Christianity, Education, Commerce and Agriculture shall scatter the gloom that now overhangs the Sherbro country, and make all to be free both soul and body" Every true minded African ought to read this lecture which can now be had of Rev. J. A. Evans, Mr. Samuel Tamoh, Bonthe Sherbro Rev. J. Gomer, Shaingay, at one shilling per copy. J. A. C.

"MISSIONARIES & MISSIONS," is the Title of a Pamphlet of Forty Seven Pages written by Capt. Judson A. Lee an U.S.Consul Resident at Sierra Leone for the past 7 years. it is an Excerpt from a partly written Book on *Sierra Leone and Surroundings* by the above named Author, and gives a Business man's views of the subject treated in a terse, lively, and yet faithful manner. We take pleasure in commending the Work to the reading Public it is neatly got up and published at T. J. Sawyer's Excelsior Printing Works, Freetown Sierra Leone, and may be had for the low price of one shilling.

We have received a Copy of the September issue of "SAWYER'S TRADE CIRCULAR." It is certainly a creditable mark of progressive enterprise in that Prince of West African Stationers, and knowing as we do the value of an advertising Medium can safely predict greater success to Mr. Sawyer's now flourishing House.

U. B. C. BOARD OF EDUCATION

Met in the Mission Office at Shengay at 7. p. m. Oct. 14th 1885.

After prayer by Rev. R. N. West the President Rev. J. Gomer stated the object of the meeting after which the meeting proceeded to business.

On motion a Committee was appointed to prepare a programme of Exercises for the next Annual meeting Rev. W. S. Sage, Mr. C. A. E. Campbell, and Rev. R. N. West were appointed.

The next annual Examination of Teachers is to be held on the first Friday in December 1885.

On motion Rev. R. N. West was appointed to prepare the Questions for said Examination. The Teachers of each District are to be examined by their Presiding Elder, and that in case of absence of any of the P. E's, the President of the Board is at liberty to appoint a substitute.

The Committee on preparation of programme of exercises for Annual Meeting reported.

Report was adopted.

On motion the minutes of the Meeting were recommended to be published and 25 copies of the Questions for the Annual Examination be printed at the Office of the *Early Dawn*.

On motion Meeting adjourned.

C. A. E. Campbell
Secretary.

Programme for Educational

Meeting to be held at Rotufunk.

8. 00—8. 30 Devotional Exercise.
8. 30—9. 00 Business.
9. 00—10. 00 School Management. R. N. West.

RECESS.

12. 00—12. 30 Letter Writing. C. A. E. Campbell.
13. 30—1. 40 Arithmetic Short and Long Division. W. S. Sage.
1. 40—2. 30 Scripture History. J. A. Evans.
2. 30—3. 00 Essay. Mrs. S. B. Sage.
3. 00—3. 00 Resolutions & Election of Officers.

EVENING.

7. 00—8. 00 Mental Training. Pres. J. Gomer.
8. 00—9. 00 Question Box.

To the Editor of the "Early Dawn"

Sir,—The Review on Crimo's letter purporting to be written by "Harmless" which appeared in your last issue, has created a considerable stir in Bonthe.

"Harmless" commention the Overseer of Roads over infelicitous and unnecessary terms, I am told that when the Review was in the eyes of the unfortunate OVERSEER it sent him raving like a Maniac. "Harmless" launched forth on the Public in the character of a Pedagogue displaying the great resources of his matchless literary powers. If "Harmless" had contented himself with simply an attempt to instruct the Public in what he considered to be Grammatical Construction, he would have no doubt been passed over, but when he so far forgot himself as to enter into Public Matter his proverbial modesty in placing his learned powers at the disposal and contempt. The Bonthe appeal to the Overseer of Roads such as "Ignorant Apprentice" by "Harmless" was simply relished to natural the Public, and to lower the respect hitherto entertained for that Officer. It will be obvious to "Harmless" if he will trust on matters that he is fully acquainted with, and which will benefit the Public, than his rashness in attempting to reflect on the doings and conduct of those who are better known than himself.

I am, Sir, Yours truly,
ROUSE.

Bonthe, Sherbro
15th Oct. 1885.

DIRECTORY.

Commandant (Acting)	C. H. Harley Moseley
Coroner	The Commandant
Chief Clerk	W. Hughes
2nd. do.	S. W. Adams
Interpreter	I. D. Rogers.
Bailiff	P. H. H. Buckner.
Sec. Treas. & Ord.	W. J. P. Elliott Esq
Chief Clerk	J. D. Macaulay
Tide Waiters	J. N. Crown, O. J. Turner, & S. G. Cole
Asst. Tide Waiter	O. J. Thomas
Assistant Colonial Surgeon	M. L. Jarrett, M. R. C. S.
Dispenser	D. M. P. Thorpe
Postmaster	H. S. Williams.
Inspector of Police	M. Betts.
Gaoler	J. A. Dennis
Overseer of Roads	A. O. Walker

Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Rev. G. G. M. NICOL.

Wesleyan Methodist, Williams Street
Pastor, Rev. J. C. THOMAS.

Mendi Mission, (Congregational.) Good Hope
Pastor, Rev. J. A. EVANS

NEWS ITEMS.

The Acting Commandant Mr. C. H. Harley Moseley & the Colonial Surveyor Mr. R. E. Pownall returned from Sulymah on Thursday the 8th and the latter after a moment's call on us, left for Freetown on Friday the 9th per s.s. Igara.

Capt. F. C. Halkett left this place for the Bargroo on his further tour of Inspection of Police on Saturday 10th Oct. From the Bargroo he proceeded overland *via* Kongomany, Cockloro, Serebro, & Rotufunk, to Freetown.

Mr. Theophilus W. Williams, formerly a Teacher in this place for the Wesleyan Connexions has recently been employed by the Mendi Sherbro Mission and sent to Avery Station as an Itinerant Worker for the purpose of strengthening the Work of that Station. He left this place for that field on Oct. 1st.

OBITUARY.—We regret to announce the death of Miss Rosaline Macaulay the eldest daughter of Mr. and Mrs. M. Z. Macaulay of Bonthe Sherbro which took place at Freetown on the 7th Oct., after eight days Illness.

The s.s. *Countess of Derby* arrived about 9 a.m. on Tuesday Oct. 27th with Capt. Halkett and Dr. Jarrett, the former to relieve the Comdt. Mr. C.H. Harley Moseley who left in the same vessel few hours later with Dr. Renner for Freetown.

Sir,—I have heard from some of those around me, the frequent enquiry made—"What are the reasons that Sherbro produce is not in favor, and will not command the same prices in Europe, as similar produce from other parts of the West Coast of Africa?" in answer, I will endeavour to say briefly the chief reason of the defect, as far as my knowledge has taught me to believe from what I have gathered during my few years experience in Sherbro. But before entering upon such explanation, I would have it impressed on you and your readers, that there is a remedy, and the time has arrived to awake from slumber, to carry out the duties imposed on us; my motto in writing is:—"kill two birds with the same stone." First, to be heard more widely and second in hope that the Merchants Traders, and Natives will have the knowledge to make best their profit of it, whatever they may be whether designate I as exporters or not.—My humble experience has taught me, if I am well advised from Europe, or in position to judge rightly, or not, on the spot imbibing a belief in minuting that the gravest faults lie on all; Merchants, traders, and natives. "It is only necessary to believe that it is optional with traders to purchase or not to purchase Palm-kernels from the natives, when they have too many shells, which is a loosing game. Merchants facilitate such buying by taking such kernels off the traders hands without making the proper discount for quality, the natives meantime seizing an advantageous opportunity, without calculating the injury it does to the Trade by offering shells with kernels for sale; and as such are received, they are not forced to remedy this prevailing evil—another great trouble is, that traders buying kernels with shells, when quite out allow the same to remain purchasely in store for weeks, and even months, without turning them over, to prevent further damage; when landed for the lower Sherbro, the place of delivery, a distance of two or three days, they are often exposed to the rains, and some parties give wilful orders to their gurmettas to apply water to the contents in the canoe or craft, which will produce heat, cause the kernels to swell and thus give rise to fermentation this is done to make a monstrous gain in the weight or measure; Mr. Editor, such is practiced on an extensive scale, in our midst: why do they not apply Tarpaulin to prevent the delivering kernels in bad condition and avoid at the same time their depreciation, in value in European Markets! For the fermentation which is the result of wetting in a great measure depreciates the principal qualities, the *oil* and *starin*, contained in the nuts, a cause that merchants at home calculate well before making their offer. It may then be easily understood why better prices are offered for the same produce, well cared for, than for that which has been exposed for months under fermentation. It does not tend alone to lessen the *oil* but also the *starin* for which kernels are in demand. These are tangible reasons why kernels from Sherbro barely give from 42 to 45 per cent Oil, when Lagos and other West Coast afford from 50 to 55 per cent, making the considerable difference of about 30s. to 40s. per Ton more offered in Europe over our Sherbro productions in general.

If we refer to Palm Oil, we find that the injurious practices of the natives, whose Chiefs, or Headmen object to the cutting of the Nuts when full, by placing excessive duty laws (called Rotah) which no native dare to break. This law is generally taken off too late ("at their will") when it is impossible for them to obtain (from dry and putrefied nuts) pure and virginal oil, but have to contend with oil, nasty, filthy, and dark in appearance, the quantity diminished and quality unfit to be introduced or classified in European markets except as common and irregular classification this is also due in a measure to the carelessness of many traders, who are not particular, to purchase produce of any description, by quality, especially in this time with regard to Palm Oil affected by water and dirt of all kinds. It would take too much space to explain fully the subject before me fearing to fill up your columns, as I am aware of the many articles you have on hand for publication, perhaps more than you can place in your monthly sheet, I will therefore close with these principal remarks, wishing and expressing my hope to see that Merchants and Traders be active, not blind to their best interest; It would be proper for traders to direct the natives in every possible way, by encouragement and otherwise to do good work for mutual benefit to avoid the evils consequent upon their neglect of duty, and enforcing if possible rigid measures through their influence to do away with all dishonesty, even by refusing to buy such depreciated produce if necessary; hope also that Merchants will assist traders by taking the lead in those operations; meantime advising traders to discontinue the practice of watering kernels against time of delivery and not to allow produce in their possession to become damaged for a fishonest gain.

Sherbro was saved in 1881— 2 by by the strict, measures adopted as regards shells in kernels, which was from 15 to 18 per cent, we have now from 4 to 5 per cent only—1 per cent is about Two Shillings and penny half penny per Ton; what a vast difference,—the difficulty is, yeah watering kernels &c., brings failure in our midst—let us strive to attain to a better position, the interested parties, Merchants, Traders and natives will lose nothing but will gain wealth and prosperity at our command, all lays at our door provided if little more attention be paid to the best interests of our calling. Hope I am not preaching in a desert full of stones, but on a ground rich with intelligence, energy and good will as I think and that I may have no cause to regret the trouble taken, but trust that what has been said will, when it shall have been duly considered, meet the general consent of all concerned in the Business and that all may be mutually aided in the future by it when Sherbro Produce shall bring as good prices in European Markets, as any other. Thanking you Mr. Editor for the kind hospitality of your columns

I am Sir, yours very truly,
H. MAILLAT.

SPECIAL NOTICE.

The Next Annual Examination of the U. B. C. TEACHERS to be held on on the First Friday in December, (being 4th Proximo) Teachers of the Mendi District to be Examined at Bonthe—Examination to commence at 11. a. m. in Good Hope School House Victoria Road.

J. A. EVANS *Dist. Supt.*

CUPBOARD CORNER.

LITTLE REDDLE STREET

So meagre in sense, and so poor in mind, O dear, dear look so high. Do you know such mistakes could only be yours?

SQUIRE

Remain quiet Sir, you are just making the contrary to what will extinguish the fire.

W. C.

On Sunday evening 11th of October, you did make a mistake. Do, for God and your own sake think twice.

"I. Give every man thine ear, but few thy voice. Take each man's censure, but reserve thy judgement.

2. A Parson reading the first line or so of a chapter in the Bible, the clerk by some mistake or other, read it after him. the parson reads as follows—"Moses was an austere man, and made atonement for the sins of his people." The clerk misunderstanding him spoke thus—"Moses was an oyster man" and "made ointment for the chins of his people."

3. A Lady once consulted a doctor, she began to describe her complaint when was what he very much disliked. Among other things she said "Whenever I lift up my arm it pains very dingly." You are a fool for so doing, replied the Doctor. "But you know my usual fee," said he. Two Guineas were instantly laid on the table. He put them in his pocket, and pulling out a six pence put it into her hand "There," said he "go and buy a skipping rope rope for all your illness proceeds from want of exercise."

4. Our old grandmother used to say to our grandfather, It's useless quarrelling my dear, for you have to eat most it up again.

5. Among the addresses presented to James I., on his accession to the throne, was one from the town of Shrewsbury, in which the loyal inhabitants expressed a wish, that his majesty might reign as long as the sun, moon and stars endured. "Faith, man" said the king, "if I do reign so long, my son must be govern by candle light."

6. "Sam" said one little urchin to another, "does your school master ever give you a reward of merit?" "Yipse he does" was the rejoinder "he gives me a flogging every day, and says I merit too.

J. B. PARKINSON

Begs to inform his Friends, Customars & the Public in General That he had received few days ago from EUROPE.

A FRESH SUPPLY

AND

Large Assortment

of Preserved Provision,.

READY MADE SUITS. GENTS BLACK, BROWN, BLUE, & DRAB SOFT FELT HATS.

&c., &c., &c.

And solicits their continued

Patronage.

Victoria Road, Bonthe, Sherbro. Oct. 17 1885.

NOTICE.

The undersigned begs to return his sincere thanks to his numerous friends from whom he has received letters of condolence for the recent loss he has sustained in the death of his eldest daughter Miss Ransolina Macauley.

M. Z. MACAULEY.

Bonthe,
26 Oct. 1885.

MALAY PROVERBS.

The Malays express themselves in neat, pithy sentences, and clinch an argument with a proverb. Some of their proverbs resemble those wise sayings which we use to point a moral, while others are peculiar to themselves.

A Malay enjoins secrecy by saying, "If you have rice, put it away under the unhusked grain."

"What is the use of the peacock strutting in the jungle?" is the Malay equivalent for throwing pearls before swine.

When a Malay wishes to indicate that an offer will not be refused, he asks, "Will the crocodile reject the carcass?" He apprehends the obstinacy of hereditary instincts, for his proverb says: "Though you feed a jungle-fowl out of a gold plate, it will nevertheless make for the jungle."

Those who think human nature may be changed by external influences should muse over this Malay proverb: "You may plant the bitter cucumber in a bed of sago, and manure it with honey, and water it with Molasses, and tend it over sugarcanes, but when it is cooked it will still be bitter."

Those who take trouble for nothing are said "to fight in a dream," and the man who is all things to all men is one who "plants sugarcane on the lips."

"Hand chopping wood while the shoulder bears a load" indicates the man of expedients and enterprise. "Freed from the mouth of the crocodile only to fall in the jaws of the tiger," is the equivalent for our "Out of the frying-pan into the fire." "The creel says the basket is coarsely plaited," is a more delicate expression than our proverb about the pot calling the kettle black.

We say, "It is an ill-wind that blows no one any good;" the Malay says "When the junk is wrecked the shark has his fill."

"The yam remains still and increases bulk; iron lies quiet and wastes away the more;" is a Malay proverb which indicates that similar circumstances will not answer for unlike things.

IS THERE ANY HARM DIRECTLY IN SELLING SPIRITUOUS LIQUORS?

Mr. Editor,—In attempting to solve the above problem, which I do not pretend that I fully understand, as there may be meaning in it which may not be obvious to our perceptions, yet to avoid all prejudicial feelings that may likely arise from the minds of your readers, let me say to you and them that I am *a good templar and a staunch abstainer* of spirituous liquors, and this I would never have written, but for the multiplicity of articles in your valuable paper against the Liquor Traffic.

To my estimation, whatever can be made for the comforts and enjoyments of others *without abuse* is not against the laws of nature, nor the principles of morality. Therefore, since it has been proved by the best and most scientific physicians on whom our health depends, that ardent spirits are in some measures medicinal to the human system, neither the Importer, nor the Distiller, nor the retailer, should be blamed But if extremes are errors, and consequently sins, then those who use it to excess, against their consciences, and contrary to the rules of morality, and thus brutalize and vilify themselves are in the wrong. And if because some choose to make themselves vile and reprobate by using ardent spirits, *that* traffic should be closed and destroyed, according to the tenure of some of your correspondents' articles then for the same reason the Store of all other commodities, as provisions etc, must be closed, merely for the sake of those who choose to eat to excess, either to gratify their appetites or from the pleasantness of the food, and so poison their blood and weaken their constitution, by the indigestible substance. And supposing this be the case throughout, what would follow? "*Famine.*" As it would not be sufficient to prove the problem practically, let us look into the Scripture. We are fully aware that the scripture is neither a fiction, nor a fraud and that this Holy Book is authentic and truthful throughout, not cunningly devised fables, but a document which will bear the severest tests by which it can legitimately be tried. Now in perusing this Book carefully, there is not one verse nay a word, in the whole that goes *directly* against the traffic. It abounds on the contrary, with numerous cautions and warnings against the abuse of it. Hence "He not filled with wine wherein is *excess* etc." Noah would have been a murder righteous man, had he taken sufficiently of his wine, and not excessively as to make him drunk, wherein his sin lies. Therefore the traffic is not so bad a trade as some folks think, or make it, though whether good or bad, all depends on how we use it.—Thanking you Mr. Editor, for your valuable space.

Yours,
ZENO.

Bonthe, Sherbro,
Sept. 3rd 1885.

A CANDLE IN THE POWDER.

A merchant was celebrating the marriage of his daughter. While they were enjoying themselves above, he chanced to go to the basement-hall below, where he met a servant carrying a lighted candle without a candlestick. She passed on to the cellar for wood, and returned quickly without the candle. The merchant suddenly remembered that during the day several barrels of gunpowder had been placed in the cellar, one of which had been opened. Inquiring what she had done with the candle, to his awful amazement her reply was that, being unable to carry it with the fuel, she had set it in a barrel of "black sand" in the cellar

He flew to the spot. A long, red snuff was just ready to fall from the wick into the mass of powder, when, with great presence of mind, placing a hand on each side of the candle, and making his hands meet at top over the wick, he safely removed it from the barrel. At first he smiled at his previous fear, but the reaction was so great that it was weeks ere he recovered from the shock which his nerves sustained in that terrible trial.

There are candles in many a barrel of gunpowder to-day. Many homes have been blown to ruins by them. There is a candle in the cellar of the wine-bibber. It burns brighter with the added fuel of every cup he drains, and ere he is aware, all his hopes for this world and the next will be blown up with a ruin more terrible than any destruction that gunpowder can bring. There is a candle in the cellar of the liquor-dealer, burning slowly but surely. He who is dealing death to others will be startled by sudden blasting of his own peace, when the wrath of God, restrained no longer, shall fall upon him in a moment. "Every way of a man is right in his own eyes, but the Lord pondereth the heart." "He that by usury and unjust gain increaseth his substance shall gather it for him that will pity the poor." The man who is willfully destroying himself may be deluded and see no danger; the man who is destroying others may say, "I do not see it;" but the eyes which ponder both their ways see not only the evil but the sudden "destruction" which is before them if the do not speedily repent and reform. See to it that no righteous anger burns against you. See to it that no burning candle is endangering you in your cellar.—*Sel.*

ADVERTISEMENTS

MENDI MISSION

Saw-mill,

AVERY STATION,

Manoh, Bargroo.

FOR

SLABS
KEELS
PLANKS
BOARDS
SCANTLINGS
TRANSOMS
STRIPS
POSTS
LATHS

AT

Reasonable Rates.

For particulars, enquire of

Rev. J. A. EVANS
Bonthe
Or
At AVERY Station.

2 sre.

J.A. Clemens.

WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

Bonthe, Sherbro.

C. B. COLLIER

BONTHE

AND

MOKATE

Has newly opened a shop under his premises in HEDDLE STREET where he has exposed for sale a large assortment of

Sundry articles. Cotton and Woolen goods, Crockeries, Hard wares, Fineries, Harberdashery. &c. &c.

and has also added to his Factory at MOKATE a new assortment of *various* other articles.

PUBLIC inspection is invited, and the patronage of friends and the public in general solicited.

Terms moderate for ready money only, in cash, or produce.

Bonthe Sherbro
January 1885.

JUST OPENED

For a local and retail trade at the Mendi Mission Store Bonthe.

A fine lot of extra tweed cloth Double width from 4/6 to 15/- per yard.

Also nice assortment,

Ready made suits

Please give us a call.

N. B.—Coffee may also be had

At the Mission Store.

1yr.

Attention.

J. B. PARKINSON

having lately made great improvements in his stores and shop No. 194 195 196, at Victoria Road Bonthe Sherbro, begs to call the attention of his many Friends, Numerous customers and the Public in general to a very large fresh and carefully selected stock of various kinds of Goods lately arrived by the last steamer, consisting of

Ladies ready made Dresses.
" Under clothing,
" Embroidered Velvet over Jackets,
" Lace frillings and Ruffles
" Insertions and Embroidery of various widths

also

Ladies & Gents Boots, Shoes & Slippers together with a fine Lot of other Goods too numerous to mention.

Please call and see.

LUMBER! LUMBER! LUMBER!!!

Boards, Plank &c.

For sale at the Mendi Mission

BONTHE.

EARLY DAWN

PRINTING OFFICE.

JOB WORK DONE

at

Short Notice.

FOR PARTICULARS,

Enquire of Rev. J. A. EVANS

A great step is gained when a child has learned that there is no necessary connection between liking a thing & doing

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. 2. BONTHE SHERBRO, WEST AFRICA, DECEMBER 30, 1885. No.

THE

with few discouraging hints throughout the year—it would not be needless

gradually—Teachers and Officers 5; Scholars 28—Total 33 We cannot

the table

UNDER THE AUSPICES OF THE BOARD of MISSIONS of the

U. B. in Christ.

TERMS OF SUBSCRIPTION:

One year 2s. 6d.
One year by mail 3s. 0
Single copy, 3d.

Address Communications to Rev. J. A. EVANS, Editor, Bonthe SHERBRO, W. Africa.

Subscriptions may be sent to Rev. J. Gomer, Shipley, West Africa, Rev Z Warner, D. D. Dayton Ohio, U. S. A.

by the Rev.

Rev.

Commandant, C. R. Harley Moseley
(Acting)
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Bailiff. F. E. B. Buckner.

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Dispenser D. M. F. Thorpe.
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Religious Directory.

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Annual Report of Avery Station, M. Mission, for the Year ending November 30 1885.

Mr. President,—This report should have been my third for the year, but from some unavoidable circumstances it comes under the present heading

"MARRIAGE IN HIGH LIFE."

ON Thursday the 10th inst, Bonthe was unusually crowded with every description of people who flocked in from every part of the neighbouring villages to witness the event that was destined to eclipse all others of its kinds ever Bonthe and for which elaborate preparations for been made. It was the marriage of Dr. M. L. Jarrett, Asst. Col. Surgeon, to Miss Julia, eldest daughter of Mr. and Mrs C. B. Collier of this place.

At 10 30. a. m. (being the hour fixed for the Ceremony) was seen in Otto Street the Bridegroom, accompanied by Mr. Daniel Jarrett and children. Quietly moved on to St. Matthew's Church, whither the marriage was to be solemnized and immediately after was seen a concourse of

all quarters. The Bride

room, where very soon converted into beaming smiles, at the approach of the gentle bride neatly stormed in her elegant Bridal costume, which with her person, at appearance was up to the mark and gave general satisfaction. At 11. precisely was seen the bride drawn in a chair by her father Mr. C.B. Collier and her uncle Mr. R. T. Collier, accompanied by her bride's maids Missa R. and C. Parkinson, Alice Davies, Betsy York, and Misses Ranso and Jane Collier also Mrs C. B. and R. T. Collier.

The grand procession commenced from their premises, Heddle Street and quietly proceeded to Otto Street then to Victoria Road On reaching the church gate the bridesmaides went before, gorgeously attired and forming a sort of semi-circle just at the entrance of the church which seemed to form a semi-arch for the reception of the bride. She was taken in by her father who held her by the two middle fingers in the most elegant and graceful style, and led her away to the altar.

The bridesmaids followed after, and every one interested was now waiting for the Grand performance of the ceremony. The church on this special occasion was well decorated with palms, evergreens and bouquets. All being arranged, the minister put in his appearance and the ceremony began at once. This over the clergyman did not fail to address the assembly, and with his brief but interesting address he left the adience to disperse. The guests then proceeded with the bride to the residence of her parents, followed amid a throng of people playing their different parts in singing and dancing.

Under a kind of Pavilion or Tent erected on the premises of the bride's parents, decorated with palms, flags, and flowers, producing a grand effect,

the table

Collier, J. A. Williams, &c.—Rev. St. John, M. Z. Macaulay, C. J. Coker, Revs. G. G. M. Nicol, B. A. and J. C. Thomas, &c. &c. Owing to the non-arrival of the s. s. *Ijora*, a number of Friends who were expected could not come among whom were the Revd O. Moore, Hon. T. J. Sawyer and Dr. W. Renner M. D.

The happy pair left on a Wedding-day tour for Mokate at 7 10. p. m. of the same day and returned on the 15th inst on account of pressing duties. May they all happiness enjoy.—Thanking you for your generosity.

Yours sincerely,
JANET.

The Increase Of Wealth.

Although there is great deal of poverty in the civilized world, and millions of human beings constantly on the verge of starvation, yet the fact seems to be well established that wealth in all civilized countries

population. Mr. M. G. Mulhall, an English statistician, has lately published some figures, showing that the Engtish people as a whole are far better off than they were in the time of the Stuarts. In 1660, when England and Wales had 5,500,000 people, the average wealth was about £45 *per capita*. In

Continued on page third.

MALAY PROVERBS.

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A Malay is very sparing by saying "If you have rice, put it away under the unhusked grain."

"What is the use of the peacock strutting in the jungle" is the Malay equivalent for throwing pearls before swine.

When a Malay wishes to indicate that an offer will not be refused, he asks, "Will the crocodile reject the carcass?" He apprehends the obstinacy of one's disposition, for his proverb hereditary instinctively, for his proverb says: "Though you feed a jungle fowl on rose gold plate, it will nevertheless make for the jungle."

Those who think human nature may be changed by external influences should muse over the Malay proverb: "You may plant the bitter cucumber in a bed of sage, and manure it with honey, wash it with Molasses, and transfer it over sugared, but when it is cooked it will still be bitter."

Those who take trouble for nothing are said etc. light as a dream," and the man who is all things to all men is one who "plants sugarcane on the lips."

"Hard chopping wood while the shoulder bears a load" indicates the man of expedients and enterprise. "Food from the mouth of the crocodile only to fall in the jaws of the tiger," is the equivalent for our "Out of the frying pan into the fire." "The crocodile says the basket is coarsely plaited," is a more delicate expression that our proverb about the pot calling the kettle black.

We say, "It is an ill wind that blows no one any good" the Malay says "When the junk is wrecked the shark has his fill."

"The yam remains still and increases bulk; iron lies quiet and wastes away the more" is a Malay proverb which indicates that similar circumstances will not answer for unlike things.

IS THERE ANY HARM DIRECTLY IN SELLING SPIRITUOUS LIQUORS?

Mr. Editor,—In attempting to solve the above problem, which I do not pretend that I fully understand, as there may be meaning in it which may not be obvious to our perceptions, yet to avoid all prejudicial feelings that may likely arise from the minds of your readers, let me say to you and them that I am *a total Teetotaller and a staunch abstainer* of spirituous liquors, and this I would never have written, but for the multiplicity of articles in your valuable paper against the Liquor Traffic.

To my estimation, whatever can be made for the comforts and enjoyments of others *without abuse* is not against the laws of nature, nor the principles of morality. Therefore, since it has been approved by the best and most scientific physicians on whom our health depends, that ardent spirits are in some incentive peculiar to the human system, being unlike the betweiter, nor the Holy wrath of God, restricted no longer, like not the outsider, should be blamed for every way of a man's right in his But it sometimes are errors, and especially such, but the Lord pondereth the secrets of all hearts. "He that by usury and unjust access, against their conscience, and against increase his substance shall gather it for the poor." Therefore, these are they that will pity the poor. "Woe unto him who is wilfully destroying the lives of others, and make themselves rich and no doubt will be done to the man who is destroying others property by using ardent spirits, that gives them wealth. "I do not see it" but the eyes of the Lord are closed and destroyed, may say, "I do not see it" but the eyes of the Lord are closed and destroyed, may say, "I do not see it" but the eyes of the Lord are closed and destroyed, may say,

ly Dawn.

, The Darkness Disappears."

AFRICA, DECEMBER 30, 1885. No. 12.

gradually—Teachers and Officers 5; Scholars 28—Total 33 We crave your Prayers.

Sam'l B. Mountain

28th Nov. 1885.

"MARRIAGE IN HIGH LIFE."

ON Thursday the 10th inst, Bonthe was unusually crowded with every description of people who flocked in from every part of the neighbouring villages to witness the event that was destined to eclipse all others of its kinds at Bonthe and for which elaborate preparations has been made. It was the marriage of Dr. M. L. Jarrett, Asst. Col. Surgeon, to Miss Julia, eldest daughter of Mr. and Mrs C. B. Collier of this place.

At 10 a. m.(being the hour fixed for the ceremony) was seen in Otto Street the Bridegroom, accompanied by Mrs Daniel Jarrett and children. Quickly moved on to St. Matthew's Church, whither the marriage was to be solemnized and immediately after was seen a concourse of people from all quarters. The Bridegroom having arrived in the Church the guests began to make their appearance, and these were composed of the élite of the community. The anxious looking forward for the bride's arrival [illegible] the bridegroom, whose anxiety was very soon converted into beaming smiles, at the approach of the gentle bride neatly adorned in her elegant bridal costume, which with her personal appearance was up to the mark and gave general satisfaction. At 11 precisely was seen the bride drawn in a boat by her father Mr. C.B. Collier and her uncle Mr. R. T. Collier, accompanied by her bride's maids Misses R. and C. Parkinson, Alice Davies, Betsy York, and Misses Kassa and Jane Collier also Mrs C. B. and R. T. Collier.

The grand procession connected with the premises, Hedde Street and briefly proceeded to Otto Street then to Victoria Road. On reaching the church gate, the bridesmaids went before, gorgeously attired and forming a sort of semi-circle just at the entrance of the church which seemed to form a embrach for the reception of the bride she was taken in by her father who sold her by the two middle fingers to the most elegant and graceful style, and led her away to the altar.

The bride-maids followed after, and every one interested was now waiting for the Grand performance of the ceremony. The church on this special occasion was well decorated with palms, evergreens and bouquets. All being arranged, the minister put in his appearance and the ceremony began at once. This over the clergyman did not fail to address the assembly, and with his brief but interesting address bid the audience to disperse. The guests then proceeded with the bride to the residence of her parents, follow'd and a throng of people playing their different parts in singing and dancing.

Under a kind of Pavilion or Tent erected on the premises of the bride's parents, decorated with palms, flags, and flowers, producing a grand effect, the table was spread and the waiters, in unique dress [illegible] by Mr. C. A. Kelson M.P., of York Island. Before breakfast was ready, a group photograph of the Bride and Bridegroom, including a portion of their family and friends was taken by S. Albert St. John Esq., who also took another group immediately after the guests were seated at the table, this was done instantaneously. The health of the Bride and Bridegroom was proposed by the Chairman, who in a neat speech expressed his congratulations to the new pair for the happy sight they were permitted to witness. The Bridegroom responded to the proposed health, and thanked the Ladies and Gentlemen who honored him with their presence. The health of the Ladies and Gentlemen was proposed by Mr. R. T. Collier and respond to by Mr S. Albert St. John who in his usual style interested the audience.

After several Gentlemen had spoken briefly the benediction brought the affair to a close. Among those who honored the occasion with their presence, we noticed some distinguished Ladies and Gentlemen viz:

Mrs. Daniel Jarrett, Misses Jane and Ranso. Collier, Mrs F. G. Williams, Mrs. R. C. Mason, Misses C. and R. Parkinson, Mrs. W. [illegible] William Lewis, G. A. Metzger, J. P., J. Bunting Wright J. P., C. B. and R. T. Collier, J. A. Williams, S. Albert St. John, M. Z. Macaulay, C. J. Cole, Rees, G. G. M. Nicol, B. A. and J. C. Thomas, &c. &c. Owing to the non arrival of the s.s. *Ivora*, a number of Friends who were expected could not come among whom were the Revd O. Kayo, Hon. T. J. Sawyer and Dr. W. Renner, M. A.

The happy pair left on a Wedding day tour for Mokanje at 7 10. p. m. of the same day and returned on the 15th inst on account of pressing duties. May they all happiness enjoy.—Thanking you for your generosity.

Yours Sincerely,
Javer.

The Increase Of Wealth.

Although there is great deal of poverty in the civilized world, and millions of human beings constantly on the verge of starvation, yet the fact seems to be well established that wealth in all civilized contries has increase faster than population. Mr. M. G. Mulhall, an English statistician, has lately published some figures, showing that the English people as a whole are far better off than they were in the time of the Stuarts. In 1660, when England and Wales had 5,500,000 people, the average wealth was about £45 *per capita*. In

Continued on page third.

A MERRY X'MAS

AND A

Happy NEW YEAR to All.

VISIT TO ROTUFUNK.

We left this place on Dec. 8th in a very small boat at 11½ o'clock, with head winds and tides, but reached Shaingay in 38 hours and 45 minutes. Saw many friends from the various parts of the Shaingay and Sherbro Districts—Teachers and Preachers *en route* for the Bompeh District, after spending the night at Shaingay we left in a fleet of three larger Boats at 4½ a. m., 9th inst. one of them the famous Olive Branch perhaps one of the swiftest sailing crafts afloat: we reached the Town of Bompeh at 3½ p. m. where we had to await the tide for 2½ hours which time we spent in visiting. Chief R C. B. Caulker was away to a neighbouring town. We had a view of Teachers house and Barra furnished by the people of the town for Mission Purposes, but the finest sight was the Children's Home kept and supported by Mr. H. T. Coker, a planter of that place here we found an interesting group of 19 Children under training all so neat and clean, their kindly host, their dignified matron all conspired to make up a Picture that can better be imagined than described,—especially when you think of these little ones all singing beautiful hymns as they did for our party on that day. Another interesting feature of Bompeh is Mr. Cokers plantation of cocoa Colar, Coffee, Arrowroot, and ginger, with many other edibles growing beautifully, he has also found a means of keeping off the various beasts that often destroy a large share of the crops, in the country, he has for this purpose several trained dogs which he says will drive away all the Monkies and other such enemies of the crops. Leaving Bompeh about 6 p. m. we reached Rotufunk our destination at 9½ p. m. where we were hospitably received by Revd R. N. West, Supt. of the Bompeh Mission, who with his estimable wife spared no no pains to make us feel at home. On Friday, we were engaged in Teachers Examination, 16 persons entered for examination as Teachers, and made indeed an interesting class. We regret that the result of the Examination has not yet been ascertained but it will doubtless be creditable to all. As one of those interested in a higher standard of Teachers, we were glad to hear from the Gen'l Supt. of Sherbro Mendi Missions, that after the year 1886 no teacher will be given full pay that does not receive a certificate, and may not be employed at all except by permission. The Teachers institute continued its work in the evening and carried out in part the Programme, but with less time given to each exercise, however, the Meeting was interesting, and we believe profitable to all. Saturday was spent in Three Sessions of Conference and the entire work was disposed of in a very pleasant and we believe profitable manner.

On Sabbath the Services were all well attended. The Love Feast at 6 30 a.m. was truly a happy season. Bishop Flickinger's discourse at 11 a. m. was listened to by all with great attention, the Ordination of Bro. J. C. Sawyer was a solemn service, the baptism of 11 adults (and infants then followed: after which 46 communed. In the evening the writer preached to an appreciative audience, which closed a blessed day of worship. At half past 1 o'clock on Monday morning, we left Rotufunk passed the night at Shaingay and reached here (Bonthe) on Tuesday the 15th. inst. at 3. p. m.

THE SHERBRO MISSION CONFERENCE—Closed its seventh Annual Session on Saturday the 12th inst. In many respect it differed from former Sessions and that too for the better one, and perhaps the chief difference in the eyes of a great many, was that of a Bishop to preside; which added in popular estimation very materially, to the dignity of the body; for it seemed that there was very much difference in name—*i. e.* between the name of Secretary and Bishop—it seemed that there was a prevailing sense of much higher esteem for Dr. Flickinger, as Bishop than we had noticed for him, as Secretary, whether this was only imaginary on our part, or the mere out-growth of the Doctor's many repeated visits filling or convincing the minds of every one, of his great love for this dark land, and its perishing people, I cannot tell, but really there seemed a greater veneration for our Bishop. Another difference was the early arrival of the members. All were on the ground in time for the Educational Meeting, a day before the Conference. The promptness of coming together at the appointed hours, was noticeable every one was in his place, no waiting on this or that one to arrive, unless on special leave, I should also have said a larger percentage of the members (available) were present than usual. No one I believe was absent on account of sickness during the Conference Session. Every report was ready when called for, no one asked to be excused or for more time, we had abundance of time for every thing. It is almost needless to say after what has been stated, that business was done with great dispatch The Holy Spirit was doubtless present with us and great harmony prevailed, with much earnestness and devotion. The Sabbath following was just what one could have expected—After such a harmonious business meeting.—A Feast of Holy Love, akin to that above, a foretaste indeed of Heaven.

COMMUNICATIONS.

WE feel obliged to say a few words again on this subject, in which we wish to speak as we most assuredly feel very kindly toward each of those, who of late, and in fact for some months past, have favored us with contributions. But we have been pained to note at times a dangerous tendency toward the use of high sounding words crowded, in many cases, into meaningless phrases for which we could see no excuse. But more lamentable than this has been the tendency to controversy, which in many cases is very personal, and so far as our humble judgment goes, of no profit to the general public or in fact to any one beyond a few individuals. We believe the best Journals of the day allow no such controversy, and we do hope that while our colums are open to any one to express their opinions on any suitable subject (which must be left in a measure at least to our discretion) that no one hereafter will venture to urge upon us the importance of publishing a list of all the high soundings words and phrases that he can conveniently think of, or just what his opinion is of his neighbour, unless he has something very good to say. Again, articles to insure insertion, must be short half column is preferable; but of course, we have no objection to a full column if it be good and interesting. Now, let us hear from you all along the line in short, Instructive Articles.

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SHAINGAY [illegible]

BLACKSMITH SHOP.

J. W. PRATT.

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he is now prepared to do

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ADVERTISEMENT SCALE.

(FOR EACH INSERTION.)

A whole page	£2 0
A whole column	0 9
Half-a-column	0 5
One-fourth of a column	0 3
One-eighth of a column	0 2
Marriage	0 2
Birth and death	0 1
Domestic servants wanted	0 1
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Servants wanting situations	0	1

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NEWS ITEMS.

Rev. R. N. West and wife, of Bompeh Mission are expecting shortly to return to America, by invitation of their Home Committee, who feel feel anxious for their health, and think they should have a change; and we believe they well deserve it, as they have now been out for several years, and have indeed endured much privation, and been exposed to great danger from war and disease; it is however a trial for them to leave now as their work is in such a prosperous condition at present.

Bishop Flickinger sailed for England on the 23rd inst. he will spend some time in London. and proceed to Germany sometime in April next (1886) to preside over our German Conference, or Annual District Meeting.

Rev. J. Gomer is to have the General supervision, of the Bompeh Mission, during the absence of Rev. R. N. West the Superintendent. It is however understood, that he cannot visit the field very often.

It is reported that a murder has been lately committed near Manoh Bargroo.

Mr Timothy Pratt Police Constable stationed at Mosam is reported to have been drowned with another young man native of Waterloo, Sierra Leone, in the Tucker River about 12th or 13th inst.; bodies not yet recovered.

The Wesleyan connection of this place celebrated their Annual Sunday School Anniversary on the 20th and 21st instants. We were present on Sabbath and heard the Address which was delivered in a very eloquent manner by Mr. S. Albert St. John. We regret however to note that some of the speeches on Monday evening are reported not to have been so able as that of the Sabbath—see report in another column.

The York Island Church we believe gives as an Entertainment on 1st of January Under the *Distinguished Patronage* of Mr. T. J. Alldridge—Mr. G A. Metzger is the Manager.

It is reported that the members of the Band of Hope Temperance society will be having their 2nd Annual Musical Entertainment at the Court Hall on Friday the 1st. January 1886 under the kind and distinguished Patronage of William Hughes Esq., Deputy Coroner of Sherbro &c &c.

The Mendi Mission School will D.V. give an exhibition at their School room in Victoria Road, Bonthe, Jan. 8th 1886.

S. S. Start Point from Glassgow consigned to Randall & Fisher, arrived in this port on the 26th. We understand that she had a rough passage out.

The s. s. Benito Capt. J. Evans, of the African Steam Navigation Co., left Liverpool about the 20th ult. arrived here on the the 27th inst and we understand is the first ship of the kind that has, up to date come inside of the Keileh Bar and the sight was really novel to the oldest residents.

REVD. M'DOWEL FOX.—An Evangelist of the church of England gave us a a call while in this place in the early part of the month. Mr. Fox is a Europeon Minister and we understaud after his return from the Coast will hold special services in this place.

Mr. A. O. Walker Inspector of Roads has returned from his tour to the Country we believe, he is pushing work in his Department.

The Revd. G. G. M. Nicol with his assistants seem to be pushing forward their arrangements for Sunday and Day School Entertainments.

Capt. J. Evans, *s. s. Benito*, gave us a call this morning (30th inst.) He is a pleasant gentleman, neat in appearance and cordial in his manner. We were pleased to learn from him that he expects very nearly a full cargo.

We very much regret the delay of this issue and also that much important matter is crowded out.

Yambah Cograh whose dream or visit we gave in our last Issue, is dead he died on the 27th of Nov. a few days before we published his statement; he lived however long enough to accompany one our Itinerants on the Avery charge for a while testifying to his conversion and pursuading others to seek for pardon and forgiveness of their sins.

Chiefs R. C. B Caulker and Sourrie Cassabie were present at several sessions of the Sherbro Mission Annual District Meeting.

BOMPEH ITEMS.

Mr. H. T. Coker has a fine plantation consisting of several acres, well set in Coffee, Cocoa, and Colah trees, all except the latter in full bearing; he has also many other crops as Arrowroot, Ginger &c. growing nicely.

Bompeh town has a fine Mim. school with daily attendance of 96 pupils. The people of the town and especially Mr H. T. Coker are largely supporting the school.

Although the old Chief town of Bompeh is being rebuilt and enjoying Sabbath and Sanctuary privileges yet the present Chief R. C. B. Caulker is residing at Bantasimah.

Rotofunk at the head of Navigation on the north Branch of the Bompeh is the seat of a great war against the Yoloney people and has a walled enclosure in the scar of the old town which is dwindling away without and and building up within the wall as a new town, which is dens ly crowded.

The Frst U. B. C. Church of Rotufunk was organised lately in that place others will likely follow fellow'st Pali, Marmoo and Bompeh.

Miscellany.

The Increase of Wealth.

Concluded from the first page.

1774 the average was £136 per head. In 1882 the population was 35,000,000, while the total property of England and Wales amounted to £8,720,000,000, or £249 *per capita*. The same writer points out that this increase of wealth has been real, and large in excess of the rise in prices which accompanied it. He also claims that the distribution of wealth is becoming more general as it increases. Judging, for insance, by the number of carriages, there relatively three times more wealthy people today th n fifty years ago. In 1840 only three per cent of the population had deposits in the saving-banks; in 1882, eleven per cent were depositors in those institutions. Henry George, a well known American writer, has been trying to prove that poverty increases with the advance in civilization, due to the monopolizing and enchantment of the value of land; but these figures, and the improveb condition of the mass of our population as well as those of Europe, show that he must be mistaken. Still, the problem of poblems is, how to increase the material prasyerity of the great mass of mankind. All who love their race look forward to the time when extreme poverty will be unknown, and every man and woman will be decently clad, have comfortable homes, plenty of food, and a chance to gratify higher wants than those which appertain to our mortal body.

Demorest's Monthly

Mr. Stanley, the African explorer has fitted up a home in London. He has made the rooms a museum, with trophies of his travels and adventures.

CUPBOARD CORNER.

Trio of Bonthe.—Didst thou read what Secretator says of the Brothers?

Debtors.—Some people say, that all debtors are gentlemen, but that not all gentlemen are debtors. Pray what do you say?

Bonthe.—If you will be unselfish, do so at your own expense.

Coronet.—Beware! or Scrutator will soon speak of thee. Plowden tell tales!!!

The Miners.—All is not gold that glitters.

H.—Why are you like the letter in the Alphabet, like a busy bee? Answer if you can.

W. C.—Why were you so enraged on Sunday last? You should not have turned out that little girl from the Church, but to punish her the next day in School.

ONE L.—If your Education is far from perfection, and if in making such a sad mistake, you receive a hint, dont act as a certain sturborn Animal.

One kick is enough to place you in the species, no need to confirm it by another Our compliments!!!

ANOTHER L.—If you could enter in a certain gentleman's Room, as you did few days ago, no need of your going the kicking to give us your value.

Two Sick Fowls.—I was glad and did laugh on the two occasions. You are indeed very rude, and you merit too—well what you have called for.

FROM MANOH BARGROO.

If you want a favour of a married woman, brag of her baby. If you want to obtain her eternal quality, let her turn round and catch you making mouth at it.

It is said that there are two greatful periods in the life of a woman, one, when she wonders whom she will have, and the other when she wonders who will have her.

A fellow who wrote a wretched hand, had made almost as bad a first at spelling and grammar.—gave as an excuse for the deficiencies of his education that "He never went to school but one afternoon and then the master's was n't there."

I have lost my appetite "says A. B to J. W. I hope says the latter—"no poor man has found it, for it will ruin him in a week.

GOMBOO—How now Old Fellow, Is the Fire still blazing? If so, I shall see that it be put out. Only a few lines on the last sheet you became a Raving Maniac in Bonthe. Go down man, and spend your New Year with Bert when he is going, he'll protect you from the Wild Dogs.

NEWS ITEMS.

Rev. R. N. West and wife, of Bompeh Mission are expecting shortly to return to America, by invitation of their Home Committee, who feel feel anxious for their health, and think they should have a change; and we believe they well deserve it, as they have now been out for several years, and have indeed endured much privation, and been exposed to great danger from war and disease; it is however a trial for them to leave now as their work is in such a prosperous condition at present.

Bishop Flickinger sailed for England on the 23rd inst. he will spend some time in London. and proceed to Germany sometime in April next (1886) to preside over our German Conference, or Annual District Meeting.

Rev. J. Gonfer is to have the General supervision, of the Bompeh Mission, during the absence of Rev. R. N. West the Superintendent. It is however understood, that he cannot visit the field very often.

It is reported that a murder has been lately committed near Manoh Bargroo.

Mr Timothy Pratt Police Constable stationed at Mosam is reported to have been drowned with another young man native of Waterloo, Sierra Leone, in the Tucker River about 12th or 13th inst.; bodies not yet recovered.

The Wesleyan connection of this place celebrated their Annual Sunday School Anniversary on the 20th and 21st instants. We were present on Sabbath and heard the Address which was delivered in a very eloquent manner by Mr. S. Albert St. John. We regret however to note that some of the speeches on Monday evening are reported not to have been so able as that of the Sabbath—see report in another column.

The York Island Church we believe gives as an Entertainment on 1st of January Under the *Distinguished Patronage* of Mr. T. J. Alldridge—Mr. G A. Metzger is the Manager.

It is reported that the members of the Band of Hope Temperance society will be having their 2nd Annual Musical Entertainment at the Court Hall on Friday the 1st. January 1886 under the kind and distinguished Patronage of William Hughes Esq., Deputy Coroner of Sherbro &c &c.

The Mendi Mission School will D.V. give an exhibition at their School room in Victoria Road, Bonthe, Jan. 8th 1886.

S. S. Start Point from Glasgow consigned to Randall & Fisher, arrived in this port on the 26h. We understand that she had a rough passage out.

The s. s. Benito Capt. J. Evans, of the African Steam Navigation Co., left Liverpool about the 20th ult. arrived here on the the 27th inst and we understand is the first ship of the kind that has, up to date come inside of the Keileh Bar and the sight was really novel to the oldest residents.

Revd. M'Dowel Fox.—An Evangelist of the church of England gave us a a call while in this place in the early part of the month. Mr. Fox is a Europeon Minister and we understaud after his return from the Coast will hold special services in this place.

Mr. A. O. Walker Inspector of Roads has returned from his tour to the Country we believe, he is pushing work in his Department.

The Revd. G. G. M. Nicol with his assistants seem to be pushing forward their arrangements for Sunday and Day School Entertainments.

Capt. J. Evans, *s. s. Benito*, gave us a call this morning (30th inst.) He is a pleasant gentleman, neat in appearance and cordial in his manner. We were pleased to learn from him that he expects very nearly a full cargo.

We very much regret the delay of this issue and also that much important matter is crowded out.

Yambah Cograh whose dream or visit we gave in our last Issue, is dead he died on the 27th of Nov. a few days before we published his statement; he lived however long enough to accompany one our Itinerants on the Avery charge for a while testifying to his conversion and pursuading others to seek for pardon and forgiveness of their sins.

Chiefs R. C. B Caulker and Sourtie Cassabie were present at several sessions of the Sherbro Mission Annual District Meeting.

BOMPEH ITEMS.

Mr. H. T. Coker has a fine plantation consisting of several acres, well set in Coffee, Cocoa, and Colah trees, all except the latter in full bearing; he has also many other crops as Arrowroot, Ginger &c. growing nicely.

Bompeh town has a fine Miss. school with daily attendance of 26 pupils. The people of the town and especially Mr H. T. Coker are largely supporting the school.

Although the old Chief town of Bompeh is being rebuilt and enjoying Sabbath and Sanctuary priviledges yet the present Chief R. C. B. Caulker is residing at Bantasumah.

Rotofunk at the head of Navigation on the north Branch of the Bompeh is the seat of a great war against the Yonney people and has a walled enclosure in the rear of the old town which is dwindling away without and and building up within the wall as a new town, which is dens ly crowded.

The Frst U. B. C. Church of Rotufunk was organized lately in that place others will likely follow follow at Pali, Marmoo and Bompeh.

Miscellany.

The Increase of Wealth.

Concluded from the first page.

1774 the average was £136 per head. In 1882 the population was 35 000,000, while the total property of England and Wales amounted to £8, 720,000,000, or £249 *per capita*. The same writer points out that this increase of wealth has been real, and large in excess of the rise in prices which accompanied it. He also claims that the distribution of wealth is becoming more general as it increases. Judging, for insance, by the number of carriages, there relatively three times more wealthy people today th n fifty years ago. In 1840 only three per cent of the population had deposits in the savings-banks; in 1882, eleven per cent were depositors in those instiutions. Henry George, a well known American writer, has been trying to prove that poverty increases with the advance in civilization, due to the monopolizing and enchantment of the value of land; but these figures, and the improveb condition of the mass of our population as well as those of Europe, show that he must be mistaken. Still, the problem of poblems is, how to increase the material prasyerity of the great mass of mankind. All who love their race look forward to the time when extreme poverty will be unknown, and every man and woman will be decently clad, have comfortable homes, plenty of food, and a chance to gratify higher wants than those which appertain to our mortal body.

Demorest's Monthly

Mr Stanley, the African explorer has fitted up a home in London. He has made the rooms a museum, with trophies of his travels and adventures.

CUPBOARD CORNER.

Trio of Bonthe.—Didst thou read what Secretator says of the Brothers?

Debtors.—Some people say, that all debtors are gentlemen, but that not all gentlemen are debtors. Pray what do you say?

Bonthe.—If you will be foolish, do so at your own expense.

Coronet.—Beware! or Secretator will soon speak of thee. Flowers tell tales!!!

The Miners.—All is not gold that glitters.

M.—Why are you like the letter in the Alphabet, like a busy body? Answer if you can.

W. C.—Why were you so enraged on Sunday last? You should not, have turned out that little girl from the Church, but to punish her the next day in School.

ONE L.—If your Education is far from perfection, and if in making such a sad mistake, you receive a hint, dont act as a certain sturborn Animal.

One kick is enough to place you in the species, no need to confirm it by another. Our compliments!!!

ANOTHER L.—If you could enter in a certain gentleman's Room, as you did few days ago, no need of your going the kicking to give us your value.

Two Sick Fowls.—I was glad and did laugh on the two occasions. You are indeed very rude, and you merit too-well what you have called for.

FROM MANOH BARGROO.

If you want a favour of a married woman, brag of her baby. If you want to obtain her eternal enmity, let her turn round and catch you making mouth at it.

It is said that there are two eventful periods in the life of a woman, one, when she wonders whom she will have, and the other when she wonders who will have her.

A fellow who wrote a wretched hand, made almost as bad a first at spelling and grammar, gave as an excuse for the deficiencies of his education that "He never went to school but one afternoon and then the master's was n't there."

I have lost my appetite "says A, B. to J. W. I hope says the latter—"no poor man has found it, for it will ruin him in a week.

GOMBOO.—How now Old Fellow, Is the Fire still blazing? If so, I shall see that it be put out. Only a few lines on the last sheet you became a Raving Maniac in Bonthe. Go down man, and spend your New Year with Bert when he is going, he'll protect you from the Wild Dogs.

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Sundry articles, Cotton and Woolen goods, Crockeries, Hardwares, Fineries, Harberdashery, &c. &

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Public inspection is invited, and the patronage of friends and the public in general solicited.

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Bonthe Sherbro
January 1886.

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Boards, Plank &c.

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POSTS
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KNOW THYSELF.

Mr. Editor.—In attempting to write this subject I really feel my inability to do and then how ask your indulgence in accepting my apology for the partiality the [illegible] for the more I think of it more important and extensive it appears. Thales the Milesian is said to be the author of it, who used to say that for a man to know himself is the hardest thing in the world. In the revelation which God has given us it is said "The heart is above all things and desperately wicked and by this revelation we may behold ourselves as in a glass and know what manner of persons we are. Our Saviour [illegible] his disciple for their self ignorance in knowing what manner of spirits they were. And the venerable apostle said "If any man thinks himself to be something when he is nothing he deceiveth himself" and is often done through self ignorance.

How should we with what exactness we ought to search and examine ourselves in order to acquire this important self science which alone suits us to exercise. We are to be more studied of a small [illegible] another character than at a greater rate. The Saviour in Matt. 7. 3-5 speaks with just severity. Self knowledge is the foundation of all practice which is good, what we are, and do, and ought to be, in order to live comfortably here and be happy life to come. Some rejoice when faults find them out, and seem to call the attention of the world; and because their sins are covered, they clothe themselves with the garb of hypocrisy as if righteous. A due consideration of this fact was no doubt that which led sweet Singer of Israel to exclaim in the words of aspiration "Blessed is he whose iniquity is forgiven and whose sin is covered." If men would make it their [illegible] to study every day to cultivate self science, how soon should we see happy alteration in the manners and lives of men. But the misery is, men will not think, will not employ their thoughts in the earnest about things which most of all deserve and demand them. Self knowledge consists principally in the knowledge of ends which to attained by particular application to their various powers; for a man [illegible] is properly himself. Other knowledge is very apt to make a man vain but [illegible] humble." To know ourselves

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After a deep contemplation on the subject what serious thoughts presented themselves, and after all I concluded that it is a most difficult science.

Every Christian should try to know himself. Self knowledge if despised will be the best preparation for death, and that which makes death so terrible is its uncertainty as to what shall become of the soul after death, were this uncertainty to be removed a thousand things would reconcile us to the thoughts of dying.

Horrors and darkness of a future state, is that which makes mankind to dread their fate.

Dying is nothing but to this we flee,
To be we know not what, we know not where.

Oh let us then be watchful and prayerful that the almighty may keep us from self deception and enable us always to know ourselves.

H. J. Williams
N'Charnany

To the Editor of the Early Dawn.

Sir,—As was placarded in the streets, I was permitted to witness the celebration of the Anniversary of the Wesleyan Sunday School of this place.

On Sunday the 20th, the Rev. J. C. Thomas preached two elaborate sermons and in the afternoon Mr. S. A. Williams gave an excellent Address to St. John gave an excellent Address to the Parents &c. Sir, it was an address fraught with no ordinary labour and full of advice to the young as to the old. In his address, he carried away the minds of the audience with the *pathetic style* in which he delivered it, for when he made reference to the youths in the *ragged* and *Educated* schools, how did my heart bleed where I sat; how did tears fill my eyes to overflowing as with suitable words, he compared their state with that of the youths present. On Monday the 21st a Public Meeting was held in which several young men spoke well on the advantages and disadvantages of Sabbath school although as I believe that this, for a few at least is their maiden speech. I particularly took notice of a speaker calling the Sabbath school the *Vestry of Bible Teachings*; how sublime is this phrase! Among those I noticed on the platform, besides the Chairman, were the Acting Civil Commandant, Rev. J C Thomas, Messrs J. Macauley, C. B. Collier, J. B. Parkinson, S. A. St. John, J. A. Williams, *Superintendent of the School*, who was supported by dr. D. M. Pinshon. Thorpe his Assistant &c. &c.

The Songs were pretty and choice and the scholars sang with alacrity and delight. The Meeting closed at 9 p. m.

To Mr. D. M. Pinshon Thorpe, the Asst. Supt., is due the praise for the success which has attended them. Since the arrival of this gentleman in our midst, he has taken great interest in the Society here, especially the Sunday School in which he has been most energetic and laborious. If more of the other youngmen from Sierra Leone would imitate Mr. Thorpe's example in this way, the Society would be more prosperous and the country more enlightened. I have also caught a rumour that they are going to have a Pic-Nic in short, I wish them success. Thanking you for the space allowed me.

I am, yours truly,
Amicus.

Bonthe,
22nd Dec. 1885.

IF WRONGS COULD SPEAK.

We find the following live[illegible] article, under the above heading, in an exchange, but without any intimation of its source.

It stolen money, like laying hens, could cackle, what a racket there would be in some men's pockets and premises. If stolen goods, like Chanticleer, could only crow how many persons would be 'broken of their rest and kept awake by night. If the hire of labourers kept back by fraud could talk, like Balaam's beast, what braying would din some employers' ears, if the wrongs of the widow and the orphan could speak, how many must just once would be continually troubled by the ringing of voices in their ears, saying "Give us our rights." If some lordly mansions, reared by ill-gotten gain, could utter late, many a stone would cry out of the wall, and many a brick and beam from the timber would answer it: "Woe to him that [illegible]eth wicked gain for his house, that he may establish his nest on high." If all things unfairly obtained and wrongly detained could be set free and remanded to their rightful owners, what a wonderful "exodus" would there be from house to house, from person to person, from purse to purse, from capital to labor, from labor to capital. If some individual, going from house to house, could enter the parlours and chambers, plain and splendidly, whose furniture was bought with other men's money, and could set the several articles in motion, each in the direction of its rightful owner, what a movement there would be among the mirrors; what a rattling of silver-plate, knives, forks, and spoons; what a hustling of chairs and tipping of tables; and would not many a bed take up itself and walk!"

If evil spirits at the present day could enter into the various forms of property obtained by fraud, some things besides swine would rush into the sea! Many a fair, fancied horse—in the carriage or under the saddle—would make its way rapidly down "the steep," and choke, rider and all, in the depth. "As the patridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." It is a great thing to have a conscience void of offence toward God and man; a great thing to be able to say, "I have wronged [illegible] one, oppressed no one, defrauded no one."

Sel.

HOW SOULS ARE SAVED.

A dying [illegible]ardian's wife, in England, recently gave the following encouraging testimony, as narrated by the evangelist who visited her. He says: "I was asked to go to a public house in Nottingham and see the landlord's wife who was dying. I found her in a fearful state as her Saviour. I asked her how she found the Lord. 'Reading that,' replied, handing me a torn piece of newspaper containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion. 'Where did you get this newspaper from?' I asked. She answered, 'It was wrapped round a pound of which was sent me from Australia.' Think about the hidden life of a good seed! The piece of that—a sermon preached in London, conveyed to Nottingham, an extract out of the newspaper that [illegible]ed it, sent across Australia, part torn off for a parcel dispatched to England, and after all its wanderings, reviving the message of salvation to that woman's soul. God's word shall not return to him void."

S.

Just received by Mail a beautiful Christmas and New Year CARD with Mr. J. Lichtenstadt's compliments. Mr. L. will be remembered was formerly Agt of the Matacon at Bendoo. he is now in Liverpool England.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness a[illegible]ngars."

VOL. III. BONTHE, SHERBRO, WEST AFRICA, JANUARY 15, 1886. No. 1.

THE

Early Dawn.

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Pastor, Rev. J. C. THOMAS.

Bendi Mission, (Congregational.) Good Hope
Pastor, Rev. J. A EVANS.

GENERAL GRANT ON SMOKING.

BY THE REV. S. H. LEE.

In November, 1880, about ten days after the Presidential election, I was sitting in the office of a banker in Wall Street when General Grant came in. After an introduction, being then a resident of Ohio, I remarked: "I have read your speeches lately out in our state, with very great pleasure, General."

"It didn't take you long to read them," was the instantaneous, truthful, and humorous reply. Conversation on the political situation continued a few moments, in which I was impressed with his fullness of knowledge, and the felicity and force of his speech. Meanwhile the banker was pulling out one drawer after another of his desk, and reaching the lowest, waved his hand deprecatingly toward an empty cigar box. "What do you want?" said the General; and handing out a cigar "Here if you smoke one of my cigars you will know that you have had a smoke."

A few words were facetiously said about the quality of his cigars, and the number which he was accustomed to use, when he made a deferential remark to me, as a clergyman, and the only one present not smoking, whereupon I said

"General Grant, I would like to ask you a question."

"Certainly. I should be glad to have you."

"Did you tell the Girard College boys, the other day, as the papers reported, that you were glad that they were forbidden to smoke, because, it they did not smoke now, they would be less likely to do so in later years?"

"Did the papers say I said that?"

"Yes."

"Well, then, I said it!" Then, after a brief pause as if trying to recall the circumstance: "At any rate that is what I think. If I could have my way, I would let nobody smoke under twenty one years of age. It is much more injurious to boys than to adults. Whatever it may do to men it is certainly bad for the young." Then, as if the questionable side of the practice were still before his mind, he went on: "The newspapers are responsible for my smoking."

"How is that? Do they charge you with smoking more than you do?"

"Yes; but that is not what I mean. I mean that it is because of what they did that I am a smoker. Before the War I used to smoke very rarely; once in six months, perhaps, I would smoke a pipe; but I had no taste for smoking no habit, and was not a smoker. When I went into the army, at times of leisure I smoked more; but not much at first. In those days the papers did not think much of me. I did not pay much attention to their men in the army. I did not have them at my mess. They used to speak of me as inaccessible. They called me, you know, 'the man on horse back,' 'the silent man,' 'the man with a cigar in his mouth,' and when Fort Donelson was taken they got me into trouble. To be sure, I was promoted; I was made a Major-General right off; but the papers were down on me, and on account of what they said I was put under arrest, and my command taken away from me for a week. However, the people up North were so glad to have twelve or fifteen thousand rebels to feed that they said: 'If that man has a cigar in his mouth, he ought to have a good one;' and they began to send me first-class cigars; and from that time there was always a box of the best cigars of the United States on the table in my tent, open, and free to everybody; and I never bought any more cigars from that time until I came East. Of course such nice cigars were a temptation; every body else enjoyed them, I had continual opportunity, and I began to smoke as never before. That is what I mean when I say the newspapers are responsible for my being a smoker."

"Well General, one question more, if you please."

"Certainly."

"Did you ever suffer any inconvenience from the practice?"

"Not that I know of. I can not say what injurious effects it may yet produce; but I have never felt any. Yet I often wish I was not a smoker. Especially when I go to supper sit down at six, and stay till midnight, and there are ladies present, or for some other reason I do not feel at liberty to smoke. That is just the time I most want to smoke, and, if I cannot, I wish I was not a smoker."

A few more words, and I withdrew, impressed, in a conversation of which a small part is given, with the clearness of his vision, his rare command of language—always saying just exactly what he meant—his simplicity, genuineness, and unostentatious greatness. Would that the boys who admire him might heed his counsels to them! Subsequent events furnish adults: "I cannot say what injurious effects it may yet produce; but I have never yet felt any." In matters of health, feelings are not more authoritative than in religious experience.—*Sel.*

FROM POSTORIA, OHIO, (U. S. A.)

Dear Brother Hott:—We had a delightful time here yesterday. It was the Sabbath, and we had with us Rev. D. K. Wilberforce, who occupied my pulpit morning and evening, having lectured before the students of the academy Saturday evening. At the morning hour he preached a good sermon on "The Certain Harvest of God's Word," and in the evening delivered a grand lecture on "The Manners and Customs of the African" to very large congregations. He is a very pleasant and entertaining speaker. He made United Brethren rejoice because we have such an able colored missionary and because of the hope such laborers as he inspires for the future of of our missionary work and Christianity in Africa. Every body was delighted, and many were the words appreciative of his ability and efforts. Many of our congregations would do well to write to him at Cleveland and invite him to come and spend the Sabbath with them and then take up a collection that would pay his expenses and a little more. He is now twenty nine years old, and we here all hope he may live to be seventy five, to work for the salvation of Africa.—R. Rock.—*In Religious Telescope.*

An enterprising reporter writing of a wreck at sea, stated that no less than fourteen of the unfortunate crew and passengers bit the dust.

Dawn.

Darkness a[illegible]ears."

A. JANUARY 15, 1886. No. 1.

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I know of. I can not say what injurious effects it may yet produce; but I have never felt any. Yet I often wish I was not a smoker. Especially when I go to supper sit down at six, and stay till midnight, and there are ladies present, or for some other reason I do not feel at liberty to smoke. That is just the time I most want to smoke, and, if I cannot, I wish I was not a smoker."

A few more words, and I withdrew, impressed, in a conversation of which a small part is given, with the clearness of his vision, his rare command of language—always saying just exactly what he meant—his simplicity, genuineness, and unostentatious greatness. Would that the boys who admire him might heed his counsels to them! Subsequent events furnish adults: I cannot say what injurious effects it may yet produce; but I have never yet felt any." In matters of health, feelings are not more authoritative than in religious experience.—*Sel.*

FROM POSTORIA, OHIO, (U. S. A.)

Dear Brother Hott:—We had a delightful time here yesterday. It was the Sabbath, and we had with us Rev. D. K. Wilberforce, who occupied my pulpit morning and evening, having lectured before the students of the academy Saturday evening. At the morning hour he preached a good sermon on "The Certain Harvest of God's Word," and in the evening delivered a grand lecture on "The Manners and Customs of the African" to very large congregations. He is a very pleasant and entertaining speaker. He made United Brethren rejoice because we have such an able colored missionary and because of the hope such laborers as he inspires for the future of of our missionary work and Christianity in Africa. Every body was delighted, and many were the words appreciative of his ability and efforts. Many of our congregations would do well to write to him at Cleveland and invite him to come and spend the Sabbath with them and then take up a collection that would pay his expenses and a little more. He is now, twenty nine years old, and we here all hope he may live to be seventy-five, to work for the salvation of Africa.—R. Rees.—*In Religious Telescope.*

An enterprising reporter writing of a wreck at sea, stated that no less than fourteen of the unfortunate crew and passengers bit the dust.

Ins. BRITISH MUSEUM
Cm 1 2 3 4 5

Dawn.

Darkness a[illegible]ears."

JANUARY 15, 1886. No. 1.

[illegible] for my smok-

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The Early Dawn.

is.

such, ... say, has been our p... ...ocess, that we at the urgent request of numerous friends, venture on the publication of the third volume in *Semi-Monthly Issues*, which if materially supported, as, we hope it will be, will continue to be published and we believe we can make it interesting and profitable to our readers and the general public. Of course, many subscriptions have expired and have renewed by promise to pay but the advance must be made before their papers will be sent or delivered to them, so we shall expect prompt renewals with *Cash* or *Produce* at Market value at our office. The rates of Subscription (hereafter strictly in advance) will be 6s. per Annum by Mail, and 5s. delivered in Bonthe or from this office. Those whose paid subscriptions has not yet expired will receive the number of papers due them, and we shall be thankful for their renewals at any time they see fit to renew, and will make all proper allowance for present credit in their favour.

The Lesher School at Senehoo which we have had occasion to mention several times in former issues is progressing very nicely, and Rev. J. W. Pratt who was, and is still in charge of the Tassoh Mission of which Senehoo is one appointment reported 18 Day School Pupils, also an interesting night school and Sunday School, and as one of the Patrons of Lesher School says, he feels much encouraged to continue the work and expressed himself under many and great obligations to Rev. J. Gomer for having secured such a devoted Lady as Mrs Thompson for teacher in the School which has had much to do in making the undertaking a success. And we may perhaps venture to add that as this School has no permanent support but depends entirely on the voluntary subscriptions of a few friends that any one wishing to aid in this good enterprise may remit the am't. to Rev. J. Gomer or Rev. J. W. Pratt, Shaingay. Any contribution left at this office will be forwarded by us at any time and a due acknowledgement made of same.

SHERBRO MISSION CONFERENCE.

...rning Session.

...amed body met in its 7th ...al Session at 8. 30 a. m. Saturday Dec. 12th 1885 at Rotofunk Station Bompeh mission. Bishop Flickinger presiding. Devotional exercises were called and there were present J. Gomer, J. A. Evans, R. N. West, C. A. E. Campbell, J. C. Sawyer, J. B. W. Johnson, H. J. Williams, J. W. Pratt, F. M. Stewart, R. C. Taylor, J. A. King.

Absent D. F. Wilberforce, J. M. Lesher, W. S. Sage, H. J. Weeks, Thos. Tucker.

The Bar of the House was fixed, Bros. S. B. Morrison, R. P. Luke, J. W. Baker, T. A. Thompann, J. B. Goodman, Harry T. Yarn, A. R. B. Kirkie, J. H. King, T. N. Joah, H. T. Coker, Samuel Tamoh, C. T. Grey, J. H. Parkes, T. W. Williams, were admitted to Conference seats. The Chairman then called for reports of presiding Elders and J. A. Evans reported Mendi District, J. Gomer Shaingay District, and R. N. West Bompeh District, [these reports with all others will be published with Pamphlet form of minutes at the Early Dawn office.] Reports were addpted and character of Presiding Elders passed. Next came the examition of Preachers (their reports having been entered on the chart)those present gave a verbal statement of their work and were all passed, (present and absent) except H. J. Weeks who was suspended for one year for gross immorality, and Sec. directed to inform him of the action of Conference. Bro. Thos. Tucker's name being called an appropriate paper was read to the conference by H. J. Williams and very touching remarks were made by the Bishop, Gomer, Evans, and others. On motion the Confrce. adjourned at 10. 30 a. m. with prayer by J B. W. Johnson.

Afternoon Session.

Conference met again at 11. 30 p. m. with singing and prayer by F.M. Stewart. Bro. J. C. Sawyer. candidate for ordination was asked to withdraw while disciplinary enquiry was made into his moral character which resulting favorably he was recommended to Committee for further Examination. Standing Committees as follo ws reported [see reports in Pamphlet] Sabbath schools by J. Gomer, able remarks on same were made by Gomer and Evans. On missions by J. W. Pratt who also made some soul stirring remarks on the report embellished by some timely expressions by Evans: Publishing Interests by J. A. Evans supplemented by J. Gomer with remarks by the Bishop. Day schools by R. N. West, Resolution by J. C. Sawyer and others. After which S. B. Morrison and C. T. Grey were heard on their call to the Ministry, and after the usual questions had been favorably answered, were referred to Committee on applicants for license to preach

The Committee on first year's course of reading reported [see Pamphlet] Chairman announced Committees on Ordination J. A. Evans, and R. N. West. On Applicants J. Gomer and J. B. W. Johnson. J. A. Evans and J. Gomer and N. West were chosen P. E's. Chiefs R. C. B. Caulker and Sourie Cassabeh were present at this session especially the former who came early; they wereboth introduced to the Conference and seated within the Bar.

The Conference adjourned about 2. 30 p. m. with prayer by T. W. Williams in the s.s. Legos, and I was to have left on the 24th for Shaingay but the fates were against me, and I was doomed to spend a dry Christmas in Freetown, and my poor wife and scores of children straining their eyes across the bay looking for me or at least for their christmas biscuits, but such is life in Africa. It may be truly said there was many a slip betwixt the cup and the lip,—it is now 5 a. m., I hope to start again (for I did start on the 24th) at 7. for Shaingay, hope I shall get on better this time. The Committee at Home hope to send Rev. J. M. Lesher to relieve me, then I shall escape these troblesome and very perplexing trips.

Yours truly,
J. GOMER.

Doxology and Benediction by the Bishop.

Evening Session.

Opened at 6. 00 p. m. with singing and prayer by H. J. Williams.

Shaingay was fixed as the place of holding the next Conference and suggestions were made, but definite, as to time however the end of the civil year was thought by all to be the best.

Committee on Applicants to preach reported favorably and report [see Pamphlet] was adopted admitting S. B. Morrison and C. T. Grey to membership in the Conference.

Committee on Ordination reported favorably recommending J. C. Sawyer and Elders Orders report was adopted. Resolution on Church Commission (see Pamphlet) was moved by J. A. Evans seconded by J. Gomer and adopted unanimously.

A Resolution of thanks to the community for the attendance at their sessions and also their Entertainment of the Conference. Also to Bishop Flickinger for the able manner in which he preside over the body. On the last resolution touching our beloved Bishop J. W Pratt made a soul stirng speech setting forth in glowing terms the great devotion of that man of God in crossing the ocean so often for the sake of Africa.

STATIONING COMMITTEES REPORT.

Bompeh District—R. N. West P. E. Rotofunk station R. N. West, Palli J. B. W. Johnson, Marmoo F. M. Stewart, Bompeh to be supplied.

Shaingay District—J. Gomer P. E. Mendi Mission—to be supplied: Tassoh J. W. Pratt; Chorkoh, to be supplied; Tissanah, C. A. E. Campbell; Kankamah, to be supplied; Manoh T. N. Joah; Koolong Jas. A. King; Tonkoholoh T. A. Thompson; NCharmay H. J. Williams; Mofuss F. C Dixon & J. C. French; Mamboo J. C. Sawyer & J. B. Goodman; Rembee R. P. Luke

Mendi District—J. A. Evans P. E. Good Hope Station J. A. Evans; Avery Station S. B. Morrison Konconany station J. W. Baker; Mando, R. C. Taylor; Obamgbish Mission H. T. Yarn.

The Chairman then, announced Standing Committees for 1886 First Year's Course of reading, J. A Evans and R.N West, On Missions, F. M. Stewart, Sunday School, C. A. E. Campbell; Day Schools J. C. Sawyer; Publishing Interests J. Gomer; Church Erection, J. B. W. Johnson,

J. A. Evans was appointed to send an abstract of the minutes to "Religious Telescope."

Conference adjourned about 7.45 p.m. finally to meet at Shaingay.

The services on the Sabbath were a Love feast meeting 6½ in the morning led by Rev. J. Gomer and largely attended; the interest was soul inspiring glorious experiences showed a deeper work of grace than I believe any one anticipated in the hearts of many preachers. Teachers and especially the people. At 11. a. m. Bishop Flickinger preached an earnest, plain, practical discourse which was readily interpreted by Bro. Parkes into the Timneh Language and was listened to by all present with rapt attention.

After the sermon Bro. J. C. Sawyer was solemnly ordained to the office of Elder in Church of Christ by the imposition of the hands of Bishop Flickinger, assisted by Rev. R. N. West and the writer. 11 Adults and 1 Infant were baptized by Bro West after which 46 communed. In the evening at 6 p. m. the writer preached to a fair gathering. Thus ended a very interesting Annual Conference with a most glorious day of religious enjoyment and praise and the servants of God go forth once more to the field of conflict with the hosts of sin; trusting in the God of all grace to keep us unto the end.

For the Secretary
C. A. E. Campbell,
J. A. Evans.

Freetown, Dec. 29th 1885.

Dear Bro. Evans,—The Bishop sailed for England on the 23d. inst

---

It is reported from Shaingay that. Blackstock and Co, of Manchester, England, have least the Mission stores and opened business at that pla atd that in short they will a open again at Kooloonge ... we wish them success.

There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them—*Matthew Henry.*

NEWS ITEMS.

We have seen among many ... from Freetown during ...son Miss Cummings the ...r of Mr H.B.Cummings ...nt of Freetown ... ...eive she on a visit to her sister Mrs. G. A. Taylor of Medina Street, of this place.

Revd S. T. Peacock of the Wesleyan high School paid a visit to this place he was the guest of the Revd J. C. Thomas we beleive while here He left per s. s. Igara on the 8th inst for Freetown.

War is raging again in the Kittam river we are repeatedly informed. Several Towns have been plundered already we believe.

St Mathew's Church Sunday School Entertainment on the 6th inst., was a grand success. Much praise is due to the Rev. G. G. M. Nicol and his co-adjutors in giving such a Treat.

Mr H. Maillatt Agt. Senegal Co., is out of Town he has been spending a week at Manoh and Sulymah.

Mendi Mission School Exhibition on the 8th inst presided over by. Capt F. C. Halkett noting Commandant was pronounced a success.

The Wesleyan Sunday School Pic Nic was held on the Mendi Mission Grounds on the 13th. inst, a nice lot of children and a good crowd of adults were present, and we believe a very pleasant time was enjoyed by all.

Our Reporter caught a rumour this morning (15th inst) that Capt. Peel had arrived overland from Freetown via Senehoo.

... is reported, from Shaingay that the Rev. J. Gomar, ... many years, the able ... ficient General Supt. of ...herbro mission is thinking ...mewhat of returning to America. Such intelligence will, doubtless, fall heavily on many hearts as it does on ours.

Mr. J. E. C. Link of the Freetown Eccentric Circle, but residing now at York Island, is becoming very popular, as a singer and performer in these parts, and certainly gives quite novel aspect to Entertainments.

BARGROO ITEMS

Mr E.T. Tucker, chief machanic at Avery saw Mill, Manoh Bargroo has been quite ill for some time past.

Avery Station—The Agt. Reports Religious prosperity despite some physical afflictions which at present rest rather heavy on some of the staff.

Danville Station.—Is Reported as prosperous in the Main. The Teacher was down for supplies about the 30th ult., but later advices report that he has returned and is well.

Miss A. N. Morrison. Teacher at Avery Station is quite unwell at present.

Konconany Station. — Mission House is nearly completed and the Agent Reports other successes.

It escapod our notice, to change the Rates of Subscription for the Semi-monthly Issue of the "Early Dawn," which will be as follows:—

One Year by Mail	£0	6	0
Delivred in Bonthe	0	5	0
Half yearly by mail	0	3	0
Do. do, del. at Bonthe	2	6	

MY VIEW OF THINGS.

Sir,—I have in the outset to offer you and your worthy staff my sincerest congratulations for having been able to complete the second year of your journalistic existence. It is indeed a work of great magnitude that you have done You have tided the waves of parsimony and non-assistance without any dilemma You have conglomerated that hypocondria, and like a Hydra you have wound through that excessive rigour of criticisms which often met you in a humourous way. Indeed you have crossed the seas of combativeness and you are not wrecked. You have resolved and without fail to be regular and punctual; and you have favourably declared to the public with what business-like energy you attended to your work. These are facts which must stimulate you to awake to greater earnestness determining always to be in the same *locus standi* and exerting all strenuous efforts to enlighten more and more this community of ours preparing too to meet your contemporaries in greater competition. Speaking of competition leads me to remark the success achieved in all the different entertainments given during the past two weeks; this indeed is a sufficient proof to believe that Sherbro is fondly progressing. During christmas week we noticed many strange faces from Freetown who seemed to have been here to spend the season with us. Among them we had the Rev. S. T. Peacock, who, during his short stay here, rendered many appreciative services and greatly relieved the Rev. J. C. Thomas in his many arduous duties. Sorry this gentleman has since returned to Freetown, we wish him all success and prosperity. Christmas has indeed come and gone; and we are now on the prime of a New Year: But the question arises—Are we resolved to live a new life? I mean the inhabitants of Sherbro, to whom the pleasures of a civilised world are at present denied. Let us by our lives and conduct show the heathen around us that "Jehovah" truly reigns. May we evince brave courage for a better future, and banish that stain from us which is immorality in its full sway. Shielded then by God's grace we can be able to give to the world our fears, and begin this year with a determined resolution to live in Christ.

We were glad to witness the Exhibition of the Mendi Mission School Children which came off successfully yesterday under the kind patronage of His Worship the Acting Commandant Too much praise cannot be given to the Staff of this Department, but in truth, I must declare that "labour itself is rest." How hard and zealously must they have worked to have insured such a mighty progress which was least expected. Truly may I exclaim,

"That a flower when offered in the bud
Is no vain sacrifice."

I learn with much pleasure that a Treat will be given to the school children for the creditable manner in which they acquitted themselves in their home and school work during the past year May they ever be successful, and may the labours of those in that Connexion ever increase.

Concluding, I should not omit to remark that, I wish Mr. Editor, his staff, readers and all friends, peace and prosperity, and a happy New Year. Thanking you for indulgence granted.

Sincerely yours
SERAPHINO.

Bonthe,
Jan. 2 1886.

Thinking is the talking of the soul with itself.—*Plato.*

ST MATTHEWS CHURCH SABBATH SCHOOL TEA FIGHT AND ENTERTAINMENT.

Dear Mr. Editor,—In assuring you that the above enterprise is worthy to be long had in the annals of Sherbro and you will undoubtedly grant me a little space in the columns of your most valuable and interesting Journal, to return my most sincere thanks to the staff of this School, especially the Rev. G.G. M. Nicol, whose manifest zeal is no less perceived for the able and peaceful manner in which they acquitted themselves on that occasion. I would have made some remarks on the performances and performers, but fearing I should trample on your generosity, I leave everything with you to determine for yourself. The tables prepared for Tea were more than attractive nothing there; too much cannot be said of the ladies who offered their kind services in rendering the affair a complete success. ...

Among this fair sex we noticed at the head of the ladies Miss Norman, (from Freetown) Mrs Matthew Wilson, The Misses Parkinson,s and Colliers, Mrs W. Hughes, Mrs S. Tamoh and few others.

After Tea, the audience was amused with the charming voices of some Ladies and Gentlemen who sang excellent songs and in all delighted them with their graceful countenances and performances. Mention might be made of J. C. E. Lamck Esq, of York Island, who was a novel to the audience of that night, and who in his usual sercomic manner, amused the assembly to loud applauses of encore. Too much praise cannot be given to our worthy Surgeon *Dr. M. L. Jarrett* who was the sole performer on the Piano all through the enterprise. Notwithstanding his position in the community, this gentleman has indeed set us bright examples to labour on for the progress of Sherbro.

Mr. Editor, may the Pastor have long life, and reap the benefits of his labour is the earnest wish of one whose opinion of this clergyman's services here is high. Thanking you in anticipation,

Yours very sincerely,
"SERAPHINO."

YAMBAH COGRAH.

Mr. Editor,—As the name of my subject will doubtless appear in in your paper for this month I deemed it proper just to give you a brief description of the man on the floor.

The man Yambe Cogra is by nationality a Timanese, his father's name was Par Simmerah, formerly king of Magbalie in the Sierra Leone River. He (Yambah) was born and bred up at Magbalie; is real name is Yambah Dabbah, but sometimes in 1879 when he was brought before Commandant T. A. Wall then he was called Yambah Cograh to distinguish him from those the same then present at Court. He was brought to this country by one Par Sumnah (deceased) for Timber trade some time in 1866 since then he has not returned to his country, and after all his wanderings up and down the rivers, he came 6 years ago to settle in this country, (Bargroo.) He was one of those to whom the word Atheist seems more applicable, for besides this, the house of God was a poison to him.

But just a few weeks ago I was called by Bro. Morrison to listen to a striking incident that occured on the 30th ult. Yambah after returning from his daily avocation went home after taking his dinner, he went to a neighboring town to get a leaf of tobacco in order to regale himself. The tobacco was obtained, he returned home, and after some conversation between himself and his wife (as you have heard from one of your correspondents) he laid down on his mats couch to rest himself from resting came sleeping, and from sleeping (as he saw) he found himself in an unknown land. And as the venerable Wesley beautifully represents it.

"A land of deepest shade
Unpierced by human thought
The dreary regions of the dead
Where all things are forgot."

It is needless for me to dilate on what one of your correspondence has written, but suffice it to say that from Wednesday at 1 p. m. when this man laid down to rest he was not conscious of himself till Thursday 12 p. m. when he came to himself he said "I had been traveling" when he spoke of many things that he saw and added, that he was sent by God to speak against the evils of the land, and believe me sir most of the words were based on scriptural proofs after he had spoken at full length (for he spoke through an interpreter) there was a great consternation amongst us who were present, some believed and others disbelieved, but he said that whether they believe or not they must remember that they shall stand before God at the last day. I said within myself that this man who was once so strongly opposed to Christianity, and who was altogether an unlettered man, should speak of things just as they are in Scripture, while I was thus musing the thought of Joel 2. 28 came to me, I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy. Your old men shall dream dreams and your young men shall see visions."

And could easily see that the man was Divinely inspired to speak of things that were revealed to him, for after he had made an end of speaking, he was asked by Bro. Morrison whether he had any more words to say, he said No! "I saw many things but what I am sent to speak, that I have spoken, and said he, I cannot add one more word nor take out any from what I have spoken. He was asked by the same Bro. whether he was a wicked man before, "Yes" says he, "I was a very wicked man before and I have treated my wife with the greatest contempt but now, God has forgiven me. He went further asked, if he would attend service on Sunday, he said master if I feel little better before Sunday I will attend. Bro M asked him, are you feeling pain any where? "No" said he "but after Sulimany has showed all things he then pushed him &c.

But this I must say as it is "A la mode" with all men, many predicted of his death, for he was all servicelss he could not possibly hold any thing, and the gift for speaking was rather burdensome to him. I should not narrate all the various scenes that passed but at the same time I feel to mention one *fy* two facts and leave it to the minps of all those who shall hear this story, and they who be able to solve for themselves whether the man is a changed man, or not.

To be concluded in our next.

SIERRA LEONE CHURCH MISSION SERVICES.

	1886.			
Missioners	Jan.13—28.	31 Jan,–Feb 5.	Feb. 7,–13.	Feb. 14—20.
Ven. Archdeacon Johnson.	St. George's Cathedral.	Gloucester & Leicester	Wellington.	Wilberforce.
Rev F. Dodd.	Trin, Chrch	Hastings	Waterloo	
Rev S. W. Darwin Fox.	Christ Ch.	Regent	Kissy	Sherbro.
Rev J. Johnson	St. John's Brookfield	Bathurst & Charlotte	York or Kent	Bengueura

ADVERTISEMENTS

LUMBER! LUMBER! LUMBER!!!

Boards, Plank &c.

For sale at the Mendi Missi on

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JOB WORK DONE

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Enquire of Rev. J. A. EVANS.

MENDI MISSION

Saw-mill,

AVERY STATION,

Manoh, Bargroo.

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SLABS

KEELS

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Rev. J. A. Evans

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J.A. Clemens.

WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

Bonthe, Sherbro.

JUST OPENED

For a local and retail trade at the Mendi Mission Store Bonthe.

A fine lot of extra tweed cloth Double width from 4/6 to 15/- per yard.

Also nice assortment,

Ready made suits

Please give us a call.

N. B.—Coffee may also be had

At the Mission Store.

1yr.

C. B. COLLIER

BONTHE

AND

MOKATE

Has newly opened a shop under his premises in HEDDLE STREET where he has exposed for sale a large assortment of

Sundry articles. Cotton and Woolen goods. Crockeries, Hard wares, Fineries, Harberdashery.

&c. &c.

and has also added to his Factory at MOKATE a new assortment of *various* other articles.

PUBLIC inspection is invited and the patronage of friends and the public in general solicited.

Terms moderate for ready money only, in cash, or produce.

Bonthe Sherbro

January 1885.

t. f.

SHAINGAY MISSION

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NOTICE.

TO SUBSCRIBERS.—*Please observe that the present Issue closes the Second Volume of the* "EARLY DAWN," *and that to insure the Semi-Monthly issue Commencing with January 15th '86. The Subscribers must Advance their Subscriptions.*

At a Negro wedding, when the minister read the words, "Love, honor, and obey," the groom interrupted him, and said; "Read that again, sah; read it wunce mo', an's de lady kin ketch the full solemnity of the meaning. I'se been married befo'."

PERSONALITIES.

The Philadelphia *Press* relates that the Earl of Shaftesbary lost his watch while walking in the New Cut, a neighbourhood infested with vile characters. He advertised his loss. Within twenty four hours his household was aroused by a ring at the street door and the wheels of a vehicle were heard rapidly departing On opening the front door, a sack was found filled with something that moved. On investigating, a boy of the Artful Dodger class was found in it, bound hand and foot and gagged. Round his neck was the missing watch, and underneath was placarded with the words: "Dash 'im up, Mi lord, he's a Disgrace to ourn Perfession, he or'ter known as how yer lordship was Free of the wind: giv 'im five years 'ard. Yer friends." The Earl kindly went to work to reform the young thief, and eventually he became an honest member of the London shoeblack brigade.—*Independant.*

Dr. Talmage on his return from his late European trip says, he saw the great English Statesman while he was gone, and saw him in his best mood—his domestic mood—at the christening of his grandchild as beautiful a baby as mother ever kissed. The wise doctor then said, "But all babies are beautiful to their mothers. It was well illustrated recently when six mothers came together with their babies and resolved that they would just ballot as to which child was the prettiest, and no one would know who voted for who, and after the voting the ballots were counted, and each baby had one vote. Sometimes babies are homely, although I never had any of that kind in my own house; but I have a friend in the ministry to whom I have said, 'How do you get along when a real, homely baby is presented to you by the mother, and she expects you to compliment it?' 'Well,' he said, 'I have hit on this plan. To avoid hurting the mothers feelings on one side and to avoid untruthfulness on the other side, I cry out, "Well that *is* a baby.—*Religious Telescope.*

To the Editor of the "Early Dawn"

Sir,—An affair took place here on or about the 31st of October last, which requires your notice as well as that of the public.

For a very trivial, or as I may term it *foolish cause*, one Gbannah Theigh, a headman of one of the towns here called Mentibye, took it on himself, (and which is quite contrary to the laws of this country) went and pounced on the peaceful inhabitants of the towns of Manoh and Themgbloh, chopping, wounding and plundering them of most of their effects.

As is natural in such cases, this at once threw the whole community into great commotion, the the offended parties were making sure and speedy preparations, their friends and relations pouring in from all parts of the country to assist them to retaliate this uncalled aggression on the peace of their homes and the inhabitants were flying in every direction along the coast, expecting every moment to see the country in a blaze and to hear the roaring of guns and the clash of fire-arms. This certainly would have been the case, but while these warlike demonstrations were being displayed, the report of cannons was heard at Shaingay, announcing the return from Freetown to Shaingay of our indefatigable chief T. Neale Caulker, where he went to, two weeks previous on a complimentary visit to His Excellency the Governor-in-Chief Sir Samuel Rowe. The news of the Chief's arrival soon spread about throughout the District, and much was the joy and satisfaction of many, but the aggressors and marauders quailed and quaked with fear and trembling, they being quite aware of his objection and solid detestation of these lawless deeds and the exertions he has always been putting forth to suppress any such acts within his jurisdiction, as they are the main causes of some of the countries adjacent to these Districts, being sunken into that deplorable condition in which they now are.

Matters having been duly reported to him on his arrival as to the cause of this uproar and who the ringleaders were, the Chief with his wonted energy and promptness for which he is well known throughout the country, at once convened a meeting of his Elders or big people, as is always his policy when anything of the like occurs or is about to happen in the country. After which six dozen good, sturdy, resolute youngmen were selected and sent against the rebels, who were totally routed: their leader Gbannah Theigh and the other miscreants, his accomplices in this outrageous raid, were captured, brought to Shaingay, and tried in the Barra, found guilty of infringing one of the particular laws of this country. He was punished according to deserts. Many thanks are due to the Chief for his energy and skill in governing the districts Order has been restored, and we are again enjoying peace throughout the Districts May he be spared to rule over his Subjects. Thanking you Mr. Editor for the space occupied.

I am, Mr. Editor,
Yours truly,
T. A. M. KAINEY

Shaingay,
29th Dec. 1185.

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A whole column	0	9	0
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Each notice should not exceed 4 lines every additional line or part of a line 4d extra.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. III. BONTHE SHERBRO, WEST AFRICA, JANUARY 30, 1886. No. 2.

THE

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A LETTER FROM SHAINGAY.

Dear Bro. Evans,—I have just learned from Chief T. N. Caulker a few facts relative to the death of the late Bah Mattie of Bompehtooke. The Chief who has just returned from the funeral says that when the old chief Bah Mattie became aware that death was drawing nigh, he summoned a few praying people unto him and asked them to pray he also asked them to tell all the people that if any one has anything against him they must forgive him and he had freely forgiven all those that had wronged him; he was trusting in the Lord, and all was well with him; he talked up to the last, then closed his eyes;—they thought he was sleeping but he was dead, passed quietly away without a struggle.

This is another glorious victory on the Lord's side. *You* Bro. Evans were the first to preach the gospel to him fourteen years ago; you remember how eagerly he would listen to the word of Life, how when there was no Barra, and the rains were heavy, his house was always open for religious service, one by one he gave up his charms "*gree gree*," medicines etc., etc., he then asked to be baptized; of late years he has seemed much interested on the subject of Religion, he regretted very much having the school removed from his town to Kooloong, has always been very anxious to have the meetings kept up at Otterbein Station and quite frequently has had prayer meetings held in his house. As for years, he has been afflicted with a chronic complaint that rendered it impossible for him to attend service at the Barra. This is the third one of our Otterbein members that have gone on before, that I believe will greet us on the other shore the first was old Williams, as he was always called; Who willed his six children to the Mission. The next was Banah Sackey, Pieh William's father and now the old chief gains them; Jabbi who died at Bowmah about five years who was only a seeker ought to be number'd with these, for there was no church organized at Bowmah, and he died in the faith; Bowmah is near to Bompehtooke: We thank God for these trophies, and take courage, and will renew our attacks on the enemy's work.

Jany 20th 1886. J. GOMER.

VISIT TO MAMBOE.

Mr. Ed.—As I have lately had the opportunity, of visiting the above-named station, and there were some-things which I witnessed, that I thought worthy of your notice, and that would be of interest to many of your readers, especially those who were interested in our work here among the Sherbros. I was indeed, made to rejoice, when I saw that Christmas had become a high day among the natives, in this country. Three services were held during my stay in this place. The first on Christmas eve, at 7 o'clock in the evening. The second at 4½ o'clock on Christmas morning, and the third at 11 a.m. All of these services were well attended by the natives, and at each of the meetings everyone was very happy and morethan all this, the Power of God was felt in these meetings. There were 114 adults, besides a number of children present at the 11 a.m. service. The whole day was given by the people to rejoicings and giving thanks to God for His unspeakable love, in the gift of His Son on that day for mankind. I trust that all who are interested in this great work will lift up their prayers to the Great Head of the Church, for Mamboe and all the other stations of this Mission.

Mr. Ed., I am,
Yours in Christ,
Shaingay Mission J.W. Pratt,
Janry. 3rd 1886.

STRANGE NOTIONS.

A person imagined that his nose was grown to that prodigious length and greatness that he thought he carried a long with him, as it were, the trunk of an elephant, which was always a great hindrance to him, so that sometimes he thought it swam in his dish. A physician was sent for, who, understanding his disease, lexicalously, and without discovery, holds a long stuffed thing to his nostrils, and snatching up a razor, and taking up some part of the flesh he whipped off his counterfeit nose, and then with a soporiferous potion and wholesome diet he completed his cure.

A Portuguese nobleman fell into a melancholy imagination that God would never pardon his sins. In this agony he continued pensive, and wasted away. Various prescriptions in physic were used to no purpose, as also all kinds of diversions and other means. At last the following artifice was made use of. His chamber door being locked, about midnight, at the roof of his chamber, the tiles having been stripped off for that purpose, there appeared an artificial angel, having a drawn sword in his right hand, and a lighted torch in his left, who called him by his name. He straightway rose from his bed and adored the angel which he saw cloted in white and of a beautiful aspect. He listened attentively to the angel, who told him" all his sins were forgiven him," and so extinguished his torch, and said no more. The nobleman, overjoyed, knocks with great violence at the door, raises the house, tells them all that had passed, and as soon as it was day sent for his physician and relates all to them who congratulate the felicity. He soon after fell to his meat, slept quietly, performed the offices of a sound man, and from thenceforth never felt anything of his former indisposition.

Pisander, a Rhodian historian, laboured under such a melancholy fancy that he was in continual fear lest he should meet his own ghost, for he verily believed, even while he was alive, that his soul had deserted his body. "Such another person as this was in Ferrara," saith Giraldus, "who could by no means be persuaded by Nicholaus Leonicenus his physician, that it was impossible for bodies to walk up and down without their souls. He approved of such reasons as were proposed, granting the premises. But whenever they went about to infer the conclusion, he would then cry out, 'I deny the whole of it.'"

There was one who thought he was made of glass, so that he did all he performed standing, fearing that if he sat down he should break.

Montanus tells us of one who thought all the superficies of the world were made of thin and transparent glass, and underneath there lay a multitude of serpents; that he lay in bed as in an island, whence if he should presume to venture he should break the glass, fall among the serpents and be destroyed; therefore, to prevent that misfortune, he was resolved never to stir from his bed.

Tharsilus, the son of Pythodorus, was possessed with that madness that he verily thought that all the ships which put to shore upon the Pyræum were his son. He would therefore number them, dismiss them, and, when they returned, receive them with that joy as if he were master of all there cargoes. Of such vessels as were wrecked he inquired not at all; but such as came safe he wonderfully rejoiced at, and in this pleasure did he pass in life. But when his brother returned from Sicily he committed this pleasant person to the care of physicians by whom he was cured; yet he affirmed that he never lived so happily as whilst he was mad. *Sel.*

YAMBAH COGRAH.

Concluded from our last.

Sometime in last week, a person who was forced through want to pledge some of her valuables for a few quarts of rice, returned it to him after the above incident had occurred but when she went the pledge was given back to her and the rice was not received she asked the reason for so doing. He replied, "since it was want than compelled you to seek for my aid, I will return your pledge But the rice I will not receive, for God says, If your brother hungry give him to eat, if he thirst give him to drink" These were the words of Yambah Cogra, a Timenee man, who knows not the difference between A. and bay. If an heathen man could give such testimony, Is he not a Christian? But although St. Paul says "Believe not every spirit but try them, yet we are told that a tree is known by its' fruits After he was strong enough to move about he has been attending divine service and other means of grace, even to Sabbath school, he has expressed his ardent desire to learn of Jesus, to know how to read and he desires to be baptized and that the sacrament of the Lord Supper be administered to him, well if such a man who desires to flee from the wrath to come, and also wished that his heathen brethereu may taste of the dying Saviour's love if he is not a converted man, then I believe I do not know what is conversion. I fear I am taking too much space, for I feel that I am perspiring and you know that after perspiration comes inspiration so I must simply add one more fact and stop for the present.

On Monday last the 9th inst after prayers I was going to my Office when Bro. M. called me to come and listen. I went several others and Yambah was amongst the company, he said that he had a very sleepless night that Matakia came to him and asked why he did not go and deliever his message he Queen Consuah Cumbeh, after he had spoken for some time, I was asked to accompany him to the Queen's palace, and no sooner was our arrival announced than the Queen made her appearance. It was a grand sight Mr. Editor to see Yambia standing like Paul on Mar's hill to reprove the Queen He said queen Consua Cumbeh, i am sent by me la ketmeaing the angel to ask you why you never go to church, it is no dream, nor country fashion but reality, you have been to Freetown, you have been civilized, and you forget position that you now hold that it is giving by God, and indeed spoken for a good while The Queen trembled like Felix before the majestic presence of truth, and before we left the queen promised that she will attend service on Sunday coming, and as I learn from good authority this queen had not trend the threnh hold of God's house for the past 6 years. Thanking you for indulgence,

I am Dear Mr Editor Yours
THEO W. WILLIAMS
Avery Station Bargroo
Nov. 13th 1885

The Early Dawn.

January 30, 1886.

DISTURBANCES in the COUNTRY.

That had seemed, for a short time, after the arrival of His Excellency Sir Samuel Rowe, on the Coast, or rather in these Settlements, to be dying away have begun to re-appear in, if not more formidable, yet in more numerous and seemingly perplexing forms; for then a self-wasting war in the Kittam seemed of itself, to be wearing to close, at least such was the opinion of those we believe best acquainted, by long residence, with native wars; but it would seem, that the then nearly worn out Kittam warboys had now gained strength by the rest had in consequence of the Governor's visit and have now renewed the struggle afresh and again the wasting ravages of savage warfare destroying property, wasting produce depopulating the country interior-ward while trade and commerce are being stifled along the coast-line, and as a result the revenue of the settlement diminishing every day. It is not only the Kittam troubles, although these may be the most important to commerce and revenue, but these wars or plundering banditti are springing up in various places; look at the Imperch, the Boom and Jong, and the Bompeh river, the hoards of Mendis and Yonnies, that threaten the very existence of peninsular Sierra Leone with destruction. the late raid on Songo town is only a forerunner of deeds more daring by the lawless Bands of savages that surround us if such are not followed up (as they seem not likely to be) and visited with signal vegeance. The temporizing policy of the Imperial Government, may seem indeed humanitarian, and be well enough for English or other Statesmen to speechify upon at home and in civilized lands; but it seems indeed a merciless policy for those whose lives and property are daily exposed in border settlements like these. We are not politicians, and have hitherto, refrained from expressing an opinion upon these matters, but we feel now that the time has come, when we must speak in behalf of suffering humanity; for indeed if we are to have a revival of disturbances, and another inflow of refugees from the surrounding districts, great will be the distress; already we are beset on every hand, by those who have been thrown out of business, or employment, by the wars around us, they had begun to leave our streets, and were a few months ago telling us of fair prospects, in the various river districts but alas! alas! they have gone, but to return, disappointed, again to our doors with a more doletul cry.

YANDAIHOO SWALE.

The Crossings of the above named Low grounds, have had the attention of our vigilant Authorities but it seems to us that the Sanitary Inspector's attention, needs to be called to the growth of bushes and grass, that is allowed to grow in this swale from Victoria down to the Mission road Crossing. These Bushes &c., form an obstruction to the filth, that is washed down from Victoria road and even from the yards above which together with herbage in the swamp itself make a rather unhealthy deposit, from which malarious odors must continually arise even in the dries, for then the tides overflow and soak this noxious mass, for a part of the day, at times, and then receeding leaves it exposed to the verticle rays of a tropical sun to evaporate, into deadly miasma, filling the air with malarial poison, which being detrimental to the health of our community we feel it our duty to call the attention of the Authorities to it in hope that the place may have their early consideration.

REPORT OF KONCONANY STATION, MENDI MISSION.

Mr. Editor,

I am happy to state that the work of God in this part of Mission field is rpaidly increasing. The present year shows success in our labours. The work of God is taken possession in the hearts of the people and every thing in connection of the work assumes a delight ful appearance. Previous before Christmas week we had series of prayer Meetings and in those meetings the presence of the Divine Omnipotence was felt amongst all those who were present. Another was held before new year in which we also experienced the like. Many whose hearts were hardened against the saving of their immortal souls are now running down to be taught of the word of life. "This is the Lord's doing and it marvellous in our eyes." we trust that the Lord will work for himself so that all the heathens in this part of Sherbro land may turn from nature to grace. In fact to do justice to the work here is more than a single individual can do. This is a wide field, we therefore pray the Lord of the Harvest to send more labourers to His Vineyard—above All may the God of all grace strengthen his nowortiy servant to do his best to further on the cause of the Redeemer's Kingdom so that many souls shall be added to His church to inherit the bless' great life which he has provided for all those who work faithfully.

Day School. The Scholars in this department are regular in attendance and are making improvements they now make school as a pleasure and not as heavy burden as heretofore. Their parents seem to have special taste for the training of their children—but one thing they are in a state of nudity, as their parents and guardians are so poor and not in position to afford them clothing.

SABBATH SCHOOL

A Sabbath School has been organized of late and it is well attended by young and old; and every one seems interested in the same. Strangers coming down from distant places, and would visit here on the Lord's day would really feel that they are in the midst of Christian Community. The Holy Scriptures are explained to the people and they listen with rapt attention. The members of the station as follows. Believers 10 Seekers 106 Day Scholars 24 Sunday Scholars 21.

J. W. Baker.

Jan. 1886

Rev. J. A. Evans,

Dear Sir,—We beg to inform you that the late Firms Fisher & Randall in Manchester, Liverpool, and Marseilles and the Firm of Randall and Fisher at Sierra Leone have been converted into a joint Stock Company Limited under the Company's Acts 1862 to 1883.

The title of the Firm on the Coast will now be known as Fisher & Randall Limited; late, Randall & Fisher, of which please take particular note.

Yours truly
Fisher & Randall Limited,
T. J. Alldridge Agt.

York Island,
28th Jaary 1886.

MY VIEW OF THINGS.

Mr. Editor,—Since writing you last everything has been going on steadily. The Colonial Government have indeed spared no effort to insure the healthiness of the country, strict sanitary measures are being adopted, and introduced. The Overseer of Roads seems busy all around the town, and has been insisting rightly upon owners of lots and lands to clear away weeds and high grass from their premises.

These are means by which the general good health of the public will be secured. I am writing on a very tender subject Mr. Editor, so do indulge me, so as your readers will candidly determine—a Pharisee's part—viz: Farki Dancing, or Samgba beating on Sundays, which prevalently exist here.

I will not say too much Mr. Editor, but would that God's commands were better obeyed. If the ministers here will go forth and preach His gospel "*cess*" to the mendis around them. Examples indeed have in many respects made matters worse. How well can I apply this scriptural adage—*One sick ly sheep etc.*" to those immoralists who grossly indulge themselves in drinking deep of this actual sin which every one is accountable for. Immorality is indeed the burning question of the day at Sherbro, and I fully hope it will be handled by men who really abhor it.

The Mendi Mission truly has done her part, but who is there to follow her example.

I refer to those who profess and call themselves christians, but would heap up and cherish heathenism by connecting themselves in one or the other way with those who are the leading members in the "Samgbi Dance" on Sundays. I fear their end will be worse than their beginning.

Entertainments are not yet over. The last of the season will be a Concert under the auspices of a Christian Lady to be given in the Government yard, on Friday the 29th. My only wish is success to the co-operators in this enterprise. Week day Schools have been opened, and vacation is over; Little if the effort made to impart any instruction whatever to the unfortunate children in Bonthe that only a single teacher can be employed for each of three schools I can boldly say (but with an exception) The Colonial and Indian Exhibition will soon take place, and so far as my knowledge goes, great preparations are being made in Sherbro, and every effort has been put forth to gather various collections of African productions. If the announcement is correct we shall have the Rev Mr. Fox who is truly zealous in his work, and who seems to be the right man in the right place. This part of the Vineyard contains plenty to do. A Revival meeting is a desideratum, and frequent preachings will meet with the appreciation of all.

The Government has seen fit to discontinue the service of the s.s. "*Igara*" in bringing our mails, and the contract is now handed to another individual, who seems to be trying his utmost. The inconvenience accruing from this change is great, and prompt steps should be taken by the *M.L.C.* at Sherbro, to see that a mail steamer "is employed and not a Contract Boat" to bring their despatches as well as our letters, Sherbro will rise if assisted, but will remain fallen if left alone.

Africa is truly producing noble sons, we have been pleased to learn in one of the columns of the "Sierra Leone Weekly News" that the *honorary degree* of "Master of Arts" Durham and Cambridge, have been conferred on the Rev D. G. Williams, and the Venerable Archdeacon Johnson I cannot but say that I heartily congratulate these two clergymen for their new gradation and trust they will long enjoy their deserved honors.

Sincerely yours,
SERAPHINO.

VICE PRESIDENT DYING IN OFFCE.

Mr Hendricks is the fifth Vice President who has died in office. Both men elected with Madison failed to live out their terms. George Clinton, chosen in 1809, died in Washington April 20 1812, & Elbridge Gerry, elected in 1813, expired the following year. William Rufus King, of Alabama, who was made President pro tem. of the Senate after Fillmore succeeded Gen. Taylor, and who was elected Vice-President on the ticket with Gen. Pierce in 1852, died at his home April 18th, 1853. Henry Wilson, Vice-President, died in the Capitol at Washington, November 22nd 1875.

The People.

A man who paid a plumber £50 for putting the water on every floor of his house, said when the chimney caught fire the engine company did the same job without charging him a penny.

NEWS ITEMS.

Reed G. G. M Nicol left this place pr s.s. *Igara* for Freetown on the 15th inst a little too late for us to note in our Issue of that date.

The Schools of this place opened simultaneously on Monday the 18th. inst.

A Fight—On our arrival at Konconany on the evening of the 19th. inst at the hour nine o'clock we found a large groupe of persons gathered in front of the Police Station some of whom were talking very loud and on enquiry we learned that several persons belonging to two neighboring villages had been fighting about a bottle of palm wine and having used their cutlasses in the affray had chopped several parties in various places on the legs, fingers sides &c only one of which however seemed badly wounded of course all that could be had were put under arrest and brought down to Bonthe tried and fined

It is reported from Bompeh River that War Boys from Rotufunk have recently made another Expedition to Yonny in three divisions, two of which had returned prior to the 20th, but without success. The third had not returned, but was supposed to be on the way. It was reported further that the Mendi division would go again in short to the Yony country.

Mr S. B. A. Mc'Foy gave us a call on the 23rd. and handed us his subscription for the past and present year. Mr P. F. James also sent in the full amount of past and present year on the same day and we should feel extremely obliged if others would do likewise.

We had a call from Mr. A.S. York on the 22nd, he was in from the Rivers, and has since proceeded to Freetown per the s. s. "*John Brown*" 23rd instant.

Mr. E. Albert Lewis was down from the Manoh Bargroo lately, and gave us a hasty peep in, to enquire about Cupboard Corner, but it had faded out.

We learn from THE METHODIST HERALD, (Freetown), that Bishop William Taylor has recently returned to England for the purpose of obtaining recruits for his work.

It is now reported from America that Rev. J. M. Lesher has been appointed as the successor of the Rev. J. Gomer, (resigned) to the Agency of the Sherbro Mission Shaingay.

We learn also from the United States that the Rev. D. F. Wilberforce will return in short to open the (U. B. C.) Training School.

Mr. H. Maillatt Agent Senegal Co., gave us a call on 27th and left per s. s. Teneriffe for Freetown on the 28th he expects to return in course of three or four months.

Rev. J. C. Thomas, has recently made a visit to Mo-Moseley where we believe he dedicated a Chapel and held a very interesting serviceat tended by 71 Natives and 12 Sierra Leoneans

A CONCERT—The Wesleyan Christian Association, gave a splendid Concert last evening (29th inst) under a well arranged pavillion erected for the purpose within the Government yard, more particular notice of tice which will be given in our next issue.

Mr. Samuel Tamoh Head-master of the Mendi Mission school of this place has been quite ill, for a week past but is now convalescent.

We learn that it has been announced that the British Govt. has decided to send another Expedition to the Soudan, and that it was being prepared for immediate Départure.

Mr. J. W. Baker—Reports continued success on his charge at Konconany see report in another column.

BARGROO SICK LIST.—Miss. A. N. Morrison convalescent, Mr. E. T. Tucker, all right again, but regret to note that Mr. Albert Morrison was quite ill on the 28th instant with fever.

SHAINGAY ITEMS.

On the 1st inst., in Fleckinger Chapel at 11½ a. m., Mr. Providence Humphrey, 2nd W. I. Regt., and a native of Georgetown Demerara, took Mrs. Rebecca Wilson, a native of Philadelphia, PA., (U.S.A.,) for *better* or for *worse*. The English Marriage Ceremony was used, they were neatly dressed the Bride wore a long white veil and also a trail to her dress, A few special friends partook of refreshments at 3 o'clock—All were happy and everything went off pleasantly.

Our Sick List.—Mr. C. A. E. Campbell, Principal of the Shaingay Mission School is very ill; Mrs. Gomer is trying her best with Dr. Gunn's assistance to relieve his sufferings.

Arrivals.—Mrs. Corp'l Gordon arrived here from Freetown per s. s. *John Brown*.

Mr. J. H. Ashcroft has just opened a splendid assortment of first class Cotton Goods in the Shaingay Mission store. We understand that he will soon have an assortment of crockery-ware and Provisions This is a long felt want here, a first class store, where people can get what they want without the stench of Rum.

FUNERAL OF MR. HENDRICKS.

The remains of the late Hon. Thos. A. Hendricks, Vice-President of the United States, were committed to the tomb, in Indainapolis on Tuesday, Dec. 1st. The event was made memorable in many respects, by the presence of a tremendous concourse of people from all parts of the nation—including the members of the Cabinet and other personages of national fame. The city was heavily draped in mourning, every house displaying its sombre emblems of death. The cortege was second only to that which followed the body of General Grant to its last resting place, and afforded one of the most imposing scenes ever witnessed. After services in the church of which the deceased was a member, the body was borne to the cemetry where a marble vault had been prepared. The President did not attend the funeral, in deference to public sentiment and the duties that were his at the capitol.—*The People.*

THE LAST MATCH.

Few incidents of the famous Greely expedition to the northern seas make so vivid an impression upon the mind as one recorded by Sergeant George B. Rice who did not live to return to his home and friends.

A sledge party was detailed to visit and examine Hall's Rest on the coast of Greenland. In the course of this expedition the stock of matches that the men had brought was reduced to one. It was a miserably cold evening, when the shivering group of men gathered in their damp tent to watch the attempt to ignite, by this match, the spirit lamp upon which their lives depended.

The lamp once ligated, there was warmth and warm food at their command; the lamp unlighted, there was not vital force left in the party to resist the fatal chill of the Arctic night. With what breathless interest the experiment was watched we can scarcely imagine.

"The match, wrote Sergeant Rice in his diary, "snapped, crackled, and showed a little flame, which by dexterous management was communicated to the wood and triumphantly applied to the wick of the spirit lamp. But the wick is wet from the falling moisture of the tent, It sputters—fizzles—the match itself is burned up to the benumbed fingers of the holder, when one of the agonised spectators springs from his seat, and with admirable presence of mind withdraws from his breast pocket a document, which he holds to the expiring match in time to perpetuate its fire. They are saved!"

But this is not all the story. The sergeant intimates that the "document that saved their lives was far more precious than anything documentary. It was the last fond and tender epistle which its owner had received from his sweetheart before sailing. He had worn it as an amulet next his heart, and would have died rather than surrender it at any ordinary call. To save his comrades he drew it forth, and gave it to nourish the flame which alone could warm them back to life. —*Sel.*

Some ingenerous biped has a patent medicine to make a man rise early in the morning. A young Benedict says a six-months old baby can beat it to fits.

DIED—At her mother's residence in Waterloo Street Freetown, Mrs. Maryan Cathertus Turner wife of John Turner of Sherbro, and 4th Cousin of Mr. J. Brighton Turner Tate Waiter o H. M. Customs of this District.

Friends of the Sherbro District please receive this intimation.

ADVERTISEMENTS

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For a local and retail trade at the Mendi Mission Store Bonthe

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Also nice assortment,

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Please give us a call.

N. B.—Coffee may also be had At the Mission Store.

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Has newly opened a shop under his premises in HEDDLE STREET where he has exposed for sale a large assortment of **Sundry articles. Cotton and Woolen goods, Crockeries, Hard wares, Fineries, Harberdashery. &c. &c.** and has also added to his Factory at MOKATE a new assortment of *various* other articles.

PUBLIC inspection is invited and the patronage of friends and the public in general solicited.

Terms moderate for ready money only, in cash, or produce.

Bonthe Sherbro
January 1885.

SHAINGAY MISSION

BLACKSMITH SHOP.

J. W. PRATT.

An Experienced Workman, having purchased, the above-named shop, wishes to announce, to the *former Patrons, And his many Friends*, that he is now prepared to do ALL KINDS OF BLACK-SMITHING, At short Notice, ORDERS SOLICITED.

Enquire at "Early Dawn" Office, Bonthe; Or at the Shop, —Shaingay

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WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS ESTABLISHED 1874 OTTO STREET Bonthe, Sherbro.

KEEP THE BOTTLE OUT OF THE PARLOR.

The time was when in our own church the wine-bottle was by some set out to visitors; but that day has passed away. We quote the following from the *Ohio State Journal*, which a day or two before Thanksgiving in an editorial said:

The fashionable use of wine is one of the most dangerous things of Society. At banquets, spread dinners, parties, balls, and weddings it finds victims that would not be reached otherwise. The sideboard is worse than the bar. The writer remembers reporting a wedding in high life where wine flowed from an artificial fountain. The elite of the city were there. After midnight the groom had to be carried to the back in which the bride was seated, and afterward carried from the back to his "private car," while many of the distinguished guests were laid out or hauled home, and some of ladies could not keep from being tripped by their own trains. The New York papers now at hand give long, graphic accounts of a spread wedding among the millionaires of the metropolis, and one of them tells the whole story to the effect that the groom and the father of the bride got very full and skipped out as the guests were departing in exuberant spirits and confusion. The next morning they were fined five dollars and costs each in police court, having been picked up and hauled in by the patrol wagon. The bridal party was to start the same night on an extended tour of the South, and left the next day disgraced and chargrined. It was not the sunshine that should brighten a wedding day. The result is not always felt the same day but it is felt some day. It will come sooner or later—the goal is police court just the same. Within six weeks the custom of New year calls will be observed. This is a day for fashionable drunkeness, and the ladies who present the goblets are responsible for it. Keep the bottle out of the parlor. *Rel. Tel.*

BISHOP TAYLOR IN AFRICA.

Bishop William Taylor is pushing forward his missionary scheme in Africa with energy. About a dozzen of his company in one way and another have departed from him, but only two have died. The company has, however, lost a part of its leaders. In a letter written about the last of August, after speaking of various places of the work, he says:

"I have had no touch of African fever that I am aware of, but I have suffered here from want of fruit as I do every spring in the United States between the time exhausting the old crop and the bringing in of the new. Fruit ought to be plentiful at all times, but it is not cultivated to any great extent, and scarcely at all inland, where I have been for months. So, from indigestion and constipation (not at all peculiar to my African experience), and the wear and tear to mind and muscle to which I have been subjected for so many months I have become a mere skeleton of what you saw me, having lost fifty one pounds of my former self. Still, I can fulfill the proverb 'A poor dog for a long chase.' I expect to start next week on a tramp of one hundred and thirty miles. I believe it is conceded that I am the best walker in our crowd. I generally lead, but I have lot of good men who follow and keep up. In this country everybody who makes any pretension to respectability is carried, by two men, with alternations of four more, in what is known here as a 'toporya.' We can not afford that. I set the example, and all my men follow it, of walking. *Sel.*

PEOPLE WITH STRANGE DELUSIONS.

A young man, troubled with melancholy, had a strong imagination that he was dead, and did not only abstain from meat and drink, but importuned his parents that he might be carried into his grave, and buried before his flesh was quite putrified. By the counsel of physicians he was wrapped in a winding sheet, laid on a bier and so carried upon men's shoulders towards the church. But upon the way two or three pleasant fellows, appointed for that purpose, meeting the hearse, demanded aloud of them that followed it whose body it was that was there coffined and carried to burial. They said it was the young man's and told them his name. "Surely," replied one of them, "the world is well rid of him; for he was a man of a very bad and a vicious life, and his friends have cause to rejoice that he hath rather ended his days thus than at the gallows." The young man hearing this, and vexed to be thus injured, raised himself upon the bier, and told them that they were wicked men to do him that wrong which he had never deserved; that if he were alive he would teach them to speak better of the dead." But they proceeded to depriciate him, and to give him much more disgraceful and reproachful language. He, not being able longer to endure it, leaped from the hearse and fell about their ears with much rage and fury, and ceased not buffeting with them till he was quite wearied; and by this violent agitation the humours of his body altered; he awakened as out of a sleep or a trance; and being brought home, and comforted with wholesome diet, he within a few days recovered his former health, strength, and understanding. *Sel.*

The following is the copy of a letter sent to gentleman by an insurance Agent: "Dear sir,—I hope to give a call Tomorrow or Wednesday on my way to——, and shall be delighted to take away your life."

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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Religious Directory.

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Wesleyan Methodist, Williams Street Pastor, Rev. J. C. THOMAS.

Mendi Mission, (Congregational. Good Hope Pastor, Rev. J. A E[illegible]

ON A FEVER-STRICKEN SHIP.

The Rev. Duncan Craig, M.A., Vicar of Kinsdale, and Chaplain to Fort Camden, says: It has fallen to my lot, as a minister of the Gospel, to witness many strange and eventful scenes, both at home and abroad. Among them, I would describe the following as one of peculiar and startling interest.

My brother minister and I, one winter evening, were startled by the intelligence that a barque-rigged craft, the "Florence Barton," laden with palm oil from the African coast, had been brought into our harbour by the crew of the revenue cutter, who had found her drifting helplessly towards the coast.

Upon boiling her, a black face appeared over the bulwarks, and a voice replied that they were all dead or dying on board. Some of the crew of the cutter bravely volunteered to bring the barque into port, and she now lay at the mouth of the harbour, rising and sinking in the swell that rolled in from the Atlantic.

Our Wednesday evening service had been concluded. The worshippers had left the church of St. Matthew, and we walked down to the pleasant village of Cove, in order to procure a boat to put us

On board the Ill Fated Craft.

After some delay, partly arising from reluctance on the part of the boatmen to approach the ship, we succeeded in getting a four-oared whale-boat. We pulled towards the mouth of the harbour. The darkness of the winter's night fast shrouded the lessening shore, as we rapidly glided on our way and a dense black fringed bank of clouds hung away to seaward, between which and our boat's head the tracery of the African barque gleamed indistinctly on our view.

"There's the cutter on our starboard bow," said one of the men, as we swept by. We were now nearing the object of our journey. A light spray, driven in our face by the wind, told us that the breeze was freshening. All before us was thick murky gloom. A light suddenly gleamed out from the forecastle. We rowed alongside, and in a few moments found ourselves on deck.

A coastguard came forward. "I am truly glad to see you, gentlemen," he said; "the crew are in an awful state below. Here is the revenue doctor."

A young man in a sort of undress costume came forward, and welcomed us courteously, telling us that he would show us the cases most urgently requiring our attention. Under the guidance of the doctor, my fellow labourer went aft, and I moved forward to the forecastle.

"This case is one of the worst. I'll just strike a light—mind your head there. Ah! here we are." All around was deep darkness. The coastguard held the light. Presently its rays fell upon the black faces of three men who sat upon the floor. The white hammocks hung over their heads. The Kroumen gazed wildly upwards and then towards the ship's bank.

The moans of the sick and the dying in the berths all round mingled with the melancholy wailing of the wind through the shrouds. The light flickered, then fell steadily upon the pale, emaciated, almost ghastly features of a young lad. Scurvy had played fearful havoc with that face. The fever had clenched him in his firm grip. The cap upon the head and the pea-jacket told the tale that he had struggled to the last, and then turned in—never more to rise from that narrow, stifling bunk.

A horrible gloom filled the forecastle. I could scarcely hold on by the poor boy's side. The dying face was painfully and slowly turned towards me. "Boy," I said, "are you dying."

The reply, laughably short—then repeated, "I know it," he gently said, relapsing into the gloom—"I have a dear mother," he muttered; "she taught me to pray—I have been at Sabbath school—yonder in my box is my Bible."

There was a something in the way in which the words were uttered, and in and in the loving gleam that stole across the pale, sickness worn features, as he looked towards the Bible, that I felt the hopes, long since rested upon his Dad and Saviour. I therefore bent down and whispered,—

"Rock of Ages, cleft for me."

The words had barely passed my lips when he took them up, and feebly said,—

"Let me hide myself in Thee."

We passed into the Steward's Pantry, lighted by swinging lamp. Lying in his berth, the sides of his cabin filled with the various utensils of his calling, there we found the poor fellow. "Oh Sir," he cried, as his eyes glanced on me, Oh, sir! can I be saved? Oh, this voyage! this fearful voyage! Day after day lying here! night after night tossing about with this fever—no medicine no care, all lead or dying. Oh, my sins! my sins! How they stood round about me, night after night, like so many fiends coming to accuse me! I have been in many a scrape, sir; I have sailed under a God-forgiving master, who mustered us for prayer; but I have forgotten my God, and now—" He paused, and looked wild and terror-stricken.

"There is free pardon even for you, my friend," I said. "Look to Jesus. He came to seek and to save that which was lost." Ah! sir, but I have been too wicked!" he sadly answered.

"Man," cried the old coastguard at my side, "don't sin the more by refusing to believe what your God has said. He desires to pardon you. Believe on the Lord Jesus Christ, and thou shalt be saved."

"The Bible! the Bible! Oh, how I have longed for one all this weary voyage through! Have you a Bible sir?" I gave him the only Bible I had about me, and then, kneeling in prayer with him, I left him.

The scene was a touching one. From man to man we both had gone. The wind was freshening, and the barque rolled before it. One more glance at the dying lad—one more word of comfort—when mounting came, and they went to move him, the lad fell back dead. Dead!—yes, that is a glorious declaration in the Book of the Revelation, "Blessed are the dead which die in the Lord." The steward, through Divine mercy, recovered, gave himself to Christ, and is now engaged in telling forth to others the story of his power to save.—*The Christian Herald.*

IMMENSE HAILSTONES

occasionally fall in different districts of South Africa. Our own artist, who visited the locality a short time ago; has engraved *the picture on next page* illustrating the abnormal magnitude of the stones which fell in a terrific storm which occurred at Queen's Town, and which did an incalculable amount of damage both at sea among the shipping, and on shore. This appalling tempest lasted nearly the whole of the two days, during which time the heavens were immured in inky blackness, terribly relieved at uncertain intervals by flashes of vividly steel-blue lightning, succeeded first of all by a premonitory acrimonious crack, which was immediately followed by a deafening crash and then a mighty diapason roar dying ultimately away in a low muttered growl, until once again silence and night returned, except for the unmitigated fierce bombardment of the awful hail.

Nearly all of the roofs of houses and stores in the town were damaged beyond the possibility of repair, with the crashing force and weight of the hailstone, some of which, *as seen in our engraving*, were picked up and accurately measured, some time after they fell. The *sheet of iron*, also shown was taken from the roof of one of the stores.

We apprehend that a more fearful tempest of hail than this, however, will take place when the seventh angel pours out his vial into the air in Rev xvi. 17—21. It says:— "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne, saying, It is done. And there were voices and thunders, and lightnings; and there was a great earthquake, such as were not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of the

Continued on page 3rd.

The Early Dawn.

February 15, 1886.

OUR AMUSEMENTS.

THE Season of Entertainments seems now to be over, and perhaps a general remark or two will be indulged from us on the Performances, we have been permitted to witness; as there are no Public places of Amusement, these Entertainments, largely gotten up by Religious Societies, for the benefit of the children, to serve the double purpose of a drill, and an amusement cannot of course vie with the entertainments, in more cultivated society, or in Cities in more civilized lands and yet to those interested in the advancement of the race, there is much in these Entertainments to interest as the performances serve to draw out the minds of those in any way connected with them, and especially so where there is considerable rivalry among the promoters, each one profitting largely, by the effort of the other. Quite a degree of enterprize was manifested during the season just over, between the different promoters, and while in fairness of opinion, we cannot say that either of the two given in the Government yard excelled, yet we believe all will agree with us that these two were the best of the season; but we must here too, enter our serious objection to the length of these and we are of the opinion that the public will bear us out in this particular. Of performers it would hardly be fair for us to speak of them in detail, or even as a whole, except to say that the presence of Mr. J. C. E. Linck gave a new interest to the Entertainments not only directly by his own excellent performances but also indirectly by imparting to others much of the same life, freedom, and naturalness that marked his own. Mr. S. Albert St. John also gave the impress of his own cultured style to those who performed with him, but it was easily perceivable that he labored under great restraint. There were others of whom as we have already intimated, we could not speak; Among them were Ladies whose parts were acted well at both the pavilion entertainments, and one principal feature of beauty was that some of them spoke very distinctly; of course there is yet need of large improvement in this particular, and we believe that it will be made in time. What we have said, we mean to apply to all the Treats and Entertainments, it has been our privilege to attend during the season and wish to conclude our remarks by saying that all has impressed us with no small degree of satisfaction, not only in the way of breaking the general monotony of our place, and affording us at times, a few hours recreation, in liberating us from the close confinement of our "sanctum;" but also in exhibiting to us for our contemplation glimpses of the "*Imprisoned Talent*" of which another has so aptly spoken.

We insert a letter received recently from Dr. Z. Warner the Corresponding Secretary of the Home Frontier and Foreign Missionary Society, of the United Brethren in Christ of the United States of America, under the auspices of whom this Journal is published as may be seen by refference to the directory of the same, in first column of the first page. The above explanations have been made as we shall hereafter only abreviate,—when we may have occasion, what we have now written in full, and shall in future speak of Dr Warner, as our *Secretary*, or *Home Secretary* hoping this brief introduction will be sufficient, we now revert to the present letter as not intended at all for publication but—it contains some desirable information for the American Missionaries and others interested in our Missions, and the Training School, to be opened shortly at Shaingay. The council refered to in the letter as making arrangements, that have been sanctioned at home; was the same we mentioned in our Issue of Dec. 2nd (85) The letter further exhibits the Secretary's great interest in the African Work.

Dayton, Ohio, (U. S. A.)
Dec 21st. 1885.

Revd J. A. Evans,

Dear Bro:—We have learned from Bishop Flickinger the arrangement made at the council, and the committee agree to it. I send you forms of reports, which study and answer as well as you can.

Bro. Wilberforce expects to sail for Freetown April 1st to open a Training School at Shaingay. Bro. Lesher will not return at present. Can you have an itinerant to reach the Town where the parents of Bro Wilberforce live? He is anxious about it. I am glad you have consented to stay and hope your health will be precious in the sight of God, that you may be wonderfully successful, write freely. I want to help you in any way I can.

Yours in Christ.
Z. Warner.

We learn that Capt. F. C. Halkett, Actg. Comd't, has lately made a tour to the Bargroo, visiting Manoh, Avery, Nittel, and G'Bamgbiah, and saw Chief Bah Bome and other principal personages of the Bargroo and Imperreh. All seems to be quiet in those Quarters for the present, and as we have said before, will be kept so, if a few good Police are kept on duty there, with a judicious Chief Officer to settle the little difficulties that arises among the people.

Capt. F. C. Halkett does not seem to enjoy very good health in Sherbro, but we were pleased to hear him say that it was not *climatic*, or at least it was more from other, than *climatic effect*; this we commend as a just and correct statement, and that others (who decry our climate, and call it all and everything but good) might in many cases make; for we believe with Mr. Stanley, the explorer that this climate is not worse than that of many places in the United States; and that much has been laid on the African climate, that ought to have been attributed to other causes.

WESLEYAN SUNDAY SCHOOL.

Mr. Editor,—Believing verily as I do, that you take a lively interest in the Sunday School Institution, I venture therefore to bring (through your valuable columns) to the notice of the Sherbro community the unique success that attended the Sunday School in connection with the Methodist Society here during the past month. The school under the very enviable management of J. A. Williams Esq., of the Gambia, in the Boom Kittam Rivers assisted by the School Secretary Mr Brighton Turner, had during the past Quarter ended 31st December 1885 evinced such marks of success that it was thought essentially necessary to encourage and stimulate the exertions of the members in the best possible way. A PIC-NIC was accordingly given, and that recreative and harmless amusement did not only serve to stir up the members to further energy but as an incentive to induce and instigate the initiation of those who from almost their days of early childhood, had been viewing the Sunday-school Institution with no favorable eye.

Last Sunday on special invitation I attended the Sunday-school; my sole object in attending was to satisfy my curiosity in regard to the nature of Doctrine taught and expounded, and to observe the Discipline of the school, the acting upon which I believe the school has attained its present standard of importance. My anticipations however were realised by the satisfaction I obtained from every class as I passed through them severally, but pleased and delighted as I then was, one faint thrill of revulsion ran through my veins as I observed the Rev. J. C. Thomas; "a man with head and heart elate," engaged in performing also in the Sunday school, his Master's work, truly,

"God's cause he pleads, he pleads it in
heart and mind
"A fellow feeling makes one wondrous
kind"

I also must congratulate the members of the school for inaugurating order in the way I observed, and that is under very favourable auspices. The discipline of the school or rather the regularity in attendance of the members is one great feature for which all concerned in the interest of the school, Teachers as well as scholars, deserve praise and commendation.

The number of scholars in attendance was 204, including adults and children.

Believe me to be,
Respectfully yours,
Tyrenus.

Bonthe, Sherbro,
10th Febry. 1886.

Dear Mr. Editor,—I am desired by the Promoters of the last Concert held within the Government Compound on the 29th ultimo to respectfully thank the Community of Sherbro for their kind co-operation, and to say that *that co-operation*, assisted in a great measure to make the Amusement all that was desired.

I am, Mr. Editor,
Respectfully yours,
BRIGHTON TURNER,
Secty Committee of Management.

M. Mission Store.

Clearing on STOCK on Hand

Preparatory to making some Changes in BUSINESS.

We now offer our American

Hatchets,
Hammers,
& Axes,

At COST for 30 DAYS.

A Few Pairs of
TWEED TROUSERS also
For 6s. 6d. worth 8s. for
CASH. **Some Coats and TIN CHESTS, very low.**

Bonthe,
15th Feb. 1886.
2t.

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(FOR EACH INSERTION.)

	£	s	d
A whole page	£2	0	0
A whole column	0	9	0
Half-a-column	0	5	0
One-fourth of a column	0	3	0
One-eighth of a column	0	2	0
Marriage	0	2	0
Birth and death	0	1	0
Domestic servants wanted	0	1	0
Servants wanting situations	0	1	0

Each notice should not exceed 4 lines every additional line or part of a line 4d extra.

Law.—Going to law is the act of cutting one's throat with a pen

NEWS ITEMS.

It is reported that Mr. A. O. Walker, Overseer of Roads, accidentally wounded himself in the hand with a gun as he was Bird-shooting on his way to the Boom overland.

The s. s. "*Amazonas*," arrived on Sunday afternoon the 7th inst. from Hamburg, *via* Freetown, laden with Dutiable Goods consigned to the Firm of Patterson Zochonis & Co. Lmtd. in Sherbro. There were several passengers from Freetown among whom we observed Mr. Yorke and Mrs. R. V. Johnson, the bereaved sister of the late Mrs. M. C. Turner.

She left on Tuesday morning (the 9th) for the Leeward with few passengers for Lagos.

A "BAZAAR"—Under a very Skilful Management is under consideration. We learn that the promoters will shortly invite the co-operation of the Ladies of Sherbro.

The Body found—Of a young man native of Wellington, Sierra Leone, named Brown near Kronkor in the Kittam Suspected to have been murdered, we believe, by some; others say he was drowned on the night of the 3rd inst by falling over board from the awning of a canoe.

Fire.—It is reported that Gbamgbiah was burned down on Sunday 7th inst, between 9 and 10 p. m. No lives were lost, but all the Town together with the Barricade destroyed.

Personal

Mr. T. J. Aldridge, whose time had expired as Agt. of Fisher and Randall (Limited) late Randall and Fisher of York Island, left for England on the 5th inst. We understand that he is to be succeeded by Mr. S. Schmuck.

Returned.—Mr. T. B. Reid we learn has returned recently from England, and that after awaiting Mr. S. Schmuck's arrival at York aland, he will proceed to the Kittam to take charge of Fisher and Randall's Business in that part.

Rev. R. N. West, Supt. of the Bompeh Mission is reported to have sailed recently for Freetown for America direct.

Capt. J. Curphy, Agt. of the Sulymah and Sherbro Trading Co., is reported to have died recently in Freetown.

Mr. Alex Clay, *Government Contractor* returned on Friday the 5th inst. from a short trip to the Bargroo. He is very busily engaged looking after Supplies.

Mr. Claudius A. Gilpin, who has recently opened Business in this place, gave us a pleasant call on the morning of the 5th instant.

Mr. J. B. Parkinson, one of our enterprising Merchants, has lately made a trip to the Bargroo, he seems much pleased with *Avery Station*.

Revd. G. G. M. Nicol, B.A. Pastor of St. Matthews Church has returned from Freetown. Looking well for the change; he reports good church or revival Work going on in Freetown, as a result of the labors of the Missioners.

Mr. William Lewis and his son Mr. William N. Lewis called on us the 8th inst and cheered us with a Cash Subscription, and purchased one of our splendid Hymn and Tune Books.

We learn that Rev. Thos. Truscott (U. M. F. C.) sailed from Freetown on the 3rd inst. per Bark Liberia for the United States he will be fellow passenger with Rev. R. N. West and wife.

Mr. Tambaca Agent General of *Fisher* and *Randall* Limitted is spending some time we believe at their York Island House since the departure of Mr Aldridge. Mr Schmuck has also arived from the river.

Further and Official Information from the United States not only confirms the return of Rev. D. F. Wilberforce but also fixes the time of his leaving America for Africa on or about April 1st 1886. But the same Official advices state that Rev. J. M. Lesher will not return for the present.

Correction.—We regret that an error occurred in the communication entitled "*My View of Things*" in our last issue wherein we made the writer to say that a concert was given under the Auspices of a Christian *Lady* when it should have been a Christian *Body*.

Mr Geo. Domingo of Bompehtooke called on us on the 12th inst and we regret to say informed us of the recent death of his Father whom we remember in the early days of our Itinerating about Bompehtooke as a friend of the Missionary.

Deputy Coronor W. Hughes and Dr. M. L. Jarrett have been out of Town on a tour, to the Kittam we believe to hold an inquest over the body found near Kronkor.

Rev. I. L. Bookwalter of Lisbon Iowa U. S. A. has sent us by the last Mail a club of eleven mostly new Subscribers for which we return him our hearty thanks. *Who will go and do likewise?*

Died—Temoh one of our farkie headmen and a catechumen of the Mendi Mission, who has been under the religious care of the Rev. G. N. Jewett Asst. Pastor of Good Hope Station of this place. This is another of many instance, of what we term Seekers, dying, as we believe, in the faith of Christ and passing to the reward of blest. His funeral was the largest Christian funeral we ever witnessed among the country people, and it was beyond doubt the most orderly and touching that we have seen of the kind.

A CONCERT.

Mr. Editor

On Friday the 29th ultimo in the Government Compound several amateur Ladies and Gentlemen composing a part of the elite of the community gave an Evening Concert under the patronage of Capt. F. C. Halkett, Acting Civil Commandant of the Sherbro District. The Programme was tastefully got up, and contained about 26 pieces including Songs, Duets, Solos &c.

The Pavillion well erected was splendidly decorated with palms evergreens and flags, much to the delight of the spectators. It contained the best stage ever erected on the grounds for a similar occasion and was pronounced a novel scene by those present.

At 8 o'clock precisely performance was opened and the "National Anthem" told the arrival of the Patron. On the stage was to be noticed Dr. M. L. Jarrett Musical Director of the evening who with few exceptions played the accompaniments of all the songs.

After a short prefatory speech from the Secretary the Programme of Exercises which was divided into parts 1 and 2 with an interval of twenty minutes then commenced.

The opening song "Oh smile on our Amusement" was most enthusiastically rendered by the choir, followed by Mr. Linck an attached member to the Christy Minstrels of Manchester who sang "Beautiful Nell." This Gentleman afterwards enchanted the audience with "The unfortunate man" rendered in tattered habiliments and "What an afternoon." Miss. Brown in a rich voice sang "Good news from home" and "Softly falls the Moonlight." The "Gypsy's Warning" by Mr. Buckner and Miss. Norman, was most beautiful as well as "Love Letter" by Miss. Victoria King.

Mr. Mason next sang "On the road to Brighton," followed by another entitled "Beautiful Isle of the Sea" by Mr. St. John. Time and space forbid me to make particular comments on the numerous pieces, but I would however mention Miss. F. Pratt who in a peculiar and clear tone sang the "Gypsy's Warning" "Oh give me Freedom" by Miss. Bunce, and "Happy be thy Dreams" by Miss. Jane Collier, were pleasingly rendered.

A Dialogue entitled "The Celebrated Doctor" in scene I, was creditably gone through by Messrs. Turner, Mason and others. The characters were well represented and Mr. Turner who personified the "Wonderful Doctor" deserves commendation. The vivacity and sprightliness of the actors greatly amused the majority of the audience.

This novel piece brought the first part of the programme to a close.

After the interval during which refreshments were served, part 2nd opened.

Miss. Ranso. Collier was before the Piano, she enraptured the audience with a Solo entitled "The Fisherman's Song." Mrs. Minister in a beautiful tone sang "Let me kiss him for his mother" followed by Mr. Buckner who sang "John the Mather," which was well rendered. Mr Linck nearly brought down the house with "Jolly Old Crow" and the whole company *una voce* rang with encores. A few pieces more on part II. came off and as it was growing late, Mr. Albert St. John sang "You cant say truly Rural" which brought this interesting scene to a close.

A vote of thanks to the audience was moved by Mr. St. John, and the National Anthem by the choir dispersed this interesting gathering at 1.15 a. m.

Bonthe, Sherbro. Seraphino.
February 9, 1886.

Quarterly Services—were held at the Mendi Mission Chapel, on Sunday the 7th inst. five children were baptized, and a number of persons partook of Sacrament of the Lord's Supper.

That life is the highest which is a conscious voluntary sacrifice.

IMMENSE HAILSTONES.

Concluded from page first.

wrath. And every island fled away, and the mountains were not found. And fell upon men a great hail out of heaven, *every stone* about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." But not long afterwards shall arise the sweet strains of nuptial songs: "Alleluhis; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready. —*Ibid.*

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Bonthe Sherbro,
January 1885.
1.6.

EARLY DAWN

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BONTHE.

WHAT IS NEWS?

MESSRS. EDITORS:—Your editorial on the "Ideal Newspaper" reminded me of a talk I had the other day. A neighbor meeting me on the road said:

"Have you heard the news! Tim Toper and Jim Smith were on a spree last night. They got into a fight. Jim had a knife, and he cut Tim so badly with it that he is not expected to live. Jim was arrested and is in jail."

"Do you call that news?"

"Certainly I do. It happened not more than two hours ago."

"Well, neighbor, to my personal knowledge it happened more than forty years ago and has been happening almost every day since. Nay, drunken brawls are as old, at least, as the days of Solomon. He wrote a thousand years before Christ 'Who hath woe, who hath sorrow, who hath contention, who wounds without cause! They that tarry long at the wine.' As whisky is stronger than wine, we have more fights, and more fatal ones—that is all the difference. If you and I had been in Jerusalem three thousand years ago, we might have met in the streets and you have said to me, 'Have you heard the news! Jabez and Josiah drank too much wine last night; they had a contention, and both of them are badly wounded this morning.' It does not make any difference whether the names are Jabez and Josiah, or Tim and Jim. It is just the same old story over and over. I should think that people would get tired of talking about such things, and that the newspapers would get tired of printing them."

"But what would they print, then! It is their business to tell us what is going on in the world."

"Well, thank God, there are some things going on beside drunken brawls and social scandals and embezzlements, though the newspapers do not seem to know it, or to care about it, if they do. I saw a new thing yesterday. You know that Jonas Johns and Willard Wills have not spoken to each other for a year—since that quarrel of theirs that the newspapers were so full of. Well, they met on First Street and shook hands and agreed to be friendly again. That is news worth telling But the newspapers that had so much to say about their quarrel wilt not have a word to say about their reconciliation. That is not in their line. They are public scavengers, whose duty it is, as they think, to gather up all the filth and garbage and cart it round to regale the eyes and nostrils of their patrons. Offer them a load of sweet and wholesome fruit, and they will not touch it. If any body is doing good, or trying to, he may possibly get a paragraph into a daily paper. But let him outrage all the laws of honesty and decency, and presto, he becomes a newspaper hero. Reporters are sent to interview him. His ugly face is photographed or engraved to gratify the morbid curiosity of the public. And all the while the criminal is but a second-hand affair, a bungling imitator of some historic villain. He is not even a first-class scoundrel. Now take this case of Tim and Jim. They are a couple of very ordinary men. The only notoriety they have ever achieved is that of beastly drunkards; but tomorrow's papers will parade their names in flaming capitals. All the particulars of their fight will be published for the edification of the young. We will have daily bulletins in regard to Tim's condition and the prospects of his recovery as we had of President Garfield after he was shot. I protest that this is not the kind of news that a Christian community should be fed upon.—*Sel.*

MRS. SPURGEON'S BULL FINCH AND ONYX RING.

During an illness of Mrs Spurgeon, before the Rev. C. H Spurgeon left her room for a journey he was contemplating, she remarked that she hoped he would not be annoyed with her for telling what had been passing through her mind. She made him, however, promise that he would not try to procure the objects for which she had been longing. She then told him that she had been wishing for a piping bullfinch and an onyx ring. Of course Mr. Spurgeon expressed his willingness to get both, but she held him to his promise. He had to make a sick call on his way to the station as well as a call at the Metropolitan Tabernacle Shortly after reaching the sick person's house the mother of the patient asked Mr. Spurgeon if Mrs. Spurgeon would like a piping-bullfinch, that they had one, but that its music was trying to the invalid, and they would gladly part with it to one who would give it the requisite care.

He then made his call at the Tabernacle, and after reading a voluminous correspondence, came at last to a letter and a parcel underlying the other letters. The letter was from a lady unknown to him, who had received benefit from the services in the Tabernacle, and as a slight token of her appreciation of these services asked his acceptance of the inclosed onyx ring, necklet and bracelets, for which she had no further use. This intensified his surprise, and he hastened home with what had been so strangely sent, went up to his wife's sick room, and placed the objects she had longed for before her. She met him with a look of pained reproach as if he had allowed his regard for her to override his promise; but when he detailed the true circumstances of the case she was filled with tearful surprise, and asked Mr. Spurgeon what he though of it." His reply was characteristic. I think you are one of your heavenly Father's spoiled children, and He just gives you whatever you ask for."—*The Christian Herald.*

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. III. BONTHE SHERBRO, WEST AFRICA, FEBRUARY 28, 1886. No. 4:

THE

Early Dawn,

Published Semi-Monthly, At

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BONTHE, SHERBRO.

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Pastor, Rev. J. C. THOMAS.

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Pastor, Rev. J. A EVANS.

REPORT OF MANDO STATION FOR JANUARY 1886.

The spiritual work in connection with this Station is still in the progressive at Mando proper. There has been a larger number of attendance at church since the commencement of the year and people are assuming a more reverent mood during divine service than heretofore. A man and wife who have been in the past rather indifferent about their souls have been spoken to. They have since been attending regularly at church. Also a country fashion man, about 60 years old was moved by the spirit to give up his charms and he too is added to our regular hearers. These facts encourage me greatly.

Outstations.—On account of ill health much itinerating could not be done. But the Towns near have been duly visited. Have met with equal success in each.

Day School.—The Day School was never in a better condition. Children seem to have as their motto Forward. Since the hand of the Lord is with me I am willing to labor. I can safely say of Mando Station that there are brighter days in Embryo.

Yours in Christ.
R. C. Taylor.

HOW DOES THIS HAPPEN?

Mr. Editor—There are many people in this country (and if I am allowed I would say wretches) who are practising cannibalism secretly. If my memory serves me well I learned from a trustworthy native that people often change into alligators to catch those who are given up as payment for that portion of human flesh they have eaten. But the fact I am after is, how can a human being turn into an alligator? This to me is a mystery and a hard problem to solve. My opinion on this subject is that a good deal of enchantment is used by those who are actors in this business. I understand that those who must lay hold on the prey are strong men only employed but are not members of those who eat the human flesh.

On the evening of 20th November last, a young man, a native of the country was standing by the edge of a river bathing and at once he was laid hold of and plunged into the water, whether by an alligator or what I cannot tell, what was noticed was the moving of the water and the hands of the young man seen above the water along the course that the catcher and the object pursued. About ten minutes after, the natives went out in canoes in search whether he could be found but it was in vain. Two days following they went again, and what do you think? the corpse of the young man was found lying on the mud in a branch of the same river and traces of footprints, of children as well as adults were seen on the mud, near and around, advancing towards the bush. Those who went in search were not satisfied to only stand and gaze, but followed the foot prints, and near the bush they found a man cut strewn on the ground. What was the condition of the corpse as it was brought to be buried? Part of the head was chopped as far down as the cheek, and taken away, one of the legs with the left hip were skinned off and nothing remained but bones; the left shoulder with the belly down to the abdomen with the person, were cut off and as observed, it was done with a knife, collar or some sharp instrument. Now readers this serves to prove how the evil one is hard at work and still having many agents to do his will. A heart filled with christian sympathy, will shudder at such an evil practice. It is no more a wonder why the present Chief whom we believe to be a politician man is putting forth his at most efforts to do away with secret societies, for I have heard him say that such societies have very pernicious tendencies, This is enough to stir up christian hearts, to awaken every itinerant to preach the word in season and out of season, that the preaching of the gospel may evangelize, christianize, and civilize the country to that height of elevation that secret societies as well as evil practices may be done away with.

I am sir, yours truly
A WATCHMAN.

Dear Mr. Editor—Allow me a little space in your valuable paper to insert the following. In the month of September last, an interesting Debate was given by several gentlemen in this place, which was held in the C.M.S. School room which proved a real success. The chairman for the occasion was the Rev. G.G.M. Nicol. All who were present went home satisfied. The chairman was so pleased with the argument on both sides, that he plainly said, he wished the speakers would give another meeting of the like shortly. After the meeting some of the speakers decided that another debate would follow in the month of December. Since then we have heard nothing of it. I therefore ask whether such meeting, which tend greatly to the improvement of our young men and the benefit of this community should be thrown aside altogether?

For my part I wish that such a meeting should not be thrown aside. But the question is when will such a meeting take place?

Tanking you for your kind indulgence,

I am Mr. Editor,
yours truly,
Bonthe, Sherbro, PHŒNIXAL.
Feb. 3rd 1886.

To the Editor of the "Early Dawn."

Dear Sir,—I wish to repudiate the statement which appeared in your last issue that I was attached to the "Christy Minstels of Manchester" Firstly I do not live near that town (when at home). Secondly, that I have never appeared with any such troup; and lastly I beg distinctly to state that I am purely *an Amateur.*—Apologizing for having taken up your space.

I remain, yours truly,
York Island, J. CHAS. E. LINCK.
Feb. 20, 1886.

A RED INDIAN'S HONESTY.

An old Indian once asked a white man to give him some tobacco for his pipe. The man gave him a loose handful from his pocket. The next day he came back and asked for the white man; "for," said he, "I found a quarter of a dollar [1s. 10½d. among the tobacco."

"Why don't you keep it?" asked a bystander.

"I've got a good man and a bad man here, said the Indian, pointing to his breast, "and the good man say; 'It is not mine; give it back to the owner.' The bad man say, 'Never mind, you got it, and it is your own now.' The good say, 'No, no, you must not keep it.' So I don't know what to do, and I think to go to sleep, but the good and bad men keep talking all night, and trouble me; and now I bring the money back I feel good."

Like the old Indian' we have all a good and a bad man within. The bad man is *temptation*, the good man is *conscience* and they keep talking for and against many things that we do every day. Who wins!—*The Missionary World.*

A SCENE IN "MACBETH."

Cooke, the tragedian, was early struck with a love for the stage, and sometimes made curious shifts to get a sight of the play. One night he slipped through the stage door before the keeper was at his post, and groping his way behind the scenes, sought for a place where he might hide himself till the curtain rose, after, which he hoped to settle himself in some obscure corner and get a glimpse of the performance. In a remote spot he found a large barrel, into which he dropped, and discovered that it contained several large cannon balls. Little did he imagine that he had taken refuge in the machine for producing stage thunder. But so it was. Just as the last bars of the overture were being played, the proper man tied a piece of carpet over the top of the barrel without noticing its living occupant, raised it in his arms, no doubt wondering at its extra weight, and carried it to the side-scenes. The play to be acted was "Macbeth," which opens with tumder and lightning. As the curtain rose, away went the thunder machinery rolling along at the back of the stage. Dreadfully frightened and pounded by the cannon balls, Cooke roared lustily, struggling all the while to release himself His efforts were successful, for, sending the barrel on the stage, he burst the which covered it and rolled out in front of the audience.

Continued on page 3rd.

The Early Dawn.

February 28, 1886.

We are pleased thus far with our Semi-Monthly success our Patrons of the Monthly have nearly all renewed for the semi-monthly Issue for 1886 but owing to this very success we regret to announce that the issue of the 15th of January was entirely exhausted largly by local Subscriptions, before renewals by mail and other otherwise from a distance could reach the office so that we were not able to supply many with that issue nor yet with January 30th, which although larger was also insufficient for all the subscribers. Another irregularity that we regret was the fact that we were obliged in many cases to mail the two January numbers together but this difficulty we believe is now over and we trust that hereafter the mailing of each issue will be seperate and in proper course. And while as we have said whe are highly gratified with our success thus far yet it will require several hundred more subscribers to place the enterprize in the position of maintaining itself for there must soon be a considerable expenditure for New Type in order to enable us to get out each issue in proper time and to insure a clear impression.

SICKNESS & DEATH

have been quite prevalent for some time past among the Citizens of our Town and District. Quite a number have been ill from various causes for a considerable length of time, among whom we may mention Mrs. Lucy During, one of our older and respected Residents, a Teacher of the Mendi Mission School in this place, has been prostrated for many months, and unable to speak, being obliged to write whatever she wishes to say. Mrs. Mary Quaker, another Employee of the above named Mission, has been a sufferer for some two mohths past. Mrs. Charles S. Brown has been a sufferer (we believe) for more than a year past. She went to Sierra Leone several months ago, and at present is reported to be very low and her sister Mrs. Macaulay has been called and left here last week to attend her; Mr. Brown her husband Church Catechist at Bendoo we believe will also go to Sierra Leone next week. Many others that we cannot mention are, or have been sufferers in the recent past. Several have passed away; prominent among whom we may mention Mr. B. G. Porter Mrs. J. G. Williams, Mr. Moses S. Johnson, with others whose names we cannot mention, have died; the two former in Freetown. The important lesson seemingly to be drawn from the above is that we should be in readiness for the *Pale Horse* and his *Rider*, for we know not the hour that we may be called to pay the Debt of Nature.

We should like to have it *distinctly* understood that we do not hold ourselves responsible for the assertions or opinions of our correspondents as every one within the bounds of reason is allowed to express his own opinion and while, if are aware of it, we will not insert a false assertion, yet it is not always possible, for us to know the certainty of every matter; hence parties when correcting statements should be careful to distinguish between us and our correspondents; for while we may make mistakes, for which we should be blamed, yet such is the peculiarity of our nature that we had rather not bear the sins of others as our own are quite sufficient.

To the Editor of the "Early Dawn."

Sir,—It was reported few days ago that the long continued disturbances in the Big Boom is now coming to a close, from the fact of the two contending parties, (viz: the Loghoss and the Boom people) having been entering into peaceful terms together. A Peace Mission headed by the natives themselves was sent from Tichonkol to a part yet of the Boom people. Jimmy, Brimah Jah's town, and Mosaboy, Yambo Corrier's, that were all enemies together, have now entered into a Truce with the Loghoos, and they could now walk together freely, even in their enemies towns without any molestation whatever from either parties. Their Peace Mission seems to be progressing; but I am of opinion Mr. Editor, that such undertaking by the natives themselves, will never be productive of any good results whatever. It will not only hinder Merchants and Traders from carrying on free trade in the interior, but the people being subjected to no few Treaty with the Government, could at any time whatever suddenly break out another disturbance, satisfying themselves as a rule in the plundering of Merchants and Traders, who might have gone to trade.

It is however my belief, that should our Government make a move now, a proper and much more lasting peace could be effected in a very short time. But without that I am afraid, the Boom will always be in that disturbed state.

I am, Mr. Editor,
Yours truly,
A MERCHANT.
from the Bar Mouth.

Sherbro,
Feb. 24. 86.

Dear Mr. Editor,

Be so kind as let me have a very small space in a corner of your excellent periodical,in order to ask a pertinent question, for favour which I shall be thankful.

I have very often heard the following words uttered on platforms and have seen it in print "That Africa will rise." Africa must be evangelized and if Africa must be raised it is to be done by her sons; if Africa must be evangelized it must be by her sons. And the sons thus refered to or meant or understood, are supposed to be sons of Africa from the country of Sierra Leone.—I have heard Europeans advocate this doctrin on platforms and Sierra Leoneans have adopted it, practically gloried in the idea. But how do they intend to either raise or evangelize Africa? Will it be done under the existing state of things among Sierra Leoneans, Tribal differences Clanships, Localisms &c.—Thanking you for the indulgence.

I remain, yours truly,
DELTA.

Bonthe, Sherbro
Feb. 24th 1886.

To the Editor of the "*Early Dawn.*"

WESLEYAN SABBATH SCHOOL

AMICUS *versus* TERENCE.

Mr. Editor,—Men to please their fellows, generally confuse themselves in some measure, and although it is said we should make "*multum in parvo*," still in the case of the above, something like self elation is exhibited. If you will remember Mr. Editor, in your issue for December 30th 1885, a Correspondent wrote under the title of "*Amicus*" reporting on the success achieved in the last Aniversary of the Wesleyan Sabbath School, ascribing all praise for such success to the Superintendent and Assistant Superintendent Mr. D. M. P. Thorpe, and further remarking "how that youngmen from Freetown should copy the example of Mr. Thorpe in promoting the interest of Sunday School and other Christian cours". The writer of that Article confined himself to giving *all praise* and *credit* to Mr. Thorpe the Asst Supt. for the success arrived at on that occation.

In your latest issue of Feb. 15th 1886 I observed with no little amazement an Article about Sunday School, signed "*Terence*" giving almost briefly, but surprisingly an account of what he thought was being done in that Sabbath School, commencing from the Anniversary to the Pic Nic and up to the time he wrote expressing in confirmation—his being present there on Sunday "To satisfy his curiosety.

Mark Mr Editor, to whom credit is given in this Article, and account mostly for the misinformation in the letter of *Amicus*, if truly it is so, *Terence* writes thus "The School under the very envisible management of J. A. Williams Esquire, assisted by the secretary Mr. Brighton Turner, had during the past quarter ended 31st December, evinced such marks of success," &c, &c, making you and your readers to believe that the credit for the success of the Sabbath school is only due to Mr J. A. Williams the Superintendent and Brighton Turner the Secretary and not the Asst superintendent Mr. D P. Thorpe as appeared in the article by *Amicus*. This is really a confusion of speeches, and surely in this fault finding age none can easily mislead the other. To this end I conclude that *Amicus* wrote and handed his correspondence to another individual to be forwarded for insertion, and in like manner did *Terence* to make the public believe that each one according to his letter had been doing much service in God's Work. "Self praise is no recommendation," as in this case.

Mr. Editor, if I shall not be wasting your time and space, I must boldly declare to these two writers that they have betrayed to the public that confidence imposed upon them, by exhibiting in a wide scope their capability and incapability, and at the same time writing as outthinking horse rushing to a mighty battle. Need I remind these two correspondents of the difference existing in their letters, and between their personal selves. Those two letters speak for themselves; and if Mr. Editor anything appearing in your journal that created great suffocation to the public; these may be treated as such.

Since writing, I have been informed that the two of them are at logger heads occasioned from the post of Asst. Supt. being seized from the one and handed to the other, hence the great confusion of speeches. Trusting that similar occurrence may be well watched after and avoided. With the assurance of your indulgence, I subscribe myself to be, Dear Mr. Editor,

Yours in earnest,
TRUTH.

Bonthe,
Feb. 18, 1886.

5 POUNDS
Reward,

Will be paid to *ANY ONE* who could give information to the Undersigned that would lead to the Discovery of his

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Newly Painted, with White & Grey Brown Polished Border Outside, and Brown Inside,

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The BOAT was removed Stealthily by such a person or any one he could convict of the Theft or Stealing of the above described BOAT. Send any information to this office.

C. J. COLE.

Bonthe, Sherbro,
27th Feb. 1886.

FOR SALE.

A FIVE OARED BOAT

Please Enquire at

"EARLY DAWN" OFFICE

Bonthe Sherbro Feb 27th 1886.

The South-western Christian Advocate, New Orleans U.S.A. and The Christian Conservator, Dayton Ohio U. S. A. have been received at this Office on Exchange and we hereby return our hearty thanks for the same.

NEWS ITEMS.

On the 31st ultimo, at 11 a. m. the Rev J. C. Thomas in continuation of the opening of Mo-Mosely Wesleyan Chapel, preached to a large congregation of natives with a sprinkling of Sierra Leoneans from 2cor 6. 16. when Mr. C. B. Collier of Mokate acted the part of an interpreter. Instead of interpreting sentence after sentence as is usually done, Mr. Collier took the substance of the discourse, and being conversant with the Mendi style of speaking moved the audience, to respond when necessary during his discourse.

At 4 p. m. of the same day, Mr. Collier addressed a crowded congregation in Mendi from Ex 20. 8 to 11. Every one was apparently edified. The attention was very marked and a large measure of Divine influence was felt. may God this infant Mission.

The s.s. *Fonlah*, Capt Fabre, arrived from Leeward *via* Freetown, on Sunday the 14th inst, and anchored off Bomplake with several passengers for this place. After receiving cargo, which she did up to Tuesday the 16th, she left early next morning for Freetown, having on board the following passengers:—Mr. Matthew Wilson and wife, Misses M. and C. Norman and brother, Mr. Fred. Porter, and few others.

It is reported that the Inspector or Sub Inspector of schools will likely be here in short to hold the yearly Government Examination.

It is reported that the Missioners have returned home last week per s. s. Niger and that the Revds. James & Henry Johnson are the only two laboring now in the villages.

It is rumoured the Rev. G. G. M. Nicol incumbent of St. Luke's parish will shortly go on leave to the Gambia, and that the Rev. James Johnson in charge of the parish during Mr. Nicol's absence.

The Ven. Archdeacon Johnson it is rumoured will be here shortly to hold revival services instead of the Rev. Mr. Fox who has returned home.

The Fortification work at Freetown is reported to be gradually progressing.

The Yonnies it is reported are still unwilling to submit. They are determined to fight.

FEBRUARY RAINS.—Several showers have fallen during the month, and some, one at least on the morning of the 25th inst was of some contiuuance and considerable water fell during the time. These showers have been blessings to many on the Islands and other places about the Sherbro where fresh water is so scarce.

Peace Reported.—We learn that peace is about to be brot. about in the Boom Regions something of which will be found in another column; we trust that it may be effectual and that business will again prosper in that qurter.

AVERY STATION.—Interesting Quarterly Services were held in the Chapel by Revd. G. N. Jowett on Sunday 21st inst. Bro. S. B. Morrison the Pastor in charge, we regret to note is reported rather unwell; he hopes however shortly to take a little change, which we hope may do him much good.

MARRIED.—At the Mendi Mission, Good Hope Chapel, on Sunday morning the 14th inst, Mr. Theo. M. Cole, to Miss Fanny Moses, Rev G. N. Jowett officiated.

DIED.—Recently in Freetown, Mr. Benjamin George Porter, an old and respected resident of this place. Mr. Porter's loss will be felt greatly here in his own family, the Church, and Community.

Personal

Mr. J. E. Porter was a passenger for Freetown by the Contract Boat on Friday the 19th instant.

Mr. Claudius A. Gilpin also left this place on Friday the 12th inst for Freetown.

Mr. Matthew Wilson Catechist of St. Matthew's Church Bonthe, left here on leave for Freetown with his wife.

Revd. R. Cookson Taylor, (U.B.C.) Pastor in charge of Man lo Station, Mendi Mission, paid a short visit recently to the District Supt. of the M.M.in this place. He preached in the Good Hope Chapel on Sunday evening the 21st inst. at 7.p.m. Mr. Taylor is a fine speaker and a gentleman of very pleasant manners.

FROM ENGLAND.—Mr. Wm. Murray has returned from England per s. s. Mandingo that arrived in this port on the 24th inst.

Mr. C. S Brown Catechist at Bendoo has been suffering much of late from toothache and it is also that Mrs. Brown is quite ill in Sierra Leone we sympathize with Bro. Brown in his Affliction.

Mr. J. H. Ashcroft of the Firm of that name at Shaingay has been very ill in Freetown for some time past but is again convalescent.

Capt. F. C. Halkett, our very energetic Acting Consul, left this place at 8 a. m. this morning (28th inst.) for Manoh Bargroo, we believe to settle some country matters.

Mr. E. Edwards, of Bendoo we are sorry to note has been unwell for some time past and at times, we are informed, has suffered very much.

MY VIEW OF THINGS.

For the past few weeks great events have been crowding rapidly upon the Goveanment here. The Colonial Surgeon was absent not long ago to hold a *post mortem* examination on the body of a Sierra Leonean supposed to have fallen over board of a canoe and drifted to Krankor in the Kittam River.

Another incident is a case of slave-dealing, now under investigation in the Court Hall. Besides these, the many prisoners that are sent weekly to Freetown for the Supreme Court, show that our worthy Commandant has indeed much to see after and luckily for Sherbro he is the right man in the right place.

The disturbances in the interior are still great; better results may yet be hoped for; but peace must first be secured or I fear a fital end may at last ensue. All these misfortunes can be overcome if proper arrangements be made in regard to the Police Force. If the Authorities will see that Policemen are placed where needed, repeated difficulties will be avoided, outrages will cease, and rumours or wars will be unheard. My humble suggestion is—that instead of assembling together the majority of the Policemen at Bonthe, let ample provision be made by the Head of department; fix several of them in those stations where peace prevails, but for a short time, and I am confident there will likely be peace in such stations. The present head of Affairs is worthy of his post, and so far as the change of things go since he has had the reins of Government, one can say that he is an energetic, vigorous, and able officer, truly qualified to hold the post.

A little more attention is required in the oversecing of Roads and streets. A great amount of filth is disposed of in the public streets, and, in fact, the streets are so much appropriated as the most convenient places for depositing every nuisance that the natives make it a rule to repeat this nuisance every morning.

The Post Office wants a little more Regulation with reference to the Staff provided for that all importa nt department. I allude to times of unavoidable circumstances when the Postmaster is otherwise disposed. It is rather strange at not surprising to see that a Post Office is furnished with the Post Master as its chief clerk, Sorter &c, &c.

We are indeed in a world of changes and chadows. Time rolls away and leaves a mark on every thing. Events transpired and passed away: Men rise and fall, and every one tries to let the future think of him. This relates to some false impressions left in the minds of the public by two correspondents who wrote under the name of *Amicus* and *Tyrenus* in connection with the Wesleyan Sabbath School. To whom then should we look with confidence?

There is a mixture in the town of both evil and good, which consequently create joy and grief at the same time. The practice of a sort of fetish action is now under prosecution, and one dare not walk at night. One thing after another, I fear the country will be ruined.

The Wesleyan Body has an increase of late by an addition of a new place of Worship at Gambia River, Bullom, which was dedicated to GOD four weeks ago.

The event of the past weeks was the Concert given by the same Body of Christians, under the management of Mr. S. Albert St. John, an energetic member of the Association. This Body of Christians is in all probability making progress in the Redeemer's cause.

The Subject of immorality which was faintly touched upon in my last, has created some excitement among those who cherished some liking for this evil work. "Indeed the wicked fleeth though no man pursueth."

How will Sherbro become great and who will constitute her future greatness or what? These are questions of interest and should lay heavy on the minds of those to whose care the training of the young has been committed. The Inspector of Schools will explain what I mean in his next Report after Examination.

The Commercial position of Sherbro is fearfully declining, and the trade up to now can never be spoken of as brisk, fair, or dull. Should not a Meeting be convened by the Traders to discuss on this depression so as to remedy it?

Since writing I heard that a Debate will take place on the 22nd inst., when it is cleverly proposed to handle the Subject of the "Depression of Trade" but whose and by whom, I cannot affirm.

Vale Mr. Editor,
Sincerely yours,
SERAPHINO.

Bonthe,
Feb.20, 1886.

BOATS

TO LET AT SHORTEST NOTICE 4 OARED & 8 OARED GIGS

In best order with Gears Complete—At Reasonable Rates.

ALSO FOR SALE

A FINE LOT OF SALT VERY CHEAP IN BAGS.

lately arrived by the s. s. Mandingo.

J. B. PARKINSON.
194, 195 & 196 Victoria Rd,
Bonthe.—Feb. 27th 1886.

A NOVEL FISHERMAN.

Several years ago a farmer, who resided in the neighbourhood of Lochmaben, Dumfriesshire, kept a gander which was not only fond of wandering himself, but also delighted in piloting forth the youngeese to weary themselves in circumnavigating their native lake. Wishing to check this vagrant habit, he one day caught the gander just as he was going into the lake, and tying a large fish hook to his leg, with part of a dead frog attached, he sufferd him to proceed on his voyage of discovery. The bait soon caught the eye of a greedy pike, which swallowed the deadly hook arrested the progress of the astonished gander, and forced him to perform half-a-dozen somersets on the surface of the water. The struggle was most amusing, the bird pulling with all its might—one trying to fly and the other to swim from the invisible enemy. At length victory declared in favour of the feathered angler, who bearing for the nearest shore, landed on the smooth green grass one of the finest pikes ever caught in Castle Loch. This adventure is said to have cured the gander of his propensity for wandering on the lake for a time, at last he got so used to the hook being on his leg that the moment he felt a tug he would bear off to the shore to be relieved of his victim.—*Sel.*

A joke is a mystery to some people. In a certain court in this state, on a time, the proceedings were delayed by the failure of a witness named Sarah Mony to arrive. After waiting a long time for Sarah the court concluded to wait no longer, and, wishing to crack his little joke, remarked, "This court will adjourn without Sarah-Mony." Everybody laughed except one man who sat in solemn meditation for five minutes, and then burst into a hearty guffaw, exclaiming: "I see it! I see it!" When he went home he tried to tell the joke to his wife. "There was a witness named Mary Mony who did'nt come," said he, "and so the court said: we'll adjourn without Mary-Mony." "I dont see any point to that," said his wife. "I know it" said he. 'I did'nt at first; but you will in about five minutes."—*Sel.*

ADVERTISEMENTS

MENDI MISSION

Saw-mill,

AVERY STATION.

Manoh, Bargroo.

FOR

SLABS
KEELS
PLANKS
BOARDS
SCANTLINGS
TRANSOMS
STRIPS

POSTS
LATHS
AT

Reasonable Rates.

For particulars, enquire of

Rev. J. A. Evans
Bonthe
Or
At. AVERY Station.

2 yrs.

C. B. COLLIER

BONTHE

AND

MOKATE

Has newly opened a shop under his premises in Heddle Street where he has exposed for sale a large assortment of **Sundry articles, Cotton and Woolen goods, Crockeries, Hardwares, Fineries, Harberdashery. &c. &c.** and has also added to his Factory at MOKATE a new assortment of *various* other articles.

Public inspection is invited and the patronage of friends and the public in general solicited.

Terms moderate for ready money only, in cash, or produce.

Bonthe Sherbro
January 1885.
1 f.

J.A. Clemens.

Wholesale and Retail

Bookseller, Stationary and Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

Bonthe, Sherbro.

A MODEL BOY.

"Sir," said a lad coming down to one of the wharves in Boston, and addressing a well know merchant, "sir, have you an berth on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to do," answered the boy.

"What have you done?"

"I have sawed and spilt all mother's wood for nigh on two years."

"What have you not done?" asked the gentleman, who was a queer sort of a questioner.

"Well, sir answered the b y after a moment's pause, I have not whispered in school once for a whole year."

"That's enough," said the gentleman; "you may ship aboard this vessel, and I hope to see you the master of her some day. A boy who can master a wood-pile and bridle his tongue must be made of good stuff."

"Gentlemen," said a tattered tramp, as he approached a settee in City Hall park, which was entirely occupied, "I am very tired. Will one of you be kind enogh to get up and give me a seat? No one moved; but all gazed at the impudent nomad with a stony stare. "Gentlemen," pleaded the vagrant, "you have no idea how tired I am. I left Montreal"—Suddenly the seven men on the settee with one accord jumped up and fled, without looking arround. "Yes," said the tramp, as he streched himself out at full length on the bench, "I left when I was a boy."

Fashion Note—Mme Adam is the best-dressed woman in Paris. History repeats itself. Mme. Adam was also the best-dressed woman in the garden of Eden.

Besides other labors the women of Fiji have to do all the fishing. The male Fijians evidently don't wish to acquire a reputation for wild and thrilling exaggeration.

"What's the population of Chicago?" asked a gentleman of a citizen. "Not less than 700,000 souls," was the reply. "But I want the total population. Not simply those with souls."

M. Mission Store.

Closing out STOCK on Hand

Preparatory to making some Changes in BUSINESS.

We now offer our American

Hatchets,
Hammers,
& Axes,

AT COST for 30 DAYS.

A Few Pairs of

TWEED TROUSERS also

For 6s. 6d. worth 8s. for *CASH.* Some Coats and TIN CHESTS, very low.

Bonthe,
15th Feb. 1886.

LUMBER! LUMBER!! LUMBER!!!

Boards, Plank &c.

15,000 FEET

For sale at the Mendi Mission

BONTHE

EARLY DAWN

PRINTING OFFICE.

JOB WORK DONE

at

Short Notice.

For Particulars,

Enquire of Rev. J. A. Evans.

ADVERTISEMEMT SCALE

(FOR EACH INSERTION.)

A whole page	£2	0	0
A whole column	0	9	0
Half-a-column	0	5	0
One-fourth of a column	0	3	0
One-eighth of a column	0	2	6
Marriage	0	2	0
Birth and death	0	1	6
Domestic servants wanted	0	1	0
Servants wanting situations	0	1	0

Each notice should not exceed 4 lines every additional line or part of a line 4*d* extra.

The National League at Emly have just held a court to try a Bailiff named Maher, charged with malice prepense and without the fear the of God served certain tenants with writs. The court delievered sentence that Maher should take the total abstnence pledge for five years, this being considered the worst punishment that could be inflicted on a Bailiff. Maher accrodingly took the pledge on his knees. ——*From Liverpool Courier Dec. 12th 1886.*

The Early Dawn.

"The Morning Light is Breaking, The Darkness Disappears."

VOL. III. BONTHE SHERBRO, WEST AFRICA, MARCH 15, 1886. No. 5.

The "Early Dawn."

Published Semi-Monthly, At

GOOD HOPE STATION,

BONTHE, SHERBRO.

Under the Auspices of the Board of *Missions of the*

U. B. IN CHRIST.

TERMS OF SUBSCRIPTION

One Year by Mail,	£0	6	0
Delivered in Bonthe,	0	5	0
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Address.—*Communications to Rev. J. A. Evans, Editor, Bonthe, West Africa.*—

Subscriptions to be sent to Rev. J. Gomer, *Shaingay, West Africa.* Rev. Z. Warren, D.D., *Dayton, Ohio, U.S.A. or to the Editor.*—Rev. J. Gomer, Publishing Agent.

DIRECTORY.

Commandant.	C. H. Harley Mosley
Coroner.	The Commandant.
Deputy Coroner,	W. Hughes.
Chief Clerk.	S. W. Adams.
2nd. do.	J. D. Rogers.
Interpreter.	T. E. B. Buckner.
Bailiff.	
Sub-Treas. & Col.	W. J. P. Elliott Esq.
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Tide Waiters.	J. N. Brown, J. B. Turner, a S. G. Cole
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Inspector of Police.	M. Betts.
Gaoler.	J. A. Dennis.
Overseer of Roads.	A. O. Walker.

Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Rev. G. G. M. NICOL

Wesleyan Methodist, Williams Street
Pastor, Rev. J. C. THOMAS.

Mendi Mission, (Congregational.) Good Hope
Pastor, Rev. J. A EVANS.

WHAT IS NEWS.

"Now let us imagine that last night Tim and Jim, instead of going into the saloons and getting drunk, and then illustrating the blessing of our license system by knifing each other, had gone to a prayer-meeting, that there they had confess. I their sins and sought for the mercy of God; that there they had been converted, that God's angels hovering over the scene, had hastened to heaven with the news; that all the joy bells of paradise were rung to celebrate it that they talked a round the thronesaints and seraphs—about two souls redeemed from the power of sin to shine forever and ever. Would our daily papers have called that news? Would they have published it?

A week ago Giles Goodman heard of a destitute family in the lower part of the city. He took his big market basket to the baker's, the butcher's, and the grocer's, filled it with provisions for which he paid. He told what he was going to do with them. A reporter of the "Daily Telltale" was in one of the stores that he visited and heard from him the wants of that starving family. But he took no interest in the matter. It was not news. He was prowling around in search of news. He heard soon after that a thief had slipped into another store, and while the attention of the owner was diverted had robbed the cash-drawer. That was an item. The ubiquitous reporter was on hand with note book and pencil. He wanted all the particulars. He interviewed the shop keeper, the thief, and the officer who arrested him. He hastened to the office in jubilant spirits. He had a big local now. He wrote half a column about the "Daring Robbery" by which a poor fellow who wanted some whisky money obtained a few dollars in small change—not half as much as Mr. Goodman invested in the contents of that basket. Now why is it that crime is news and charity is not?

God tells us that he is going to make all things new, and before the millennium comes we will have a new style of journalism. The locals will not go for all their items to the saloons, the cockpits and the police courts. They will try to find out what good people are doing, they will herald and trumpet a man's virtues rather than their vices, his success rather than their failures, the progress of Christian civilization rather than the barking of the curs that snap and snarl at its wheels."

—*Religious Telescope.*

Will you get an Answer to Your Signal?

CAPTAIN Hawser is down in the trim, snug cabin of the "Racer," overhauling his box of signal-flags, and will waters, the new cabin-boy, is standing by watching the captain. Those are to signal with, Cap'n Hawser?"

"Yes, that's what we talk with, and a red flag is as good as a tongue—better, even—when we are a quarter of a mile away from a ship or a life saving station on shore."

"And you get an answer?"

Get an answer boy! What do you mean? See here, I'm off a life saving station, and I see in distress, and I want a boat immediately, having lost mine. I show the ensign, this American flag, and this pennant—red striped with white. That shows 'em on shore I want to talk with 'em. They will answer it. I show them a red pennant with a white ball in the center, and above it a blue square hay with white Block in center. That means "Want boat immediately." They will answer that too; and, what is more they will send a boat. Of course they will. Why not, boy?

Will goes to his berth, and sits down by it. He bows his head. He buries his face in his hands. He is away from home. He is in distress. There are temptations about him to give up prayer, to use profane language, to forget God. If he lifts a "signal" to God, won't he see it and answer it? If men can trust one another, and "signaling" can get answers, can't a boy trust God? And there alone will we find Him. Kneeling by his berth. And God looking down out of the wide, lonely sky, sees that "signal lifted by a boy in a wide, lonely sea, won't God answer? Try him, boys, on sea and on land.

"He shall call on me, and I will answer him." That is one of the promises in God's signal book. Do you know where it is? Only try the signals.—*Selected*

To the Editor of *"Early Dawn."*

Mr. Ed.—Every now and again I see articles written by Foreigners, seemingly, who are prejudiced, either against the African people, the Missionary cause, or Religion, as a whole, it is rather difficult to say which; but their complaint is against the Reports of Missionaries and Ministers of the Gospel as being either untrue or much exaggerated because of their reporting success in winning many persons along this coast to a better life, and that there is vast religious growth and improvement among the people in this Settlements and Towns, that have had the the labors of Missionaries, whereas these fault-finders say that, such is not the case and cite the low state of Morality among the people as an evidence always drawing their pictures from the lowest men and women to be found in Society, or may it be better to say in the Community and being very careful not to make a fair comparison with the same class of men and women in the most polished cities in the world, for it would defy any man to find men or women any lower in the Moral scale in any of the West African Settlements, than can be found in London, Paris, or Naples. But it does seem to me that the most stupid ought very readily to perceive the grand difference between the grass covered clusters of circular Huts that nestled among the jungles of Sierra Leone, filled with naked warlike savages as they were before Missionary Work was commenced among them. And the present Palatial Residences, Churches, Schools, and other Buildings arranged along wide streets and handsome Avenues, it certainly must be more pleasant, if not inviting to the most refined European, than was the former condition of things, and I am quite sure that there is far more safety to both life and property. Who would now go back the savage life of a century ago in its best form, in exchange for the most imperfect civilization of any part of this coast today? or who would care to exchange the most hypocritical pretenders to christianity, that are now to be found here in the villages of Sierra Leone or elsewhere for their canibal predecessors that infested the jungles of these Western shores of Africa even fifty years ago? So, say what you may of what is not right or what it should be, or that Missionaries have made mistakes and even blunders in their efforts; yet it must be conceded that mans condition is better today on this coast through the labours of the Missionaries than it was twenty five years ago that the advancement of civilization through christian effort has so toned down the savage life of the people as to make it tolerable for those who speak reproachfully of the religion of Christ, to remain here, in peace while they note down all the bad traits in the characters others whose sins are moderate compared with their own wickedness. It certainly must be an improvement, that has transformed the sons and daughters of savage ancestors into such intelligent and refined young gentlemen and ladies as we now meet in all the Avenues of life today, along this coast. To me it seems impossible for tongue to express or pen to paint even a fair description of what Gospel influences have wrought along this Western shore of the dark continent, just think of yourself landing in Bonthe, one hundred years ago among the naked savages then, everywhere abounding and not a single well dressed native to be found, not a decent house to be seen, no sound of familiar voices, nor of singing, except of the wild dance, or war song. But land here today, and what will you meet? many well constructed dwellings, furnished in European taste and beauty, opening on beautiful streets you will find Public Schools open with skilled Instructors, native born, you will find Government officials, Commercial clerks, Merchants, Tailors, Shoemakers, Carpenters, in short a host of Negro men instead of meeting only naked savages (of whom there are many yet to be seen) you will now meet hundreds of well-dressed men and women, and among whom there is some thrift, and an enterprize for trade that I will defy the world to surpass. But above, yet behind and underlying, all this you will find several churches or chapels with large enrolments of membership and a greater percentage of the inhabitants of Bonthe attending Divine Service on Sabbath than attend like services in London or New York; as to the sincerity of the worship, I verily believe that it will compare very favorably with that of either place. Native ministers, Catechists and Teachers, of great ability are to be found everywhere along the coast, performing well in most cases their various duties. Hoping in my next to answer further objections.—I remain for the present.

Yours truly,
March 6th 1886. As OBSERVER.

Report of Mando Station *For the Month of Feb.* 1886.

A more lively interest has been manifested in matters of religion by the younger portion of the people since the commencement of the month than heretofore. Two important additions were made to the number of regular weekly services. S. School Children's service, Wednesday 4 30 p. m.—Night School, Monday and Friday, 7 p. m. Would do once heart good to see the poor children (domestics) who are not allowed to attend our Day School, poring over their books with satisfaction written on their faces. If we can only get the Alphabet sheets and other Books necessary and another lantern we want no more. The people of the farkia really covet the multiplied advantages of the people of mando. I have made arrangements to send those of the Mission boys whose heart the spirit has touche I, to go out to the people more frequently. The number of itinerating Towns visited is 16, with 300 seekers enrolled on our Books. A believers class has yet been organized. The Day School is still in a healthy condition. There are still gigantic obstacles to overcome. Yet since the Lord is on my side, I will still hope on.

Yours in Christ,
R. C. TAYLOR.

The Early Dawn.

March 15, 1886.

THE PROSPECTS OF PEACE.

In the Boom the success of the native peace Mission has been such, we believe, this for, as to make some to feel certain that peace will be fought about soon, in that region; and notwithstanding the rumours from the Interior, of the late depredations of the younies, it is still believed, or at least hoped for, by others that an end will in short, be put to all the wars and disturbances in the country about us, and there are still others who put little faith in a peace secured by native effort, who are consequently not so sanguine of immediate or permanent success. Yet it is quite evident from careful observation among all classes that there is hope for better days and that these wars will come to an end of themselves or in some way shortly. There is evidently signs of easier breatting in all quarters on the war question. Our own view of the Stations, is that as the carcases of booty or plunder are fast disappearing the war bussards will most likely soon take their flight to other parts; in the event of which peace will enstie as an inevitable result.

We have received through the kindness of Revd. G.G.M. Nicol, copies in Pamphlet Form of the Proceedings of the Sierra Leone Church and Missious, and also Report of the Pastorate Association, neatly printed at T. J. Sawyer's Excelsior House. These Reports show great progress in the Church work of the Native Pastorate Churches and their Missions in every respect and we hereby return our thanks to the Donors

The "Noonday Sun."—Our spicy little Exchange in its December issue, (now from Chicago, O.) U.S.A. After saying some very nice things about the *Early Dawn*, of West Africa; geatly reminds us of its itinerating nature, and that it has gone about now to Chicago U. We would also remind the *Noonday Sun* in turn, that Bro. Wilberforce may probably smile, should he see all the nice things said about him, in consequence of our notice of the *Noonday Sun* remembering that he had retired from the Editorial Management of the *Early Dawn* sometithe before this very plea sant exchange commenced, which has taken nine months to complete its firs round.

SHAMOKIN.

This lively Christian town is somewhere in Pa. U. S. A. I dont know just where but should I ever live to visit America again I hope to see and know some of those dear christians that have sent such a nice lot of cloths to these poor, helpless heathen children. God alone knows how thankful we are for these gift. The following are amongst the names that have contributed to this box that was received by the Liberia on her last trip out.

J. GOMER.

Shaingay Mission,
March 8th, 1885.

Shamokin.
Nov. 30, 1885

Rev J. Gomer and sister Gomer.

Dear Friends. This box came from the ladies of the United Brethern church of Shamokin. The following ladies are organized into a "society"—Mr. J. P. Bird teacher of Infant School Shamokin. Mrs. Hannah, Bird, Miss Katie Schoth, Miss Mattie Zimmerman, Miss Harriet Radfill, Mrs Marreda Davidson, Miss Armie Mallek, Miss Ella Mallek, miss Laura Berry, Miss Lizzie Maurer, Mrs Mary Uhler, Miss Mary Walker.

Yours truly,
MATTIE ZIMMERMAN.
Secty

P. S. (Please accept this as a gift from the above. And may the blessing of God rest upon you all it our prayer.

FROM STEELTON Pa. U.S.A.

We have received a fine lot of cloths for School children. It is certainly very kind in these good people thus to remember the heathen they cannot express their gratitude nor can we I do so much with that the donars of these gifts could see and hear what we often do of the cloths are reen given out, they will not losse their reward.

PINE GROVE Pa. U.S.A.

Sent by this same vessel the Liberia a large case with a general assortment of dresses, gowns, shirts, thimmies, girls hats and sundry peices of goods not made up suits for boys &c all of these cases contained thread bottoms picture cards peices for mending &c. 2 of them contained cakes of soap a happy thought, will pu in, This pine grove box was gather up by Mrs. W. L. Crammer the pastor's wife in may 89, Mrs Gomer and myself with Remmie Caulker had the pleasure and dining at their home in Lebanon, Pa.

Our late co-laboner Rev J. M. Lesher is stirring the people up to these good works long may he live to work for the master.

J. Gomer

Shengay
March 8th 86.

Mr. S. B. Morrison of Avery Station has inventted a contrivance for hulling or pulping coffee, which although very simple and cheap in construction we believe can be with very slight improvements made to haul coffee very rapidly and a great anvantage in this Machine is that it can be made large or small and if perfected will no doubt meet a long felt need—*i. e.* of a Machi e that is of native construction—Something that any one raising even a small crop of coffee can possess and use himself as readily as he can the ordinary rice mortar.

WESLEYAN SUNDAY SCHOOL

Amicus *vs.* Tyrenus *critically examined.*

"Truth needs no lie for its advocate, either as a suppressio veri, or in the form of a suggestio falsi."

Sir,—Mr. *Truth* in your issue of the 28th February has been very kind in bringing to public notice contradicting statements contained in the letters signed respectively "Amicus" and "Tyrenus" relative to the success achieved in the Wesleyan Sunday School which has been ascribed to two different persons. It is therefore necessary for the satisfaction of the public that they be examined as regard matter of fact.

"Amicus" report is a fact in reality and "Tyrenus" a fact imaginary. Amicus after calmly observing all that has been said and done in the Sunday School Anniversary, and particularly the Annual Report read before the Public Meeting, was convinced that the success spoken of was due to the Asst. Supt. Thorpe for his energy and labour bestowed in the Sabbath School during the year under review; and in this he was duly supported by Secretary Turner's report read in the Anniversary Meeting. Tyrenus' imaginary report is plausible and fancyful, but cannot stand the test of strict examination when compared with Amicus' stern reality of fact. In the first paragraph of Tyrenus' letter, we notice two confused ideas contradicting each other viz:—"The unique success that attended the Sunday School in connection with the Methodists here during the past month" and immediately after this he writes—"The school under the very enviable management of J. A. Williams Esq. of the Gambia in the Boom and Kittam Rivers assisted by the School Secretary, Mr. Brighton Turner had during the past quarter ended 31st Dec. 1885; evinced such marks of success that it was etc."

Now the Public will be too glad to learn from our self-constituted Gamaliel Mr. Tyrenus whether it is the unique success of one month he is reporting about or that of three months? whether it is through the unique succes of the past month, or of the quarter ended 31st Dec. 1885 that called forth a Pic-Nic as a memorial for such a wonderful success.

Now it is a known fact among the Teachers as well as scholars of the Wesleyan Sunday School, that Secty. Turner then Asst Secty., was absent from Bonthe during the month of November, and never returned till the 10th of Dec. when he was brought to this place very sick; and consequently could not be in the position of being energetically employed at the Sabbath school during the past month November, nor even in December as he was under Medical Treatment. And mark Mr. Thorpe the Asst. Supdt. was labouring during the period specified in Tyrenus' letter—though he worldly-wisely passed him by unnoticed.—*Communicated.*

(To be continued.)

Mr. Editor,—This is the first of my writing to you and the reason why I write is that I have read in a paper that Africans fruit civilize Africa. And Mr. Editor this ought to be the way but you must know very well that the blind cannot lead the blind, and how can the African's civilize Africa when they themselve need civilizing, even the best of them I myself am an African, was born of African parents, in this very Sherbro country. I have been in Freetown, and have seen how they do their Those that have been trained in the Grammar School and in the Colleges and for all that they do not behave like the civilized people that come from England and America, In their houses they live like country people Husband and wife are more like master and servant. They keep up a heathen custom of second burials. And believe in country fashion and these are the ones that ought to civilize Africa. Even here in Shengay where I am at present Spending some time These civilized Africans beat their wives the same as the Heathen And some of them go as near naked as the Heathen. And have seen the children ten and twelve years old quite naked and that too out at Mr. Gomer Mission where a notice is posted up at the door that no naked children are allowed there and they can read the notice for themselves, Mr. Editor I do think that Africans will civilize Africa very soon.

A. YOUNG AFRICAN.

Observe

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Mar. 15th '86.

NEWS ITEMS.

Messrs R.T and C.B. Collier gave us a very pleasant call on the 2nd inst., on their way to Mokate, and confirmed the Report we had previously heard of the efforts of the Natives in the Boom to make peace.

We understand that Kittam Trouble's that created some anxiety a few weeks ago, are not after all of a serious nature and will likely soon pass away.

S. S. Footah arrived from Freetown 11. March 86. Revd J. T. Argill Mrs. Haffner and 11 deckers cleared on the 13th for Freetown—with the Agent general of the Firm of Messrs Fisher & Randall.

Just received Sawyerr's Trade Circular for Feb. 27th it grows better with each Issue and we have been much interested indeed with the contents of thet present number, are thankful to Messrs Sawyerr's for the same.

DIED, recently at the village of Wilberforce, Sierra Leone after a long and painful illness, Mrs. Mary B. Brown, wife of Mr. Chas. S. Brown well known as Church Catchist in this place for so many years, but who for some time past has been stationed at Bendoo in the same capacity. These tidings will doubtless fall heavy on the ears of many relatives and friends, all of whom have our greatest sympathies.

A New Chapel—The people of Mando Station are now building a house of worship for themselves under the direction and leadership of their enterprizing Pastor R. C. Taylor who seems fully alive to every good work. Let us hear from another Pastor and people like minded.

Koolongo Station—Is reported as reviving again under the Pastoral care of Rev Jas. A. King, a promising young man, of ability and enterprize; Mr. King was formerly Rev. J. C. Sawyer's Assistant in that Station during which time they did a great work for the Master. We shall expect to hear good news from Bro. King in short.

It is reported that the Yonnies have come down fearfully upon the Mendis about M'Cassby and Tiamah. A few days ago, a town called Fu-ma-mah, near Bonthumah was burnt down with the inhabitants therein; Numbers of men, women and children perished in the flames.

In the Kparr regions also Vonjo's war boys have been too much elated in their hostilities; Kwondor-ma was besieged, and laid in ruins. Marlimah chief of that place suffered also with those that died. We are glad for the Peace Meetings at the Boom and other places, and we hope the time is not far when entire peace shall reign among the natives.

Personal

Mr. J. B. Wright J.P. of Bendoo whose friendly face, we had not seen, for some time past gave us a pleasant call on the 4th instant.

Rev. H.J. Williams, (U.B.C.) Pastor in charge of N Charmany Station Sherbro Mission, writes us that he has been unwell and for some time past confined to his bed; we sympathize with Bro. Williams.

A NEW YEAR'S TALK.

ing the methods used, and by remembrance that God uses the weak things of this world to confound the mighty.

I have dwelt long'r on my" Firstly" than I intended in this talk, and must hasten to say, Secondly, That in the past we have probably allowed ourselves to be too much annoyed by the fact that so many, who could help both by their money and personal presence, have help aloof. Have we not been sometimes like children who, when bidden do so nething, have whined out, "Let Jane or Sarah do it; I have to do everything." I grant you 'tis a strong temptation to complain when, rushing to meet your class at 9:00 A. M. on Sunady morning with the thermometer at zero, you glance in at Mrs. Brown, whoes prospects for heaven are as good as yours, and see her coolly toasting her slippered toes, and reading—not even the Bible! The same feeling comes up when you are packing off some hot morning to organize a local society, and Mrs. Smith calls from her easy-chair on the piazza, with "Havergal's Meditations" in her hand, "Off again are you? You must like it." Ah, me! Brother Peter, at such times we do not blame you at all for asking, "And what shall this man do?" for John was always having an easy time, while the rough and disagreeable work was left for you. It is in nature to look at things in this way. But we are not under nature, but under grace, and can be delivered from the temptation to complain by setting it once for all, that whatever Mrs. Brown or Mrs Smith has to do is simply none of our affairs; they are possible better Christians than we are, and our business is to take up quickly the work that lies next to us, and do it bravely, cheerfully, and the very best we can, cherishing the belief that, since it is ours to do, we can do it at least as well, if not better, than anyone else. Let us but talk much this year about duty' but more and more about the blessed Privelege, and magnify before our eyes the grand and glorious company of those in heaven above, and in the earth beneath, who are in a thousand different ways trying to build up the Redeemer's Kingdom.—

Mrs. D. L. Pike. In Evangel.

To be Concluded in our next.

A LECTURE

"WHAT ARE THE BEST METHODS TO BE ADOPTED FOR THE IMPROVEMENTS OF A COUNTRY.

In accordance with previous intimation a lecture under the presidency of the Rev. G. G. M. Nicol A. M. in charge of St. Matthew's Church here, was given at the Church school room by Mr. Wilhelm, Wesleyan Day School Teacher of this place, on Wednesday Evening the 10th inst., to a moderately large assembly.

The Lecturer cautiously divided his subject which certainly was a wide one into two distinct heads;

1st COMMERCE, 2nd. CIVILIZATION, and proved that without either, the other can never with success advance the elevation of a country. He argued that the improvement of a country solely depends upon its commercial operation, and most particularly civilization, and that without the latter there never can be any elevation whatever. With this argument he brought out proofs based on from points of utter significance to those of primary importance, to exibit the necessity for those, upon whom the progress of a country is depended, to adopt and put to practice the very wise remarks of Bishop Dones, who in rather striking term condemned immorality and unsteadfastness generally as qualities which spawn and ponder in dirt and consequently should not be encouraged by those who desire the improvement and civilization of his Country.

This lecture which was delivered with the confidence and manner in which, expected from the lecturer forcibly pointed out the necessity for organizing a Mutual Improvement Association in connection with the District of association having for its aim the improvement and refinement of Sherbro. It showed the danger to which the Commercial prosperity of the Country is exposed by the wide difference of the Rival Chiefdoms of Sherbro and offered some observations in regard to the method by which the evil may be remedied. The lecture was instructive, practical and pointed, and reflected very great credit to the intellectual acquirements of the lecturer, who may, by dint of perseverance, and energy as well as by constant application raise himself to the highest pitch and standard of importance in life.

The subject immediately after the the lecturer had concluded his task was announced ready for discussion and William Hughes Esq. Deputy Coroner, was first called upon to address the meeting. Mr. Hughes was manerly, unobjective, and opprobrious, but though seemed quite conversant with the subject, yet he mostly threw out some observatory remarks, relative to the necessity of adopting the very honest remarks of Bishop Dones. He evinced considerable wit, in opening with the discussion, and after leaving a very wide field for his successors to explain, as it were upon, he sat down amidst much enthusiasm and cheers:

Mr. Victor Manes, of late Fouh Protestan at which place he served as one of the influence masters in the Government school of his own accord (it appeared with the object of exposing intro-alia "his view of Islam") and representating with the Lecturer he appreciated it, did perhaps, somewhat grass of people in general thinking, to shew himself in a contradiction and into the greatest confusion of ideas; and thereby exposing his total incompetence to discuss upon the subject. In a word he expressed views that can only be answered by reconsiciled absurdities.

Mr. J. E. Crown of R. H. Customs amidst the enthusiasm which his official position deserved in such a meeting, next addressed the meeting. Mr. Crown in a neat and sensible speech, carpected the argument of Mr. Hughes, that progress can never rise to the improvement of their capacity if the administrations afforded are not put to practice by the taught them.

Mr. Ellis Parkinson carpented Mr. Crown's argument, and showed the necessity of its being carried into mutual improvement Society in the country.

Mr. Tate Waiter Z. E. T. Williams, not unlike Mr. Crown rose amid loud applause as he was really entitled to the description received in discussing on the subject, he evinced no little of ancient and modern intelligence and invited our thoughts far back to Roman and Grecian Histories and satisfactorily proved by the conduct of those of ancient greatness that best commerce and civilization are not half the requirements to the elevation of a country.

Mr. Gladstone Shepherd a seeming gentleman of high complexion, and a Gentlemen by trade, now added still to the excitement and excitement, and seemed as if he was propelled to speak; his sentences were vague, his manners rude and unbecoming, and his whole phraseology depicted talented ignorance, dissipated and cruel. Surely he was though not drunk yet entirely in-sensitive the discussion, or object of meeting either your youngmen, the occasion that necessitated his addressing, the meeting, served to prove that the Charges of the reputed assembly of some were have made it not impossible for their descendants to be vicious in the extreme, without being degenerate.

"Fools rush in where angels fear tread."

Mr. Shepherd as if unconscious to the danger in which he was allowing himself to be exposed threw out many base insinuations to the disadvantage of Government Officials in Sherbro, who may be obliged to recourse to some channel for their application. He exposed himself to the disgust of the audience, hence the seeking of cutting upon parties to discuss on such like occasions arises other than allowing every subtle moral and indecent leaves to satisfy their petty notions at the cost of another people's reputation.

Mr. Pandson Thorpe followed. This time subject of the Lecturer was not "rendered opaque." He views in regards to what he considers were the best methods to improve the country, were not free of prejudice, he spoke, as if he had a private spleen against one or the other in the community, he referred to "daring" (the stories are mine) among the inhabitants as the predominant evil in Sherbro he mentioned talkertives as people upon whom no confidence may be reposed he thinks talked a lot and ended where conscience knows.

Mr. Magnus Cole expressed a wish to see men of enlightened imperial character, men whose hands are not stained with blood, by the meddling of Greegrees or Fetish so as to conserve against another, and was not of a double face come forwarded to render some assistance to the improvement of themselves and country.

The whole transaction came to an end at 9. p. m. punctually.

Among those present I observed, Capt. F. Craigo Hallett Acting Civil Commandant, and Mrs. M. Lafferty, the Misses Collier, W. Hughes Deputy Coroner, Messrs. J. D. Macauley Chief clerk of Customs, Z. E. T. Williams, J. E. Crown, Brighton Turner Custom Officers, J. B. Parkinson Esq. C. J. Cole Esq., T. E. Manley Ex. Agent Yanda boo Factory; J. A. Williams Esq. of Kambia.—

COMMUNICATED.

Bonthe,
11th March 1886.

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Bonthe Sherbro
January 1885.

1. f.

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A FINE LOT OF SALT VERY CHEAP IN BAGS,

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J. B. PARKINSON.

194, 195 & 196 Victoria Rd, Bonthe.—Feb. 27th 1886.

The oasis of Fignig has been given to France. Fignig is no doubt the African for "picnic," when you have a bad cold.

The pin seems to be the lode-star of woman's existence. It's hair pin, rolling-pin, or pin money that she's reaching outfor continually.

A NEW YEAR'S TALK.

The editor of the Evangel sent this message to-day: "Can not you write something for the Evangel?" Do you know that whenever that request comes I think of the remark of Mrs. F. when her advice was asked with regard to our having a paper? "Oh don't do it, she said, for the world is already cursed with poor literature." But this is only to be a little New-year's talk with the Evangel family, and the remotest attempt at literature. In the first place, we know that the men and women who have accomplished in st have had deep and abiding convictions. They believed with all their might in their cause; they believed in themselves; that they were divinely called for a special work and all obstacles thrown in their path, all discouragement and persecutions were looked upon only as so many incentives to greater efforts and really blessings, in that they developed a strength and purpose of character before undreamed of. Let us take a hint from such, and prosecute our work in this year of our Lord 1886, cherishing the most profound convictions of our high and holy calling.

Doubt always weakens; and some of you there may be still be a lingering shadow as to the exact propriety of women taking an active part in telling the *good news*. A bit of personal experience is relevant here. A number of years ago Rev. Mr. Barnes' notes on the new Testament were taken up in regular course for Sunday-school reading, and the instruction and delight which such a reading afforded can not be expressed. But to one brought up in a church where women were not only allowed to speak and pray in a mixed assembly of men and women, but exhorted, and urged to do it as a duty, the comments on I. Cor. 14: 11, 12, and I. Tim. 2: 11, 12, and all the other chapters and verses of a similar nature, were indeed a revelation Mr. Barnes' representing a grand and noble body of Christians, teaching one thing, and other equally pious men and churches holding exactly the opposite. "To the law and to the testimony" for yourself in such a case. A carefull reading again of the book with this thought in mind, "What part did women really take in the work of the early church," removed all doubt and confirmed the conviction that every man, woman, and child under the blue sky might do with it might what his hands find to toward building up right in the earth. Look at those men protrayed in sacred story. They were not only interested spectators from behind closed drawn veils, and content know how the new religion prepered by asking their husband at home, but were evident out seeing and hearing for themselves. They were ministers to Jesus of their substance. (O blessed thought, that we may do the same.) They were round pretty early on the morning of resurrection day, running with haste to tell the news, the joyful news, to the preachers themselves! Four girls of them in one family, all evangelists, holding prayer-meetings out by the river side, and holding Paul on many occasions, according to his own testimony. Yes, co-laborers with Paul. That settles it.

We are not of those who "leave to differ with Paul." On the contrary, we quite agree with him; and if it could be possible that like conditions existed in church now as in the church of Corinth, men drunk at the communion table, 2 or 3 on the floor speaking at once, in an unknown different tongues, women dressed in the fashion of Corinth that day, joining, too, in the roar,—then it would be eminently proper, and in good taste, and for the glory of God, that the women keep silence. If there should be a church-quarrel, which awful calmaity does sometimes overtake a church,—then let the admonitions be heeded and in the church and out of let them learn the divine art of keeping the mouth shut. Women as a rule, do more harm with their tongues than men, not that fact, from that they talk more but better—better in the sense of *sharper, more stingy*.

There may be other causes of weakness; half a doubt as to whether it is the purpose of the Lord to have all nations own his sway; half a doubt as to the wisdom of the methods used a big doubt as to whether the poor, weak, stumbling mortal who has about all he can do to work out his own salvation, can indeed help anybody else solve the problem. Whatever of these flaws, or any others, we may find in ourselves, let us begin now to put them away. Put the sway by a careful study of God's word along the line of our doubts by a study of his plans and purposes for the whole earth, by review of the success attend-

Continued on Page 3.

The Early Dawn.

"The Morning Light is Breaking, The Darkness Disappears."

VOL. III. BONTHE SHERBRO, WEST AFRICA, MARCH 30, 1886. No. 6.

The "Early Dawn."

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Under the Auspices of the Board of *Missions of the U. B. IN CHRIST.*

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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Rev. G. G. M. NICOL

Wesleyan Methodist, Williams Street
Pastor, Rev. J. C. THOMAS.

Mendi Mission, (Congregational.) Good Hope
Pastor, Rev. J. A EVANS.

REPORT OF AVERY STATION M. MISSION FOR THE QUARTER ENDING 28TH FEBRUARY 1886.

Mr. President,—It had been expected, that at the commencement of the quarter a favorable time would ensue. Sure enough our expectations have been cheerfully realized. Many hearts have been awakened, the brethren have with fresh hopes been lifting up the standard of the cross; and voices like the psalmist, have been heard, to exclaim "The lines are fallen unto us in pleasant places, yea we have a goodly heritage." But it is a possitive fact that in a world like this, things are never at a stand; i.e. to say there is no stability here, for changes must occur. Hence with a heavy heart I regret to mention that two of our brethrens have openly gone back to the world, deserted the right path and the good way, preferring worldly pleasures to those things which tend to their salvation; thus showing that their conduct has not corresponded with their profession. The evil examples, and pernicious habits of the half civilized residents in the neighbourhood have tended to the ruin of souls, and the detriment of the good cause. These facts often produce not discouragements, but shame, ridicule and disgrace; the consideration of which has placed our minds in an unsettled state. Yet, I am happy to state, that our congregations have been kept up, and our hope for future strength and comfort have been cheered with the promise. "He giveth power to the faint and to them that have no might, he increaseth strength.

Our Work in the Circuit, including Manoh, Koh-tu-mahoo, and M'Calabey, has been encouraging. I have contemplated and made arrangements to organize other Seekers' Classes, in some of the neighbouring villages where the Brethren have been endeavouring to sow the seed; and I pray, that the *All-Searching Eye* will take the lead, and cause *His Promised Presence* to go with us when the fit time comes. At present we Report 332 Seekers, Com: 29, Total—361.

Day School.—There is every encouragement in this Department; the scholars are doing their best, and there is hope for the future. Total number of both sexes 42.

Sabbath School.—This small gathering continues steadily, and though we cannot report much progress at present, yet we are thankful for the little encouragement. Teachers & Officers 5,—Scholars, 28, Total —33.

Missionary Aid Collections for the Quarter ending March 31st. £... 8. 0.

Money Collected to defray Light Expense.—£0. 6. 5½.

Faithfully Yours,
In Christ,
SARL. B. MORRISON.

Briefly on the Purport of being Religious.

MR. Editor,—There are many Religions with variety of creeds as well as different objects of worship. The original of these are those which teach the existence of one God, viz., the christian, the Jewish, and the Mohametan. But my drift is after the Christian religion which acknowledges Christ as the anointed One and the Saviour of mankind. Religion in a restricted sense relates particularly to our duty to God in regard to our worshipping and adoration of Him. Man being a moral agent, he is endowed with a notion of right and wrong by which he is also capable of being religious, hence he should be devoted to God as this religion is taught by Christ and his disciples insist that man should not have his own way, but the way of God. A mohametan being interrogated as to why he prays five times a day, replied to show his zeal and faith in his religion. What a close comparison is faith that walks with religion and which renders all assistance to make its devotees diligent. Faith makes the merchant diligent and vexatorous, and sometimes makes him sick. Henry the seventh of England did not believe the story told by Columbus, therefore did not trust him with shipping and hence he did not get the West Indies; for Ferdinand of Aragon believed him, and therefore furnished him with ships by which he got the West Indies to his faith in the undertaker. Faith Hope and Charity are characteristics of religion, and the tendency of each are reasons enough to make us religious. If at all there is any grandness in religion, and there is of the highest magnitude it must be evinced by its devotees who must manifest to those who are not *pro* but *con* to religion, that no happiness can be secured without it. In life, there are ups and downs so that there is no perfection but it should be our aim and earnestness to be what our Saviour in his sermon on the Mount commends us to be, "Be ye therefore perfect, even as your Heavenly Father which is in Heaven is perfect." Why should we be religious? Man was created in the image of God, but by disobedience has lost that image, and thereby he is exposed to divine displeasure. Religion can restore man to that image of God bring peace into a household, stability and liberty into a country. The brevity of time as compared with eternal life with the consideration of the vastness of Eternity, and knowing that there is a life to live either in Hades damnation, or in Hades Righteousness are enough to bring the mind into close communion with God. In the Bible we see clearly what shall become of the soul after death by the deeds done in the flesh, and here we are left to make our selections as to what reward we shall reap. It has been the experience of the good that Religion brings a cheering and consoling thought in the sad hours of affliction and also in the dying hour. When Henry Martin was near his end he said, "why should I murmur? weakness, peril, and pain are but respecting angels, whose office it is to conduct me to Glory."

It is religion that makes us do right and attend properly to our duty as children of our Heavenly Father. The Rev. Dr. Talmage in one of his recent sermons says "For when a man does his duty he challenges all earth and hell and that challenge will bring a gigantic him opposition and scoff and persecution," now having the religion of Jesus Christ, these can be surmounted and borne with courage and fortitude. While we are more or less inclined to worship God in the true sense of the word, let us not also forget that

"Soon borne on time's most rapid wing,
Shall death command you to the grave,
Before his bar your spirit bring,
And none be found to bear or save."

H. J. WILLIAMS,
S'Charmay.

Wilberforce,
March 18th '86.

Rev. J. A. Evans.—My dear Sir,—I would have written by the last Boat to inform you of the death of my dear wife, but pressure of cares would not possibly allow me to do so. On my arrival in Freetown, I found her in the Colonial Hospital, whither she was taken in a very low state, and all hopes of her recovery had been dispelled. The Doctors tried their best, but the Lord's will must be accomplished. In your prayers, please remember me and our six children whom she has left behind to mourn her irreparable loss.

I remain,
Your afflicted servt,
C. S. BROWN

ADVERTISEMENT SCALE

(FOR EACH INSERTION.)

A whole page	£2	0	0
A whole column	0	9	0
Half a column	0	5	0
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Each notice must not exceed 12 lines every additional line or part of a line 4d

The Early Dawn.

March 30, 1886.

WE are obliged to speak again on the Subject of Communications by the appearance of several irregularities in our last issue which we regretted very much, one of these was two papers appeared without signatures, with simply the words *Communicated* attached below the first, being in the place and form of a signature escaped our notice entirely, until the proofs were all corrected: the second was a paper handed in to us in good faith by a gentleman whose real name we have, but only received the promise of a signature to his next paper and were oblige to attach the significant term *Communicated* to it also, quite against our will; an apology would have been made in the same issue, but our space was filled up. The second irregularity noticed too late was the use of rather strong and too personal terms in the Report of a Lecture and Discussion, and while so far as we have been informed the writer of that Report has not been able to *screen* himself at all behind the Press, yet we prefer not to publish such personalities, and we trust that hereafter, our esteemed *Contributors, Correspondents,* and *Itemisers* will not expect us to insert such matter; as one abusive paper in one issue generally calls forth a host of like answers in the next issue which if we should dare to insert would be a disgrace both to us and the writers, and of no benefit to the Public; hence we say that from this time forward, as long as we may control these Columns, we will not accept of objectionable, and especially abusive matter. And we further suggest that when men have done some good thing and wish a trumpet sounded that they would at least get some one else to write up the Report of their great deeds.

REV. J. M. LESHER.

We clip the following Official Anouncement from the *Religious Telescope* of Feb. 10.

For good and sufficient reasons Revd J. M. Lesher's departure for Africa has been deferred for a time, and he is to continue in the field as a Soliciting Agent of the Board of Missions. He will give only a part of his time, however, to this Work. We hope our people will invite him to visit them often. The Divine Seal is on our Foreign Mission Work, and many souls in Africa and Germany are being saved and brought into the Church. This is a good time to *give* largely to Missions.

Z. WARNER,
Cor. Secty,

Mr. Editor,—I promised in your last issue to answer further objections which a certain class of writers make against the reports of Missionaries, even Capt Lewis in his otherwise excellent Pamphlet holds or maintains wrong views I think on this subject as he too thinks that had the reports of Missionaries been true that were made in his boyhood, then all the heathen would have been converted ere this time; but certainly he must forget his own declarations where he reasons the impossibility or may be I should say, the improbability of converting the world to Christ since there are so many more souls born into the heathen world than are there converted to christianity which accounts very readily for the non-completion of the work. But the chief objection I wish to answer in this paper is the one raised against the coastline of West Africa as being a good field for Missionary operations; we are told by the objectors, that Missionaries are constantly writing of these parts as ripe for the harvest of Gospel labor, whereas these wiseacres say that such is not the case, and to prove it, first refer to the standard of morality among the mussas of the people; then again to the insincerity of many who profess faith in the true religion; in answering these objections I would first say that christian Missionaries in using the expression of the field here being white unto the harvest only follow their divine master, who in his life on earth, denounced the people among whom he laboured as a *wicked* and *adulterous* generation, *hypocrites* who compassed sea and land to make one proselyte, who when he was made, became seven fold more the child of hell than themselves. Yet of this same generation, Christ himself said to his disciples, the field was white unto the harvest, and by this urged them forth to the grand work of saving souls. There is not, nor can the strongest objector, draw a darker or blacker picture of the moral condition of the people here than the Saviour has drawn of the state of the people in his time; nor have Missionaries ever dared in their best reports in the past or do they now presume to use stronger terms than the seventy disciples sent out by Jesus in the enlargement of the Galilean circuit who when they returned reported that even the very devils were subject unto them; Christ did not object to this report as exagerated, but simply said they ought rather to rejoice that their own, names were written in heaven, hence I suppose that their report was true and yet even little Galilee was not converted to Christ, in even the next fifty years, nor the next five hundred years, so it does not follow that if the reports of Missionaries forty years ago had been true, that the world would have been converted ere this time to Christ, nor does the gross immorality of a nation or people prove that their country is not a field white or ready unto an abundant harvest and what is true of other countries I maintain is true of the coastline of West Africa, hoping to prove this assertion by adducing facts in my next paper.

I remain,
Yours truly,
Bonthe AN OBSERVER.
Mar. 25th, '86.

IN AND ABOUT SHAINGAY.

Dear Bro Evans,—Yours of the 4th instant charging me with indifference for not writing for the Early Dawn is at hand, I will explain—. landed here on the 18th of February from Freetown had my plans made up for the next six weeks. Mambo, Rembee, Ncharmany, and Kolong was the Sunday appointments. Letters were to be written for private parties and papers and lots of other secular business was to be crowded in to the next six weeks but alas for man's planning a strong fever seized me, and to date I have not filled one of my appointments. The fever is any thing but pleasant and especially when it is accompanied with Neuralgia in the head but what do the people care they were calling all the same and telling you to hush, I took another room to avoid the calling and then they would annoy my wife and insist that they had important business, she urged me to return to Freetown, but I drank bush medicine and am much better to day. A Teacher Mr. Josiah Thompson from Freetown during my illness and after spending a few days I ordered a carpenter to repair the boat Messenger that I might send the Teacher to Bo the station, that is through a Station belonging to the W. M. A. The carpenter reported the boat all ready everything was arranged the teacher ready, but when we came to launch the boat the oakum had been driven through the seams and tar smeared over the cracks oh!!! we were in no mood to start, so the trip was postponed. Mr. Coker, was very much disappointed for he is full of zeal for the work, he is a graduate from the C. M. S. Grammar School, has been preached & held service, has been attending the meetings of the Missionaries at Freetown and since here has been reading the Preacher and his Sermon, he says it is a most wonderful book, tells you everything about preaching, how to preach to children and all. Our services at Shaingay were being pretty well attended especially the prayer and Class Meetings and Bible class meetings several members of the communicants class told me yesterday and to day that they never had such good meetings as they are having now the members attend well and the Lord meets with them the Seekers' class has quite recently dropped three names which we say I hope they have to full name. Arrangements are being made for the erection of a Church in the seekers class book Rest Campbell preached a very plain and practical sermon in Shaingay Zion Chapel last night from Prov. 14. 12. There is a way that seemeth right unto a man but the end thereof are the ways of death. We had previously arranged the programme for the night both of us were sick he was brought to the chapel in a chair and barefoot I as he has boils on his feet, surely such services can never be wholly lost, they shall prove a savour of life unto life or of death unto death both to those that hear and to some that do not hear that might hear if they would for Mr. Elliot there are some wicked people in Shaingay, it would seem that satan had placed some of his strongest generals here to resist the attacks of the gospel, but Mr. Elliot you know and I know that they must yield, it is only a matter of time the Lord of Hosts is with us.

J. GOMER.

Shaingay.
March, 1886.

MY VIEW OF THINGS.

Seldom have I met with as many important occurrences as at this time and which are equally interesting as important.

The all important event of the past weeks is the lecture and discussion that took place on the tenth inst., in the Church school room, when the well known and laborious Pastor the Rev. G. M. Nicol B. A. of cambridge presided; the Doctor was there, and the great Boss was there too.

The discussion was amusing the speakers were as plain as possible and the subject was well handled. Fadimie the Lecturer said will continue to do so for his wit and perseverance. He is very laborious. What a great disappointment to the Public was the report which appeared in your latest issue on the lecture. The most amusing part of the communication is that the writer was trying to prove to the world his competency and the incompetency of his superiors. "Physician heal thyself" is the saying of him who says not truth. How miraculous were his [illegible] having his honoured head by the right and left he selected [illegible] polysyllabic words caring not for their meaning.

Alluding to the evil he asserted of self, upon "every cuddle, moral and indecent." I am at a loss to know what this converse concluding the sentence adds "to satisfy their selfish aims at the [illegible] of other people's reputation." What a [illegible] of nonsensical expressions. And as if [illegible] in theories he penned down [illegible] phrases knowing they are not his. Rather that communication is I would have [illegible] nothing but for grammatical construction.

All that could be found in the bag and baggage of this Philosopher is a line of meaningless quotations quite applicable to himself, regarding what he asserts of the speakers.

I quote his own words as a reference to the meaningless and bombastic expression that formed his report pounded down merely to satisfy his semi-intelligence, rude scribbling and quarrelsome disposition though not accounted for his words in consequence of his ignorance "Reconciled absurdities to express a confusion of ideas; "depicted a laboured ignorance dissipated and spread" meant as sentence for it is worse than [illegible] men reiterating or an enlightened drunkard giving a speech. Sir, I am at a loss to know the meaning of "laboured" as fitted to the sentence; I object to that word being used in communications as was then used. Your paper is an esteemed journal, will reach far and wide and the readers will gauge of the [illegible] we possess in Africa. On the contrary I would justify your making corrections such is one or treat the letter of whatever nature it may be, whether communicated or not part as shear white paper rather than expose the incapability of the writer for where ignorance prevails and is blind its folly to be wise.

Trade was never in the crisis which it at present hopes are becoming so uncharitable with regards to the prospects of the future, so that already some large firms are reducing the staff of their establishment. Oh! for a revival of its trade. In consequence of the dullness there is evidently no sign of [illegible] amusement here during the year. All [illegible] have dissolved and the Band of Hope Temperance has died a natural death.

When will the to be Regatta take place? the frequent enquiry at Bonthe; to this I answer not till Kittans shall have broken [illegible] and Monmoh Kickie rested in peace with the Traders.

Bonthe is coming to the front gradually and successfully notwithstanding her many disadvantages she holds her emblem, and the articles in your contemporaries the "Methodist Herald" and "Church Times" all with pleasure truly confirm my assertions.

Your paper having a wide circulation it has reached to South Africa you are encouraged two weeks while it is day. The Lagos community evidence little amount of respect and honour for the late Governor Glover and doubtless the publication in one of your columns of the list of subscriptions for the erection of a Hall in his memory will incite action for a future example to the Sherbro community.

When will our indefatigable Governor pay another visit. The Voltaires are still having and he so determined.

A great competition if not an exposure between Dissenters themselves. What say you Tyrenus? defend yourself, are you guilty of Falsehood in Public papers? The "African Times" will take it up. I happened to come in contact with one of the leading members of the Methodist connexion here and the subject that engaged our attention was Sunday School.

Viewing things, from his stand point, the impression left in my mind weighs heavy. Are exaggerations in news papers of religious prospects not report-selfish as they are a tendency to future increase of the same? this is one and you are a press will help.

The "Countess of Derby" is daily expected here and may turn up ere this received publicity.

The Colonial Surgeon will be here on his inspectorial tour what will be the result of his tour, I will be able to tell in my next.

What a high-minded production is that in the columns of Sawyer's advertising medium entitled A Boy? It was read throughout with utter amazement seeing the weightiness of the article is a tendency to some unpleasantness.

Yours truly.
SERAPHINO.

Bonthe, Sherbro.
March 1886.

"JESTITIA" &c. will appear in our next.—*Ed.*

NEWS ITEMS.

The s. s. *Munroe*, Captain Barrow, arrived at Yelbana on Wednesday the 16th instant outward bound with general cargo for S. B. A. Macfoy Esq of Yelbana Factory. She discharged cargo nearly 7 days.

News reached us per the Contract Boat on the 12th inst, of the sad accident that took place in the Fortification works at Freetown whilst men were engaged in preparing stones. The explosure it is said fractured 7 men and wounded several others three of whom have died.

The s. s. *Mandingue* arrived in this port on Saturday the 20th. instant, and landed at Bomplake for produce from Senegal Company. She had on board for this place the following passengers viz:—Messrs M. J. Marke, J.B. Brown, J. B. Parkinson, F. ed. Davison, S. T. Macaulay, and several others women and children. She received cargo up to the 23th. when she cleared for Freetown *en route* Pongas and Binty.

s. s. *Footah* arrived from Freetown on the 24th instant, —Consigned to Fisher and Randall (Limitd).

By the Contract Boat which arrived here last week we received a copy of the "*Sierra Leone RAM*" a new Paper issued gratis. Printed at Sawyerr's Excelsior House. The Paper contains a Summary of the Affairs of the Government of Sierra Leone.

The Sub-Inspector of Schools arrived here on Saturday the 20th and commenced his Inspectorial rounds on the 22nd at Victoria, and ended on the 23rd at Bonthe.

We regret to announce the death of Mrs Philippa Cole, wife of Mr. Joseph Cole of the Kittam River, and sister of G. A. Taylor Esq., Merchant of this place, which sad event took place on Tuesday the 23rd inst. She was buried the following morning at 8 a.m.

The Police-men under the command of Inspector Betts were drilled through the City on Wednesday afternoon the 24th inst., after General Parade The Scene was pleasant.

Several changes have been made in the Teaching Staff of the Fourah Bay College *Durham.* The Revs. N. S. Davies and J. B. Bowen have been removed respectively to the Grammar School and Hastings, and the Rev. S. Spain, Incumbent of St. Johns' Brookfield and Mr. Matthew-Wilson B.A., of St. Matthew's Church here, are substitutes to the former Tutors.

Capt. Peel is now at the Sulymah District and may likely be here shortly. We trust Mr. Peel has effected changes for good in his travels around the Shebro District.

Mr. C. T. Mannah, Asst. Examining officer of the Sulymah Districts at Manoh Saljah arrived here on Thursday the 18th inst., on Official call. Mr. S. G. Cole, Tide Waiter at Bonthe, is now temporarily in charge of that Station *vice* Mr. Mannah absent at Bonthe.

Avery Station.—has the drys pretty bad and there is not much secular work being done. Yet the religious and Educational work seems in a prosperous condition. Itinerants go out regularly and report good gatherings of the people. Corp'l Nicol renders good and very acceptable assistance in the religious Work.

Konconany Station.—Good Special services were held at the Chapel in that place on Sunday the 21st inst by the District Superintendent 70 persons were present at the forenoon services 33 Adults and Children were Baptized and 6 persons communed, others desired to do so but did not understand the invitation. At 7 p. m. the house was again crowed to hear preaching and listened with great interest to word of life.

Personal

Mrs. S. B. Morrison and her daughter Miss. A. N. Morrison both of the M. Mission Industrial School at Avery Station Manoh Bargroo. Arrived in this place on the 24th inst and spent a few days, they returned about the 29th inst to Avery.

Revd R. C. Taylor of Mando Station was also in this place a few days for supplies and consultation with the Dist. Supt. he returned on the 27th inst.

Sergt. C.N. Taylor.—In charge of Police at Konconany renders valuable assistance to Bro. Baker the Missionary in charge of that Station by assisting him in itinerating and otherwise as he has opportunity.

Mr. T. E. McFoy Agt. Yandaboo Factory with his wife her mother and grandmother left Sherbro for Freetown per s. s. *Footah* on the 26th inst.

It is reported that ovar 30 passengers left this port for Sierra Leone by the s. s. Footah.

AMICUS *versus* TYRENUS.

(Critically Examined.)

Concluded from our last.

Mr. Editor,—Let us further examine Tyrenus' "rubbish though not a clever rubbish" "The School under the very enviable management of J. A. Williams Esqre etc." Now such a misstatement of ideas has a tendency to mislead the public when such vague statement is made distortedly and thus unwittingly and that from a timid Imagination. Mr. Williams' large headedness, and liberality are well known to us especially in promoting God's cause and we need not be told more about it, for it will be simply begging the question. But Tyrenus, to satisfy his vogue, and not to appear as sounding his own trumpet, puts Mr. Williams' name before in order to avoid detection We can rightly interpret That phrase thus—"The very enviable management of J. A. Williams Esq., and who was assisted in this enviable management by the School Secretary Mr. Farrar." But who is *Tyrenus'* imaginary foe? It is none other but the phantom which appeared to him during one of his spleenetic fits well known to none but himself under the term of "enviable management."

Let us again examine this matter chronologically. Mr. Williams was the School Superintendent during the year ending 31st. December, 1885, and his position during the period of nine months was not conspicuous or become "enviable" till the last quarter of the year when he was assisted by the enviable management of the School Secretary. What says the Anniversary Report on this subject as read from the lips of the Secretary. "The Finance remains unaltered *for several months* back through the zealous and indefatigable Superintendent J. A. Williams Esq." "The labours of the School Superintendent aided by his liberality referred to already deserves the highest praise and comment from all interested in the success of our Sunday School." Mr. Williams deserves not only the thanks of all interested in Methodism but of those who take a lively interest in the Sunday School Institution "Its cause he pleads, he pleads it with heart and mind. A fellow feeling enables one wondrous kind." So that chronologically speaking, no such enviable management did really exist, Saving in Tyrenus' own imagination; and by analogy Tyrenus either quotes the secretary or writes under his enviable management or he was virtually the Secretary personified.

Tyrenus' letter bears no date and I side with him for such a clever diplomacy; but unfortunately in attempting to dive he finds himself a float stone, for the date is supplied for him in Sec. committee of management's letter which appeared immediately under his own and, by a strange coincidence both ended exactly in the same words "Respectfully yours."

The last but not the least is the remarkable inference drawn by Tyrenus He says owing to the unique success a collected etc. a Pic Nic was accordingly given." Now as far back as the 22nd Dec. 1885 "Amicus" had caught a rumour that a Pic nic will be given in short; but Tyrenus is to be more definite if not an humble gives us this state new that the cause of the Pic nic was brought about through "the unique success of the past month" and the enviable management of the Superintendent and his worthy Secretary. It may be that Tyrenus is better informed than Amicus in their matters although reason and fact seem to be disposed in favor of Amicus so that Tyrenus may very well compliment himself that we do not believe him *less*, but Amicus *more*. Tyrenus, from experience may well sing this song,—

"As skilful divers to the bottom fall,
Swifter than those who cannot swim at all
So is this way of writing without thinking
Those least a strange alacrity in sinking."

I am, Sir,
Yours very sincerely,
PHILO.

Mar. 23th '86

To the Editor "Early Dawn."

Sir,—In your issue of the 15th inst., there appeared an impression said to have been a Report of a Lecture that was delivered in the Church School Room and a Discussion which followed after.

In one of the paragraphs of that Report, I read with sadden unpleasing some false statements which appeared against me either from prejudice or indisposition, I cannot say. Whatever may be the opinion of the writer of me I may speech that erasing I do not thank him for the friendly manner in which he showed you and your readers his estimation of my general capability, and were I to be permitted to add to him, I would have only cautioned him to "beware of dogs" I beg to state that the writer of that communication was not true in his report, and every statement that fledded that communication was on the contrary. Had he stated exactly my view of the subject that was discussed on that occasion, I would have been much gratified.

Thanking you for the space allowed me.

I am Sir, &c.,
VICTOR P. C. MASON.

Mar. 30th '86.

POST OFFICE NOTICE.

In accordance with instructions received from the Postmaster of Freetown, notice is hereby given that for the future *Money orders will not be issued at the Sherbro Post Office on the day that the mails for Freetown are made up.*

H. R. WILLIAMS,
Postmaster.

Post Office.
Bonthe
19 March 1886.

DIED.—On the 23d inst. Mrs. Philippa Cole daughter of Mr. Thomas Maddy and wife of Mr. Joseph Cole of Sherbro. Aged 32 years. Distant friends please accept this intimation.

PREPARATIONS FOR A ROYAL VISIT.

THE recent outbreak cholera reminds me of an anecdote related by Balzac, half a century ago, in a paper called *La Caricature.* When the Prince de Joinville, in order to improve his knowledge of naval pursuits, was going about France in a post chaise, he arrived unexpectedly at a small town. The Mayor, having received no warning, had not been able to organize the official and spontaneous enthusiasms usual on such occasions. The Prince was displeased, and the Mayor desperate. He had a friend in Paris, and he reproached him bitterly with not having told him before hand of the impending arrival of the august visitor. His friend swore he had written to him about it, and that the letter must have gone astray. The Parisian had really written, and entrusted the letter to a friend who had dined at his house to post it. The friend had confided it to some one else who had asked a third person to post it, and he had asked a fourth, and so on, till at last the letter came into the hands of a gentleman who was just starting for Constantinople. He forgot to post it, and took it with him to Stamboul. One day, as he was sending dispatches home, he found the letter, and sent it back at the same time by a vessel that was returning to France. Now, one morning the Mayor received a letter, lacerated, pierced with holes, and smelling very strongly of vinegar. He was terribly frightened but he opened and read it. It ran thus: "Paris, ..

My dear friend,—I write to inform you that the Prince de Joinville is going to pass through your town. You will receive this letter two days before his arrival. Take your precautions." It was signed by his friend. "He wishes to repair his previous fault," said the Mayor. "That is well; I must not be too hard on him. This time we shall be ready for his Royal Highness" After that consoling idea another occurred to the public functionary, which made his hair stand on end, and caused him to turn deadly pale. The perforated letter, steeped in vinegar! Doubtless there was cholera-morbus in Paris. And the sentence: "Take your precautions!" It was certain. The Town Council was convened, and the following measures moved and carried:—(1) A messenger should be sent to Paris post haste to beg his Royal Highness the Prince of Joinville to postpone his visit; (2) a sanitary cordon should be drawn round the town; (3) a lazaretto should be established outside the town; (4) all suspected persons should be shut up in it; (5) the treatment of other diseases to be suspended so as not to draw from the important care which cholera demands from the doctor of the town; (6) public prayers should be said; (7) by the authority of the police, and in order not to excite the wrath of heaven, all swearing, immorality, thunders, oaths, double-meaning words and jokes against the Government should be forbidden; (8 sweet-smelling herbs should be burned in the streets. Three National Guards volunteered to form the sanitary cordon, and surrounded the town at a distance from one another which appeared rather considerable to some, who, nevertheless did not think proper to fill up the gaps. Consternation spread through the town. Atheists avowed their belief in a deity, the Papists joined the salvation Army of the period, and and the clergy gave alms. This state of things had lasted two days when the Mayor's friend arrived. An attempt was made to put him in the lazaretto, but he frustrated it. People ran away from him. The tocsin was sounded. The citizens locked and bolted their doors; some wanted to shoot him. He came from Paris and was probably infected. He went and knocked at the Mayor's door The Mayor became livid. His wife and daughter began to yell; the servant howled, and the dog whined. He continued knocking. The Mayor opened the garret window, and after having begged him to stand to leeward, so as not to send pestilential exhalations in his direction, he explained to him what the trouble was. His friend asked for the letter; it was thrown to him from the window. The wind blew it away, and the friend scampered after it for an hour, spreading terror in all the streets through which he passed. Then he came back shaking with laughter. Everything was explained, and the sanitary cordon went home to bed. *Selections.*

Patrick's Complaint—"Ye pays no more attention to me," said Patrick to his children, "than if I was a dumb baste talking to yez."

Why is it wrong for a man to become a Mormon? Because he couldn't make as big a Mon take in any other direction.

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January 1883.

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194, 195 & 196 Victoria Rd,

Bonthe.—Feb. 27th 1886.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. III. BONTHE SHERBRO, WEST AFRICA, APRIL 15, 1886. No. 7.

The "Early Dawn."

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Under the Auspices of the Board of *Missions of the U. B. IN CHRIST.*

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ADDRESS,—*Communications to Rev. J. A. Evans, Editor, Bonthe, West Africa,*—

Subscriptions to be sent to Rev. J. Gomer, *Bonthe, West Africa,* Rev. Z. Watson, D.D., *Dayton, Ohio, U.S.A.* *or to the Editor.*—Rev. J. Gomer, Publishing Agent.

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Good Hope
Pastor, Rev. J. A EVANS.

ROOLONG.

This Station as well as all others on this side of the district has been sadly neglected of late, since Rev. W. S. Sage was obliged to leave here last August. He has had no regular resident Missionary, though it is one of our best Stations, the Mission house having been neglected and the premises neglected. At the last district meeting in New Road, A. King was appointed to the charge of that work. It has 23 appointments, the most young men to follow wife and what could be done in so large a field with only 23 children at the Station to look after, also a School and farm to manage. The work was too great for any one man.

Mr. King went to Freetown and took him a wife the daughter of Rev. S. W. Davis, a Wesleyan minister She had been trained in the Wesleyan female School and is certainly a credit to that Institution. I left Shengay about ten o'clock the 13th inst and landed at Koolong at 12 20 p. m. I thought it would be useless to attempt to have a preaching service that night, but Bro. King said he would ring the bell. He sent a boy with a hand-bell to Mopeah and Senehon Parkia about one and a half miles distance through the bush and we had a nice congregation. I had some fever and thought I would rest next morning, but about five o'clock that same bell was set a going again and there was no sleeping or resting. soon a girl came to say your tea is ready. I went out and asked where is Mr King? gone to Otterbein to conduct Sock-ra cass' was the answer, and who conducts the class here? I asked, Mrs King was the answer and so She did, quite early the people gathered Mrs King conducted the whole service, reading of Scripture lesson singing and praying and speaking as nicely as you please.

At eleven o'clock people from the different villages came in and there was a nice congregation and good attention, 3 children were baptized, 2 adults united with the Church and 12 or 14 communed. at 2 p. m. we all went by the sea beach to Otterbein Station long before we reached there we heard the large Bell the gift of the Iowa Annual Conference in 1876 calling boys girls come to School. Koolong and Otterbein hold their Sabbath School together one Sabbath at Koolong and the next at Otterbein. Mrs King is the Superintendent and teaches a Bible class of from 10 to 13 Scholars her helping in this way gives Mr King a chance to Itenerate in the villages. At 5 o'clock we were at Otterbein still, Bro King preached a plain practical discourse from Acts 17. 11. These were more noble than those Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily whether those things were so. Mr J. N. Lefevor takes quite an interest in the work at Otterbein and is raising money to rebuild the Chapel. I was well pleased with my visit to Koolong and at six o'clock next morning I went ashore at Shengay Mission.

J. GOMER

Shaingay March 16 86.

Report of Manoh Station, For the Quarter Ending March 31st. 1886.

Dear Bro,

In attempting to bring before your notice my Quarterly Report of the above named station, first of all I am thankful to Almighty God, that he has preserved my life, and the lives of my family, and has enabled me to perform my duties faithfully. Although this station is one of the smallest, in connection with the Shaingay Mission, yet it is one of great importance in regard to spiritual concerns. In fact, there is a great work going on here, attended by the blessing of God. On my very first arrival here, on the 26th January 1885 I was thoroughly discouraged, owing to the smallness of the congregation in Church, and the thinness of the Day school attendance. There was a total dullness in this place. But at present, there is a great revival in our midst in every direction. This makes me to exclaim, that truly, the Lord is with us, and is doing a great and noble work. I feel it a pleasure dear bro, to assure the highest eulogium that is due to Manoh's inhabitants for their best exertions in attending the house of God. Nothing could be said of them in regard to negligence; but at all times, whenever they hear the sound of the bell, they are always to be found in their proper seats, ready to hear God's word. Congregations are fair every Sabbath. It seems to me, that this station is altogether neglected. My reason is, that no quarterly meetings here since last year January, no Sacrament administered, and no personal appearance of our superiors could be seen to investigate this blessed work that is going on in this part of Christ's vineyard. We do hope, that soon a little more attention will be given to this place this year, so that, we can rejoice, that we are not entirely forsaken. Our members in the Believers' Class are doing noble work. They can pray and give experience in their own tongue, which gives me more encouragement to do my work faithfully.

Out-Stations.—These I always visit once in a fortnight on Sabbath. In these towns, there are some faithful ones to be met with who are fighting their way to the Heavenly Canaan. It is much better now to reach these towns but during the rains, some of the roads are very bad, owing to the marshes and swamp.

Day School.—Although, there have been some removals of guardians of children, which cut down the number on roll at the begining of the year, yet I have hope, and rejoice to report that at present, there are 32 children of both sexes who are attending the Day School. Great improvement is daily being made by the children. On the whole Manoh station is daily improving in all respects.

We do earnestly ask your prayers on our behalf.

Believe me to be,
Dear Bro,
Yours in Christ,
T. N. Josh.

CALUMNY AND EVIL-SPEAKING.

Dear Mr. Editor,—These have been the reigning vices in all ages especially in this place, (Bonthe) and by this means a greater guilt is contracted than men generally apprehend so are aware of; If we know what we write of another (as appeared in the Report of the Lecture which was *Communicated* in your issue of 15th March) to be false, it is down right untruth; if we believe what we write of others, it is slander: if what evil we report of others be real by true and we know it to be so, yet it is defamation, and contrary to that goodness and charity which Christianity requires; for to diverge the fault of others, though really guilty of them without any necessity, is certainly a sin and is included in this apostolical injunction, "To think and speak evil of no man" for to think and speak evil of others is not only a bad thing but a sign of a bad soul, and in many cases it is a great a charity to conceal the evil we know of our neighbours as it is to relieve them in distress.

In closing Mr. Editor, I must advice those who communicates in your Journal to be mild and impartial, so as to gain the confidence and respect of the Public and the numerous readers of your valuable Journal.

Yours,
JUSTITIA.

Bonthe,
Mar. 30 '86.

MR. EDITOR,

Dear Sir,—I beg the favor of allowing me to insert these lines in your valuable Journal, which have been encumbered in my mind for sometime past.

I read in your last issue a letter of one of your correspondents of the "Natural death of the Temperance Society" that had existied among us here, which had been apparently progressive.

I now ask why is it said to have died a "Natural death"! since this place has been standing in need of such an association. I really have thought that this society should have accomplished some good among the inhabitants here, and I believe this as a fact which cannot be denied, that the chief aim of that Association was to get persons to abstain from drink, and there are so many persons that should be be reached; Why then has it been allowed to languish? I hope it will no longer remain in that state of lethargy, but that it may be soon revived into a more vigorous life than ever berore.

I am dear sir,
Yours
SELON.

Bonthe
9th April, 1886.

Prudence is a little child not quite four years old, but in many things shows understanding above her age. She had learned at the Sabbath School that God made the world and all things therein, herself included. One evening, whilst fondling on her mother's lap, she looked up into her face, and with all simplicity of a child said, "mamma, Teacher tell me in Sunday School say, nar God made this world, an all things wy live deh, en meself. But mamma who made God?" How true does this child's question prove the fact, that deep down in every human heart, there is an aching void, the world can never fill.

ADVERTISEMEMT SCALE

(FOR EACH IN-SERTION.)

A whole page	£2	0	0.
A whole column	0	2	0
Half a column	0	5	0
One-fourth of a column	0	3	0.
One-eighth of a column	0	2	6
Marriage	0	2	0.
Birth and death	0	1	6
Domestic servants wanted	0	1	6
Servants wanting situations	0	1	0

Each notice should not exceed 44 lines very additional line or part of a line 4d. extra.

The Early Dawn.

April 15, 1886.

THE PEACE MOVEMENT.

In our last we spoke of the *prospects of peace* and felt that it could be easily brought about and that it would most likely ensue upon the absorption of all the plunder that the miserable banditi, seek after who for the most part carry on the nefarious work of plunder and repine, called war, in the surrounding country. From certain developments since that time it appears that the good work might be greatly facilitated and rendered more permanent, by a little Governmental influence; not an army or presents, or even the Governors personal presence, perhaps, but let it be published that the Governor is empowered to act coersively if matters are not adjusted and that shortly and then demand at once, that every war fence broken of friend and foe irrespectively, and should any chief dare to refuse obedience arest him without delay, such in our opinion would put a speedy and permanent period to all hostilities. On the other hand if the Government continues to pursue the course it seems now to pursue, it is quite possible, that Peace if brought about by Native agency, will be short-lived. And more than that, the impression seems to be growing among the people more interior that the Government cannot do anything; for not many months ago we learn that the Yonnies feared Sourie Cassabie more than Gov. Rowe, and hence it it was believed that they fell on Songo town instead of Rotofunk, since then it has been reported that some country Chiefs have said the Yonnies had killed many of the *Sierra Leone* people and that Governor Rowe was unable to do them anything. We know this is talk, but the words may not be so idle, as some would imagine after all. And it must be more and more evident to every one who has any knowledge, at all, of country matters, that from some cause there is a growing disgregard in the country for Governmental Authority, which in our opinion arises from the ineffectual measures used to secure obedience to law; and if such is suffered to continue who knows what it may lead to in the future or that another Madi may not yet arise from the interior and with his fanatical hordes press his way to the Western frontier much to the annoyance and disadvantage of these Settlements. In view of this fact, then, that peace, can now be secured at comparatively little cost, and trouble and the dignity of the *Colonial & Imperial Governments Maintained*, and Religious, Commercial, and Philanthropical Interests promoted; whould it not be policy for the Govern ment to take effective action? which should be done at once as every moments delay now may add new complication.

HARD TIMES & TRADE.

Is the Topic freely discussed among all classes on the Coast now, so far as we are able to gather information in our place and community, the Boom and Kittam War troubles are generally believed to be the chief cause of these hard times, so all have joined in deprecating the Kossoh War Boys and in praying that Sir Samuel Rowe would return to Sherbro with sufficient force and move against these Free booters and drive them interior beyond the Sherbro lines, and thus restore tranquility, which it has been fully believed by both natives and Foreigners would bring about by Native agency, will be short-lived. And more than that, the impression seems to be growing among the people more interior that the Government cannot do anything; for not many months ago we learn that the Yonnies feared Sourie Cassabie more than Gov. Rowe, and hence it it was believed that they fell on Songo town instead of Rotofunk, since then it has been reported that some country Chiefs have said the Yonnies had killed many of the *Sierra Leone* people and that Governor Rowe was unable to do them anything. We know this is talk, but the words may not be so idle, as some would imagine after all. And it must be more and more evident to every one who has any knowledge, at all, of country matters, that from some cause there is a growing disgregard in the country for Governmental Authority, which in our opinion arises from the ineffectual measures used to secure obedience, as many are now anticipating.

A STARTLING DISASTER.

We have been informed that the s. s. *Oregon* belonging to the *Cunard line* plying between England and the United States went down recently off Long Island with five hundred passengers and a crew of 500 Officers and men total 800 souls all are reportodlost together with another vessel the name of which we have not learned. The Oregon was a new *Steamer of ten Thousand tons* Burden and cost *six hundred thousand pounds*, we believe, she had only made a few voyages and was, we understand, one of the largest crafts afloat. What h treasure of wealth and life, has thus gone down, beneath waves of the thighty deep. But a greater disaster is impending or one of infinitely greater importance or consequence to us and that is the sinking of our own frail bark in which we have attempted the navigation of the sea of live and it may be by a sudden collision as was that of the steamer Oregon let us then pause a moment and reflect what shall the end be *Joy* or *Woe*?

Strange but true—The drys we regret to note at Avery Station Manoh Bargroo affect the evening services at st Matthews Church in this place; how ever we hope this will be remedied in short by sufficient quantity of shingles from Avery to finish the roof of the above named Edifice.

To the Editor "Early Dawn."

Sir,—I have not written for a while, I prefer being silent for some time but I am compelled at last by irregularity here and there to write something. Being a Methodist member of the Wesleyan Connexion here I was fortunately among those who were notified on Sunday the 4th instant to be present at a Meeting convened on the 6th inst., the purpose for which I was only informed when the meeting opened.

All I could observe was introduction of the object, chairman secretary and President, one introducing the other in turns. After which speeches were delivered accordingly and the business of the night terminated by a discussion.

It was in that meeting and in this country, and the very first time in my life I knew that one is at liberty to make an essay on the life of a minister, his disability and general morals on the event of his being elected and appointed to take charge of a District whose members are in opposition to the appointment. This essay was read by a Mr. Brighton Turner a young man they will surely obtain the promised known for his fatness and foul facilitiness in scribbling and advocating.

I remarked Mr. Editor with clear mess and distinctness Mr. Turner reading in his essay, a statement about the Rev. Gentleman's moral namely—I quote his own words "not being always sober and not of sound mind &c." What on earth Mr. Editor could have given rise to such fabulous remarks most detrimental to a man's position I pause for a reply.

Yours always the same

TRUTH.

Bonthe,
April, 12th 1886.

JOTTINGS.

Troubles reported at Williams Street on Tuesday evening the 6th inst.

Some heavy rains last Week.

New Teacher we believe at the St. Matthew's Church School.

Mr. J. B. Parkinson, Victoria Road, is getting up a beautiful House.

The s. s. *Maaroe* that left on the 8th inst., was deeper loaded, am some, than any vessel leaving this Port for a long time.

Palm oil down to 6d per Imperial Gallon for Cash and 9d Mdse.

Rev. J. T. Argill is holding forth at Bonthe.

Somebody thinks Idol Reports should not be published: but it seems the Public demand is for such.

"*Truth*," and "*A Staunch Methodist*" are taking out in *Meeting* it seems.

Mr. J. B. Parkinson is away to the *rivers*.

Mr. J. B. Brown who has been unwell for some time past is in Sherbro again and much improved we learn.

The Mendi Mission Boat *Olive Branch* made the Round-a Trip from Bonthe to Freetown, (calling at Shingay both ways) and returned in *Six Days and a half*.

Mr. T. E. Mcfoy has returned from Freetown.

As we expected, Good News from Koolounge see first page.

LITTLE MARY KINGSTON.

It had gone three o'clock, and the Mission School at M—Station had closed work for the day. The happy children from the high Town M—had bid by the teacher good bye. About half an hour after, little Mary was seen coming from the road that leads to the wharf, and in her funny way said, "Please sir, way dem pekin sir? They are gone Mary. Where do you come from? I followed me friend down here sir. Good bye sir." And off went little May, like a shot from a gun. The teacher stood and gazed at her, till her little form disappeared behind the trees. He then turned to his wife and said, that child will surely overtake the others for she runs with an aim in view. A few minutes after, a shout was heard, little Mary had overtaken her School-mates. If professing Christians would thus run with an aim in view, we may obtain

K. C. T.

NEWS ITEMS.

From Conkonany.—It is reported that on the 24th ult a Police constable with two Sierra Leone people were dispatched with officials sent by the Commandant to chief Boangoh at Lavanah on their arrival they met Tarcoyo Bahere and Boangoh, who said to them that the Yonneys had killed many of the Sierra Leon people and Govr. Rowe was unable to do them any thing therefore they are now at liberty to kill as many Sierra Leone people and would proceed to Conkonany to demand their wives who had gone there to get freedom.

It is reported that the Mo-Kelleh people are not favorable to peace, and are still on the war path. It is rather a pity that Government cannot use sufficient means to make these fellows behave themselves.

Personal

Mr. T. Dalton's departure for England was by some means omitted in our last issue, as also a notice of Capt F. C. Halkett's absence of 10 days on tour to the country.

Mr. Eben. A. Lewis has recently experienced a heavy loss by robbery committed in his Dwelling house by two of his employed servants a Liberian by name James Albert Beckly and John Coker a Gola boy in his absence to Bonth on the night of the 23d ult, carrying away all his goods wearing apparel cooking utensils etc etc, sweeping away his house compcely excepting furniture The robbiers are reported to have gone to the interior to avoid arrest.

Capt. F. C. Halkett Acting Commandant left this place on the morning of the 13 inst. for the Black River.

Mr. J. W. Baker of Kon-company Station by Invitation of the District Supt. came down to Bonthe about the 7th inst. and from here he made a visit to Shaingay for consultation with Rev. Joseph Gomer our Gen'l Supt. relative to his work. He has returned to Kon-komany

Rev J. Gomer Gen'l. Supt. of the Mendi and Sherbro Missions we learn has recently made a visit to the Bompeh district of the same connexion of which he has the oversight during the absence of Rev R. N. West who is now in America.

School.—Mr. Chris. Brown Junior has (we believe) taken charge of the Church School of St Matthew's Church in this place. And a Mr. Norman has also taken the Bendoo of the same connexion, we wish these gentlemen abundant success.

Mr. Sam'l. Tamoh Headmaster of M. M. School of this place has been ill he is recovering again.

Mr J. A. Clemens Bookseller has removed his business to his new place Upper Otto St., and Will be glad to see his old friends and customers.

To the Editor "Early Dawn."

Dear Mr. Editor,—It was rumored here that the Rev. J. C. Thomas, Pastor in charge of the Wesleyan Methodist Connexion in this place will soon be removed to Freetown and that the Rev. S. W. Davis of the Freetown First Circuit be his substitute. In fact, Mr. Editor, I was not quite positive of this; but quite Sunday the 4th instant when the Catechist of our Connexion asked us to assemble at the Chapel on Tuesday the 6th inst at 6 30 p.m., having got something very important to say to us, of course as we were anxious to know what he had to say, we hastened without any reluctance to the Chapel at the time previously stated. After the opening of the meeting and the never-ending "England Fall", of Mr. S. A. St. John, a Mr. Obadiah J. Turner, Tide Waiter of H. M. Customs here, read to us, or rather tried to make us understand that the Rev. Mr. Thomas will be removed to Freetown and Rev. Davis will succeed him, a news which is stale; as also that the members (save a few) were pleased for the removal of the Rev. Gentlemen, and they do totally decline the coming of the Rev. Davis. Strange to learn, Sir, from Mr. St. John, that Mr. Thomas is promoted on his removal, for he (Mr. St. John) who having hap hazardly came and joined our Society here only these four months ago knows nothing, absolutely nothing of our discipline and constitution save his now and again. *West of England talk.*

Mr. Editor, see with what levity foys play is manifested in this sentence of theirs—"we want a man of genuine morals, for he (Rev. Davis) is an unequally qualified pulpit-man, not sober and should he come here, we will be pulled down from nature to grace."

These expressions, Mr. Editor, I have since then very prayerfully and seriously put to consideration chiefly to know what were and are the aims of Mr. Turner and his coadjutors for writing and reading to the public, hearing such scandalous and malicious quibble. Do they mean to tell me that the chairman and his colleagues of the District Meeting are not wise enough to appoint ministers to their Circuits? for so they politely though injudiciously state; or have not they the right to appoint whom they think fit? so they unwisely politely affirm. This shows at once that the Rev. gentleman is unfit in every point of view to hold the ministerial position. Yes it is no exception that a person without common sense and a double tongued man is fit for nothing, for had this young man better sense and better moral trainings and had his colleagues been better advisers they would not have thus spoken so frivolously about their minister. That is why the C. M. S. members always laugh at us.

On the whole Mr. Turner is only trying to let the mini tors know the turbitude of his mind; but God is in Heaven and sees and knows all what we speak and do about His ministers who represent Him on earth.

Thanking you for the space allowed me in your valuable columns.

Believe me.
Dear Mr. Editor,
Yours faithfully,
A Staunch Methodist.

Bonthe,
April. 14, '86.

Report of Conkonnany Station Mendi Mission for the end of March 1886.

Dear Mr. Editor,—In taking a view of the work done at the close of last month I cannot do otherwise but a scribe to the Great Head of the Church, for His continued presence and blessing on the work of Mission among the heathens in this vicinity. I have met with much encouragement in my work not with standing efforts of Satan to mar its progress. If there is sufficient means to carry on the work, here I am sure that much good can be done in this station. The general cry of every town and far flung master come and tell us the road to everlasting Salvation. It shows clearly that Satan's kingdom is broken and the kingdom of God and Christ reigning in the hearts of people. That the scales of darkness and ignorance that had once been over the eyes of the people are now being removed. On Sunday the 21st ultimo, the District Superintendent, of Bonthe paid us a visit and preached to a large gathering at 11 a. m. After the close Service he administered the Sacrament of Baptism and the Lord's supper.

33 Adults and children were baptized. This was a time of great refreshing the presence of the Almighty was felt by all who were present on the occasion. On the following Sunday we had another large gathering, I endeavoured to show those who are baptized that Christ's mark is now set on their foreheads and they are to follow his footsteps. I had to visit a town with some of our friends here and the people received us willingly, I then took the liberty to address them of the old, old Story which they listened with rapt attention.

DAY SCHOOL

The scholars in the day school have made commendable improvements during the cause of last month ten garments were sent to be distributed to those children whose guardians and parents, are unable to afford them clothing. This is indeed great encouragement, they manifested more zeal and love for school. Parents are running down from the different towns and farkies, bringing their children to school. This is the finger of God. Since our last report we have an accession of 11 more scholars. One would be pleased to hear how they are repeating stories of the Holy Scriptures.

SUNDAY SCHOOL

The Sunday School is in good working order. The natives are trying to learn the Alphabets and other simple stories of the Holy Scriptures we have no accession of a more scholars since our last report.

J. W. Baker.

April 5th 1886.

ABDOLAHH OR GOD SLAVE.

Mr. Editor,—In sending this article for your readers' knowledge, I intend most pertinently to impress into the minds of that class of people, the foolishness of betaking to refuge, of lies for protection and cure in this life, whilst the Almighty invites them freely to seek it from Him. The above named Mohamedan from Bowmah, a small town few yards off my station, Koolounge, visited me on the 3rd inst. He was sent for by the people to make them some charms, and Sebehs, to guard them against witch people, and to give them riches and good luck.

Whilst conversing we brought up the subject, of religion, when he commenced most elaborately to prove from his books and the Bible, the pre eminence of Mohammed to Christ. He said in reading the Christian Bible translated in Arabic, he observed that the latter prophets are greater than the former. Isaiah was greater than those before him, and so was John the Baptist and then Christ. Now says he, if Mohamed is supposed to have been born a prophet 300 years after Christ, it is evident that he is greater than Christ, and therefore all men ought to follow his teachings. He denied of God having a son (that is Christ) since He is a spirit with out flesh and blood, and the Virgin Mary was a being made and born like unto us.

However after I endeavour to explain to him the Creation Fall and Redemption of Man, and also of the nature and divine being of Christ, in order to convince him of the truth. I asked him to trace the origin of Christ and Mohammed. He said Christ was descended from Abraham and Sarah, and Mohammed from Hagar and Abraham I asked him to tell me the relation each of these women bears to Abraham, he said Sarah was his wife and Hager his slave. Now the son of the free woman, and that of the slave which ought to be the heir? I asked. He said that of the free woman. In like manner also said I is Christ the heir and superior to Mohammed. He concluded with me, but his said he could not leave Mohammed and follow Christ saying he is very old now, but his brethren would persecute him to death.

I further asked him whether it was Mohammed that commanded to be making medicines and Sebehs for people, he said no such to be found in all their books but as they have left their own lands on account of war, to work shelter in a strange land. They planted so that way to get their living, as they cannot work, nor climb palm trees as the people there is no truth in them, although the people are simple-minded as also is their wish. To confirm this he said the whole out the world. I would not find one true Mohamedan with Sebehs about him. How true is this. This is told me as a secret, but cannot help divulging it; that those who put their trust in them, might see the wretchedness, the evil tyrant they are, serving, and the awful doom that awaits them in the world to come, if they do not repent and forsake such things, and run to Christ the only Rock of ages.

Yours Truly
J. A. KING.

Koolounge Station,
7th April, 1886.

It is reported that Mr. Funney Will headman of Shoungeh, near Shaingay, died on Tuesday the 13th inst.

The s. s. *Elaina* arrived in this port yesterday and left today (15th inst.)

Since going to Press we have learned that the Passenge s and Crew of the s. s. Oregon were rescued, and at least to the number 1400.

THE SHADOW of DEATH.

I was a boy at the time, living at my father's house in Ohio. We were just eating breakfast one morning, when our nearest neighbor, the miller's wife, came in. She was pale and excited, and to our great astonishment she at once told us that her husband would be drowned that afternoon. She said: Only last night I dreamed that my husband was drowned in the mill race, and that a man riding a white horse had come about dusk and told me the news. So impressed was I with the dream that I warned my husband not to go near the mill to day, and told him my dream, but he only laughed at my fears, and said that we no longer lived in the dark ages." We thought at first that she must be crazy, but at last she so far convinced the folks that they consented to have me stay with her during the day, and I accompanied her to her home, she muttering all the way, "I warned him, but he only laughed at me. I know he will never return home.

As evening came on her anxiety increased. The approaching darkness seemed to her the shadow of death, and her face grew paler as the sun-tinted cloud in the west gave place to the all-ruling twilight. Although I put no faith in the woman's predictions, yet her strange murmurings had an effect upon me, and it was with no nothing almost like disappointment that I saw the night close in & no messenger appear. For you must remember that I was young then, and fond of the exciting and marvelous, without stopping to enquire the cause. And so it was with a sudden shock that I again looked out of the window, more carefully this time, and saw a white horse come galloping over the hill at its utmost speed. The woman saw my emotion and flew to the window. Down the short hill over the stone bridge in the hollow and up the long slope to the house, we watched it come together, and it would have been hard to tell which was the more excited; for although no personal feelings moved me, yet I was in a state of the utmost uncertainty as to the outcome, while the woman, although agitated by the terrible grief, yet had no doubt as to what the message would be. And it was no surprise to either of us to see the at e ch other, and na bled, and thau stop at the gate and walk whispered, "That's so." slowly up the avenue leading to the house.

The lady met him at the door. As I watched her standing there in the twilight, swaying back and forth in her agony, with her hand on the door knob for support, I felt a great throb of pity at my heart, and at the same time a certain awe for the two who were playing so great a part in the drama of death. The fact that the news had been expected all day, and had been foretold in dreams, which I knew of only as belonging to the mysterious past of King Arthur and Froissart's Chronicles, placed the characters before me on an equality with the magicians of old Granada. I shrank back, feeling that the cold wind which came in through the open door had carried me back hundreds of years, and placed me in a different age. Even the calm, prosaic farmer, with his snow-white hair and flowing beard, seemed like some old seer, as he passed his hand over his forehead and tried to collect his scattered thoughts. The silence became terrible.

The pale-faced sufferer was growing impatient. "Speak" said she "I can bear it now as well as any other time."

And then the farmmer looked up "Ah yes I remember, I remember now, madam," his voice was low and measured "madam, your husband wants the calves turned into the little pasture back of the barn." Then he turned and rode away as swiftly as he came.—*Sel.*

A certain Italian having disarmed his enemy and got him completely into his power told him that there was no possible way for him to escape death but by renouncing and cursing Jesus Christ the Savior of the world. The miserable and timerous wretch, to preserve his life, complete renounced Christ.

with a demoniacal smile, the other exclaimed, "I will now have my full revenge—I will destroy thy soul and body at one blow!" and struck him pead on the spot.

"That's not what I meant," responded the professor. "In ancient days knowledge was confined to a few learned men, but nowadays almost every doakey knows as much as a professor." The students looked

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Bonthe, Sherbro
January 1885.
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The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. III. BONTHE SHERBRO, WEST AFRICA, APRIL 30, 1886. No. 8

The "Early Dawn."
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Address.—*Communications to Rev.* J. A. Evans, *Editor, Bonthe, West Africa.*—

Subscriptions to be sent to Rev. J. Gomer, *Shaingay, West Africa,* Rev. Z. Warner, D.D., *Dayton, Ohio, U.S.A., or to the Editor.*—Rev. J. Gomer, Publishing Agent.

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THOUGHTS ON SUNDAY SCHOOLS.

It is beautifully ordered by the Supreme Fountain of all good, that kind and disinterested actions between man and man, shall be of consequence, followed by a sweet satisfaction in the bosom whence they emanate, and thus as it were produce their own continuance and their own reward. As the perpetual exhalations which rise from yonder vast expanse of water though being swept away by the fresh breeze, become condensed, and fall from their floating receptacles upon the thirsty earth, yet are not absorbed and lost but gathering into mountain torrents, rivulets and streams, after meandering through a tract of country, and leaving a thousand blessings of fertility and luxuriance behind them, fall at length in a broad and copious abundance, again into the parent ocean; so the pure emanations which proceed from the heart of pity descending upon their object and prodiging in it healthfulness, and freshness and delight, shall return again in streams of enjoyment upon the generous soul. It is pleasing and sometimes profitable to observe somewhat minutely the lesser branches the smaller comings in of joy, frequently and perhaps almost unconsciously, fall into the general tide and contribute their portion of delight. These observations lately occurred to one's mind when present at a meeting of considerable number of Sunday School Teachers; those worthy individuals, who on the Lord's day, devote their time and talents to the moral improvement of the poor uneducated children of their respective neighbourhoods. Now though the Salvation of young immortal souls is their chief object, and being instrumental in attaining that, their principal source of happiness, and though they listened with the most intense interest to each other's tales of usefulness, and rejoiced in each other's success, yet it was to be plainly perceived, that there were other satisfying considerations, other auxiliary circumstances productive of pleasant feelings. They seemed to be aware that success is neither the best, nor always the immediate result of well meant endeavours to do good, they displayed a cheerful acquiescence, and yet a dignified content even when they heard that prosperity had not awaited all, and in every case was to be seen great happy expression of countenance and manner, which clearly indicated the possession of a heartfelt gratification arising from the work itself. As many, very many of those who may read this are engaged in the same good work, it may not be improper to consider in what these lesser gratifications consist, by reflecting on the advantages and beneficial results which flow from their benevolent exertions.

Selected by J. W. BAKER

To the Editor of the "Early Dawn."

Mr. Editor,—In reading carefully your interesting journal of the 15th ult, I observed an Article by "A young African" which tends greatly to enlisted, and generally to encourage and depreciate the faithful labors and endeavours of Africans who are directly or indirectly aiding in the civilization and evangelization of our dear benighted Africa. True are the suppositions of our Lord "If a house or Kingdom be divided against it, self shall it stand"? A man's foes are they of his own household. The Time For us As Ethiopia looking for detractors from abroad, for there are many among us, sons of the soil, who are turning traitors. I am at a loss to see from what standpoint does this Young African view the state of things along the W. C. A. and especially in this part of Sherbro country where is the Headquarters of the gay Mission to justify such statements by him. He tells us of his having been in Freetown, perhaps for one or two weeks in all his life and of his having seen what they call Sherbro. Of "Those who have been trained in the Grammar School and Colledge and for all that they do not behave like civilized people that come from England or America." I wonder how many young men from the Grammar School and Colledge who could so badly that their behaviours should serve as a gauge for the rest of the noble sons of Africa. I have lived in Freetown for many years and have heard from the lips of more than half a dozen European Missionaries on the platform, this sentence which serves as a stimulant to every magnanimous African, "If Africa must be evangelized it must be by her sons." And some of these missionaries have been laboring faithfully on the W. C. A perhaps when our young african was in nonentity. Are the people on the W. C. A especially at Shengay as barbarous and rude today as they were thirty or forty years ago? Are all the people of England and America civilized? Is the state of morals there the best that can be desired? And do you read from any of the English or American papers any article stating that because there are some among them who are still rude in their manners, therefore they entertain any doubt of the capability of the enlightened and godly ones among them to help their other brethren who are still rude in their manners? Take an inference Are there all Europeans who compose the teaching staff at the Fourah Bay College? Who holds the reins of Government in the Grammer and High School, and so successfully too. Is it not full blooded Negroes? Were these High Schools instituted to make Africans civilized, or degraded in manner If to make them civilized, then are not the Principals and Tutors in the Grammer and High Schools, who are doing their best in their respective capacities Africans? I pause for a reply from this young African.

Interim BOLYAH.

April 7. 86

A reverend sportsman was once boasting of his infallible skill in finding a hare. "If I were a hare," said a Quaker, who was present, "I would take my seat in a place where I should be sure of not being disturbed by thee from the first of January to the last day of December." Why, where would you go?" asked the sportsman. "Into thy study!" replied the Quaker.

WHAT'S THE NEWS!

It may occur to some to ask why we have so much about temperance and prohibition in an independent paper like the *Picket*. The reason is, that prohibition is the question of the day, and no man can make a good newspaper without getting in a good deal of it. We never see an issue of any paper without considerable space given to it. Let an editor resolve that he will say nothing about it for a week, and next morning he finds that his reporters, whose business it is to hunt up the "news," have got in a couple of columns about the W. C. T. U., or the "Prohibs," or the liquor league, or the high license advocate.

Then he thinks the hateful thing is all gone. But next morning its gospel temperance, or Dr. Crosby, or Leonard, or Colquitt. Howbeit, he is patient and hopeful. Next day finds that while he slept during the night, a large part of his force was working on Francis Murphy, or Frances E. Willard, or the reduction of some whiskey tax, or liquor trials in Court. Then he gets mad and thinks he'll just for once tell all about how this thing is, and end the whole racket. So he writes an editorial far longer than the mortal law, and quotes Beecher, the Bible, and perhaps Ben Butler to prove it all; and he goes home saying, like Sam Black, when he was done preaching his trial sermon, "There now; if that doesn't do you, you can just all go to —!"

Next morning his paper crowded with heavily headlined dispatches showing that prohibition does not prohibit in Kansas, and that another Georgia county has gone dry!

So it goes. What can we do but drift with such a tide!—*Sel.*

ADVERTISEMENT SCALE

(FOR EACH INSERTION.)

A whole page	£2	0	0
A whole column	0	9	0
Half a column	0	5	0
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Each notice should not exceed 10 lines every additional line or part of a line 6 cents.

The Early Dawn.

April 30, 1886.

THE RAINS APPROACHING.

For some weeks past, the heavy overcast of smoke, vapour, and real clouds, with an occasional shower that could be called heavy, has gradually increased, until now we experience heavy rains at times both day and night, and not unfrequently accompanied by those terrible Harbingers of the changing season, known among us as *Tornadoes*, but which are really tempests of a fearful kind; which for the past four weeks, or more, have been on a tour of destruction, unroofing houses and in some cases demolishing them and doing other damages on the land. We have not heard of its horrors on the waters; but from past experience we are sure that they have been many. The poorer classes perhaps as a whole as in most other cases suffer more than the wealthy and well to-do people, from the fact of their roofs being less substantial and hence more often wrecked or destroyed. But as there is no great loss without some small gain hence the Bamboo Market has been lively in consequence of the storms and approaching rains; as every one who shelters under such a roof has found it necessary to repair more or less (but a great deal more) the last week or two past and the worst of it is that unless they rethatch entirely, it is very difficult to tell when repairs are completed: so that Bamboo *sewers* and *tiers* are likely to have a good time of it for a while yet.

PLAGIARISM.

Is defined to be literary theft, of which we do not like to accuse any of our correspondents, but since we have so often seen articles, that in their make up or general features, so greatly resemble others that we have read in books or other news papers; we are some what afraid that, others not so well acquainted with our esteemed correspondents might possibly accuse them of using the the compositions of others, without giving the Authors credit for the same; hoping such writers may take this hint and give us original matter hereafter we await the further course of events.

We find in the *Weekly Itinerant* of Harrisburg Pa., U.S.A. of Feb. 6th a good article from our former co-laborer Rev. J M. Lesher, who is deeply interested for Africa, in which he speaks of many special Donations for the *African Work* and which we are sure have largely been the fruit of his earnest pleadings for Africa. May the Lord greatly bless him and the Donors of these special gifts.

Since writing *approaching rains*, we have been informed of several damages or wrecks, occurring from Tornadoes and Storms, along the sea coast between our place and Freetown especially about Kent and Bananas several boats were broken among others that of Revd. W. H. Maud Supt. of the Wesleyan Missions and Churches of Sierra Leone, was damaged or Broken at Kent.

Bishop Flickinger, D.D., Rev. J. Gomer, and others have been much disappointed by the delay of this office in the publication of the Conference Minutes of the last Conference held at Rotufunk in Decr. '85; but we wish to say that it has been occasioned by circumstances, over which, in the nature of the case, we had no control, but it may be well to say here that we have no arrangement, or facility at this office for Pamphlet Work.

[FROM A CORRESPONDENT.]

MR. EDITOR,—Responding to the announcement given on Sunday the 4th instant at the Wesleyan Chapel here by the Catechist that the Representative of the Wesleyan Society here desired to meet with the members in the Chapel on Tuesday the 6th inst., the people from curiosity assembled on the above date for the purpose of hearing what was going the be said.

Accordingly the Meeting was opened by a Mr. S. Albert St. John with singing and prayer and the reading of Holy Scriptures, after which he in a short speech introduced as chairman for the Meeting Mr. W. R. Bull.

Mr. Bull in rising said that on Monday evening at his country residence in Bull's Creek, few young men came to him and requesting him to be Chairman for a Meeting which was to be convened for the purpose of writing a letter of protest against the Rev. S. W. Davies, a Methodist Minister, who, (as rumoured) is to take charge of Sherbro Circuit in lieu of the Rev. J. C. Thomas who will remove to Freetown.

To enlighten the meeting on the disqualification of Mr. Davies, a Mr. Brighton Turner, a giddy youth of twenty three, was called upon to read a paper prepared by him to the Meeting animadverting most forcibly on the ministerial career of this christian minister and at the close of the paper, proffered the Congregation to give publicity to his essay.

Mr. Wilhelm, the accidental schoolmaster of the Church of England's persuasion who was but a few months ago employed as Teacher in the Wesleyan school here read a letter addressed to the Rev. W. H. Maude, urging in an uncharitable manner that the Rev Mr. Davies should not be sent to this place stating most unceremoniously that—should the Rev. gentleman be sent here he would turn the people from "grace to nature" instead of "nature to grace." This letter was placed before the congregation for signatures.

A Mr St. John, a stranger in this place and only four months an ordinary member of this connexion rose up and in a verbose speech spoke most unchastely of the Rev. Mr. Davies, whom he does not know at all.

From his lips I learn that he (Mr. St. John) was in England, but by some how or other he was pushed to become a member of the Congregational Society, where he was converted, and yet notwithstanding his strong conversion in England there was nothing in his speech in matter or manner which reflect creditably on his mountain labour-ed speech.

Mr. F. E. B. Backnor, a very sensible young man rose up and asked the chairman whether the meeting convened was constitutional according to the polity of Methodism?—

The old man faltered but "teeth is bitter," and in a gobbled speech acknowledged that it was not, though he filled to give reasons to justify its convention.

Following the same strain with Mr. Backnor, Mr. Punshon Thorpe rose up and asked the chairman for the meaning of certain terms made use of by Mr. Turner in his essay and the addressed letter to the Rev. W. H. Maude in which Mr. Davies was termed as not being "sober" and "not of a sound mind." This the chairman could not explain, but simply stated that the meeting was one for discussion and not opposition.

We look forward for the publication of Mr. Turner's essay on the Rev. Gentleman's qualities which he faithfully promised; and also that the Authorities of the Wesleyan Body should constitute an enquiry of the legality or illegality of the proceedings of such a Meeting.

I am, yours truly,
Bonthe, A METHODIST.
29th Apl. '86.

OTTERBEIN STATION.

Bompehtooke Sherbro.

Dear Mr. Editor,—Kindly permit me through your valuable journal to suggest one or two thoughts on the above Subject. The late venerable William Otterbein, recognized as the founder of The Church of the United Brethren in Christ, Established in America; A Branch of which we have in west Africa under the names, Mendi, Shengay, and Bompeh Missions, at the time the Shaingay Mission was first established under the name of the United Brethren in Christ on this coast, it was thought proper by the Home Board, that a station should also be established under the name of OTTERBEIN, as a memorial to that venerable Saint, for his long life of usefulness in the Church. Accordingly Bompelitooke was fixed on and a Station was opened there in the year 1874, but for some unknown reason this Station was removed and carried to Kookoong, a place about two miles from Bompehtooke in 1883. not under the same Otterbein, but under the name of Glossbrenner, and had it not been for the earnest pleading of Mr. J. N. Lefevre, and the late Chief Bah Matty of Bompehtooke, the Bell would have been removed also and the Chapel even would have been broken down. Mr. Editor, does this action show the love and affection of the Church towards that saint who had done so great a work? Looking at things closely, there is no other Station that shows a greater result of the Missions' labour than Otterbein Station, not even Shaingay the Head Quarter, look even in the Mission field; Mr. Frank Dixon of Mo'Fass, Mr. R. Lake of Rembee, Mr. Jasper Caulker in Freetown, Mr. Harry Caulker of the Customs, Mr. J. Lefevre and I the writer. We are clerks at Bompehtooke, J. W. Domingo is a Tailor, Thomas Matthews is a Cooper and many others. All these are from Otterbein Station and who are of use to the world, of this who received part of their education at Otterbein Station before they were sent to the Grammar School in Freetown for higher trainings are Rev. J. A. King the present Pastor of Kookoong Station, E. Lefevre of Freetown, and the late Jno. A. Lefevre. Now Mr. Editor, where can you find such good result from the other Stations, even Shaingay, then why are the others reasined and maintained, and Bompehtooke neglected, are not the above result sufficient encouragement for the Mission to reopen that Station? Ah! are there not many precious souls who ought to be saved? at present, though the working of Mr. King at Kookoong a seekers' class is organized there, but seeing on the other hand that the work is too much for him, he being alone and having thirteen villages around him to itinerate,—this is killing; when he is engaged in the other villages, Mr. Lefevre have charge of the Seekers' Class. Let christian men and women in America hear and come to the help of these poor people, and let something be done for them, not by my will but the will of God, and great shall be the result here after.—Thanking you Mr. Editor for the space occupied.

I remain, yours,
G. M. DOMINGO.

JOTTINGS.

Sorry we were mistaken in our last Jottings about the arrival of Mr. T. E. McFoy, but we are sure that he has since arrived on the 24th inst.

Mr. S. B. Morrison and family, expected on the 12th inst., did not arrive until the 16th, and proceeded to Freetown on the 19th inst.

We had a short visit to the Bargroo, from the 17th to the 20th instant all is quiet that way.

Justitia wrote his article before the arrival of the Rev. James Johnson.

It is rather dangerous to copy articles for the Public press from the fact that you cannot tell, who has read the book or paper before.

We publish in this issue the report of Kookoong station it is the first we have received from that work.

The special services at St. Mathew's Church are largely attended night and day.

NEWS ITEMS.

The long expected arrival of the s. s. *Countess of Derby* occurred on Sunday last by the s. s. *Countess of Derby* and as a result of his brief visit, we are to have a new Female's Ward at our Hospital, if this report be true, it is certainly a move in the right direction, and will be a boon to this community.

A recent letter from England informs us that Mr. T. J. Alldridge, has resumed business again at his old Address, 43 Botolph Lane, London E. C., where he was prior to coming out to Sherbro in 1883 for Messrs. Randall & Fisher, and where he will be pleased to hear from his former Patrons and the Trading Public Generally

Personal

Rev. J. Gomer Gen'l Supt. of the M. and S. Missions arrived here from Shaingay at 11 p.m. on Friday 16th inst, and on Saturday at 11 a.m., proceeded on tour of visitation to the Bargroo, and with the District Supt. of the Mendi District visited and spent the Sabbath at Danville Station and in the Farkies of the same, holding 7 Services during Sunday. They also visited Koncanay on Monday, only spending an hour there after which they returned, reaching Bonthe on the 19th at 9 a.m. and at 11 p.m. of the same day, or night Rev. J. Gomer left this place for Shaingay.

The Rev. James Johnson the Missioner accompained by the Revd. G. G. M. Nicol Pastor of St. Luke's Parish gave us a pleasant call on the 26th inst. and kindly invited us to attend the special services at St. Mathews Church.

Revd R. C. Taylor of Mando Station reports his work in a prospero is condition spiritually and that the people, the greater part, of them at least, are teachable, willing and earnest in their work; he entertains great hopes for the future of the work.

Mr. E. Edwards is again in Sherbro after a considerable absence to Freetown and Vicinity his European Clerk having died at Bendoo while he was away, we regret to note.

Revd. S. B. Morrison has returned from his trip of change to Bananas and will (D.V.) soon be again at his post in the Bargroo. Mr. Morriso is one of our dilligent and hard working laborers giving his whole time and talent to the work of the Mission.

Mr. William. Lewis Senr. has returned from Freetown looking fresh and well for his change he gave us a call on yesterday (29 inst.) on his way to his place of Business.

Monthly Report of Mando Station April 1886.

The work here is becoming more and interesting. With the daily consciousness of the vigilance of the grand adversary of the Church, I tremble at the thought of my weakness. Yet He who has promised, verified His promise to us during the month. The attendances at all the services have been steady and good and I believe some good has been done which the judgement day shall reveal. All the appts in the outstations have been duly fulfilled.

There seems to be a holy zeal burning in the hearts of these dear people for the work of Christ. Oh for more grace to be of greater usefulness to them. The poor native children are making steady progress in their books at the Day school, and some of them show fair ability to learn fast. Our Sabbath school is very encouraging, and though Sierra Leone traders are obliged to be absent to their trading factories now and again yet we manage to supply the vacancy thus made in teaching staff.

The people of Mando are a good people; "Taking the greater part for the whole" social and teachable, and I entertain great hope in the near future for them.

Yours in Christ
R. COOKSON TAYLOR.

UNITY IS STRENGTH.

MR EDITOR SIR—In civil, Social religious, in short in every relation of the human family, it is an undeniable fact that Unity is strength. He is a Successful Sovreign who is blest with a cooperative cabinet. The state of civilization advances in so far as individuals would do their respective parts in bringing about the desired end. If it is so in civil and social matters, it is more so in religious matters. That Bishop or Gen'l Supt is successful in the discharge of his ministerial functions as long as he is blest with a united and cooperative working band. The venerable Bishop Cheetham C. M. S. the energetic W. H. Maude Wesleyan. The Saintly T. Truscott U. M. F. C. can each attest that Unity is Strength. Passing from other Missions to the Norsegay Mission there we find the venerable veteran J. Gomer holding the reins of Government as Successfully as any one can with with his Asst. the faithful Dist. Supt. of the Mendi Mission. These tried servants of God can likewise attest that Unity is Strength. They have won the golden opinion of their native Assistants by their respectful, sympathetic, and Christian manners.

How nice does the item in your last issue read, "Mr J. W. Baker by invitation of the District Superintendent came down &c. and has passed to Shengay for consultation with our Gen'l Supt. and is returned to Conkonay. Shengay mission has gained an small dimension on the W. C. A. and is not behind hand in the salvation of souls, and there are many in Heaven to day who can speak eulogizingly of the Shengay Mission as instrumental in their Salvation.

Let the native assistants know and feel that their superiors have sympathy with them and are interested in every thing that interests them, relative to the work, and they will be thankful. Dont think when they are sick that they are neglecting their duty and have no heart in the work] do not presume to give advice to those who are wiser than I, but I am free, to give my individual opinion, that if Supts and Genl. Supts. Irrespective of connexions, will respect the feelings of their native assistants, speak and pray with and for them, and not regard their difficulties as of common occurrence and therefore of no impostance, in short, if they will unite with their N. A. in everything that is good, they will soon find out with others, who have found out, that, UNITY IS STRENGTH.

Thanking you for your valuable space.
Yours Truly
Mendee ROLYAH.
April 26th 1886.

J. W. BAKER'S *Selection* on Page 1, [*Concluded.*]

There is something in the nature and design, and even in the very name, of a Sunday School, that invites attention and bespeaks respect. Here on the of rest, when the wheel of business stands still, and heaven and earth proclaim a repose for man and beast, and sanction no labour, but that of charity and love, is the pious and humble teacher actively employing his powers in the imparting to the offspring of the poor, a knowledge of that book which speaks peace on earth and good will to man and that too without prospect or possibility of human reward. Here all is mildness—for here the meek and lowly christian is here are no angry threats-no coercive strifes, no terrible rods; the children of poverty are yet free agents, they are instructed by love. I think we could not enter beneath the roof, and see the teacher on his seat surfounded by a circle of health ful and ruddy countenances, each looking with smiling and respectful eagerness for the accustomed Salutation or hear the plain and simple but affectionate advice fall from his lips to his listening charge; or witness the manners which he imports to their inquiring minds the faculty of reading the word of truth; or observe the delight with which he replies to every innocent but perhaps strangely uttered query as to its meaning, without annoying his feelings. It must be a circumstance of no trifling advantage to the teacher, that his own mind is necessarily benefited by the instructions he communicates: the first principles of religion and the foundations upon which they rest, being so often upon his tongue, must be ever renewed in his memory. And his in dispensable meditation on sacred things will hallow his own mind and he will thus derive a perpetual freshness from the very soul he waters. These employments too call forth the dormant energies of the soul, awaken in the breast feelings of honest and becoming self gratulation as the thought of being a useful member of Society and of the church, not only so, they introduce to greater activity and to wider spheres of usefulness. The Sunday School affords an opportunity for all to have the luxury of doing good. Age may employ its declining powers there with advantage and emulate the zeal and perseverance of youth. But perhaps it is more peculiarly the province of the young; they are more disencumbered with the weight of temporal care and have more natural strength and vivacity to apply themselves to the work.

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N. B. removed to upper Ot to Street.

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Has newly opened a shop
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Public inspection is invited, and the patronage of friends and the public in general solicited.
Terms moderate for ready money only, in cash, or produce.
Bonthe Sherbro
January 1885.
y. r.

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An Experienced Workman, having purchased, the above-named shop, wishes to announce, to the *former Patrons, And his many Friends*, that he is now prepared to do
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BOATS
TO LET AT SHORT NOTICE 4 OAR-ED & 8 OARED GIGS
In best order with Gears Complete—At Reasonable Rates.
ALSO FOR SALE
A FINE LOT OF SALT
VERY CHEAP IN BAGS.
lately arrived by the s. s. Mandingo.
J. B. Parkinson.
194, 195 & 196 Victoria Rd,
Bonthe.—Feb. 27th 1886.

To the Editor of the "Early Dawn."

Dear Mr. Editor,—I have been silent for a long time watching the course of events, and many occurrences has passed, some of which are very unpleasant but which I have allowed to pass without reporting same in your Journal, however you will allow me space to report a few circumstances which I hope will interest your readers.

I have read your Editorial in your issue of March 30th, respecting personal abuses that are contained in some of the Articles sent for insertion, and I quite agree with you, for your prospectus forbids all such communications, and it appears to me that people now a days will shelter themselves under cover of your paper to pour out their invectives against their opponents, instead of going forward to meet them, (this is right down cowardice) for Newspapers were never intended for the display of such things as appeared in "Cupboard Corner," from Manoh Bargroo in Navy, and Deer, and I am happy to say that the public are much benefitted by the discontinuance of the Cupboard Corner, as its continuation would have been fraught with serious results. The public and your readers will always be glad to read from newspapers news that is of public benefit, and that will interest them, however as you have notified the writers of such trash that in future you will receive no such communications, I hope they will be satisfied, for "a word to the wise is sufficient."

The trumpet has been sounding here so long that the Missioners Revs. H. & J. Johnson would visit Sherbro, but to the present moment their presence is not yet visible here, why so? Are there no souls to be converted to God here? I answer there are thousands, the services of the Missioners could no where be more needed than at Sherbro, a land full of all manner of Vice &c., which knows no bound. I hope they will soon be here to tell the people of their transgressions.

It is rumoured that the Rev. J. C. Thomas of the Wesleyan Mission will be transferred to the New Wesley Chapel in Freetown,—if so, I wish him success. "Promotion cometh not from the East or West, &c. it is the gift of God." Thanks for space occupied.

Yours, JUSTITIA.

Bonthe,
Apl. 9, '86.

DIED AT SENEHOO.

Mr. Fonney Will, the Headman and one of the chief and most influential men of this section of country who had been unwell for several weeks, breathed his last about 8 o'clock, the morning of April 13th. About twelve years ago, he first consented for the Gospel to be preached in his Town. Three years ago when a seekers' class was organized in his town, he was the first to give his name, though there is at present over 30 Seekers there, we have not thought best to organize a Church Class. Mr. Fonney Will built a Barra for holding service in, torn down, as he said to build a larger one in another part of the town, this however he never got built, but fifteen months ago when he first received Mrs Thompson as school teacher he built a temporary shed and had it covered with palm branches from the time that Mrs. Thompson opened her School (the Lesher) there, and commenced morning and evening worship to which all in the village were invited;. Fonney Will has seemed a changed man, he was very proud of having a school in his town and loud in his praise of Mrs.. Thompson, whenever the Itinerant did not reach there on the Sabbath, Mrs Thompson would conduct Sabbath Service, one sabbath when Mrs Thompson and the Itinerant were both absent, he was in a straight to know what to do, but, finally succeeded in finding a man that could pray in public, he talked to the people and they had a meeting. Mrs. Thompson has adopted the plan of having morning and evening worship in the different houses in the village a week in each family, the master or mistress must conduct it. When Mr. Fonney Will was very sick, he asked that the meeting be brought to his house, although it was not the week for his house, it was taken there, and he expressed himself pleased; Mrs Thompson asked him if he was prepared to die, he said that he was quite ready; his son Frank asked him if there was anything on his mind that troubled him? he said no, the way is clear between me and God, and soon after quietly breathed his last.

J. GOMER.

Report of Kodong Station Shengay Mission for the Quarter ending March 31th 1886.

In taking a review of the work here for the past quarter, I am constrained to offer my tribute of praise to the author and giver of all success for his grace and strength bestowed on me in doing his service. Although the greatest enemy of mankind is hard at work through the efforts of the mohammedans, in deluding the people yet there are a few who have acknowledged Christ as the Head of the Church. The illustrating work is greatly encouraged in the erection of barras by the people themselves for divine service. Mrs Jane Williams an old member of Bompeltook chapel is the leader of our Seekers class at Manoh; and she is doing very well. On the 14th of march The Rev J. Gomer conducted our quarterly meeting. It was a revival in our midst and one long to be remembered. He administered the Lord supper and Baptism, and received 2 persons into full membership. The people at Bompeltook especially J. N. Lefever Esq. are doing remarkably well for the Chapel there. They have covered the Chapel with their own expenses, and other preparations are on foot for repairings. From the 10th of march we are having a series of Love services there every wednesday evening, and Mr Lefevre is furnishing us with lights. These meetings will come to a close on the 23rd instant.

SABBATH SCHOOL—Under the Superintendency of Mrs King is in a prospering condition. In order to encourage our friends at Bompeltook, we are having the Sunday School alternately at Kodong and Bompeltook. Teachers and officers, 5. Scholars 42.

DAY SCHOOL.—Though it has not attained its former position, yet is gradually advancing, and there is great hope in the willingness of the scholars for brighter prospects. Number of pupils 25 of these 15 Mission children, and the rest ex-Number of Seekers enrolled 123. Communicants 13. Total 137.

J. A. KING.

Kodonge
13th April 1886.

A contemporary tells of a new contrivance to make ladies taller. The ladies have contrivances enough for making men shorter.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. III. BONTHE SHERBRO, WEST AFRICA, MAY 15, 1886. No. 9.

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Religious Directory.

St. Matthew's Church, Victoria Road
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Wesleyan Methodist, Williams Street
Pastor, Rev. J. C. THOMAS.

Mendi Mission, (Congregational.) Good Hope
Pastor, Rev. J. A EVANS.

MISSIONER REV. J. JOHNSON, AT BONTHE

To the Editor of the "Early Dawn."

Dear Mr. Editor,—Allow me space in the columns of your Journal to report the following important news which I trust will be read with interest by the public and your readers.

On Thursday the 22nd ultimo, the Rev. Jas. Johnson landed at Bonthe from Freetown *viâ* Kent, by the Contract Boat, and on Sunday the 25th, the Evangelistic Mission Services commenced. These Services were conducted four times daily by the indefatigable Mr. Johnson.

One could not sufficiently express the influence these Meetings have had on the minds of the people, for this is the first of the kind that has ever taken place at Bonthe and it has proved a blessing to the community. Many were added to the Church by conversion, —Churchmen, Methodist, &c.

The exhortations on each occasion were powerful, and every one present left the meeting impressed with a deep sense of their responsibilities to God, for the preacher in a most vehement manner reproved all those whose consciences accused them of sins they have openly and secretly committed, the language of the preacher was *broken English*, understood by all classes in the congregation. From the first to the eighth day which the services lasted, the Schools in the District were closed, and the ministers of the different denommations were present at each of the services. Market women ceased from attending their daily avocations, in short, the whole town were in a state of commotion, and so eager were they to obtain a seat in the church that before the ringing of the 1st bell were to be seen, people of every tribe and nation—the Mendis, Sherbros, Timanees, Susus, &c, all eager to find a place. An adjoining portion was added to the Church for the convenience of the people.

The Seekers during these services were many, and several petitions were sent in, asking the prayers of the church for the crimes for which they were guilty. Many asked prayers on behalf of a wicked husband or wife, a stubborn child etc. etc.,

The most important subjects dealt upon be the worthy preacher were *Adultery, Fornication,* and *Drunkenness,* (the peculiar sins of the land) and in a forcible manner addressed the congregation on these important Subjects. Many hearts bled and trembled for mercy, and promised to lead a new life

Mr. Editor, I must confess that this Mission has proved a blessing to the community. Conspicuous among the confessors was an old adept in the art of gregerism &c., a mohamedan (Randall) who gave up his Koran on the last night of the Mission. I hope his confession is a true one, and that he will forever forsake the worship of the great Impostor. I believe an abler pen will deal on this subject better than myself.

Yours Mr. Editor,
JUSTITIA.

L'pool, Sherbro,
May 6. '86.

P.S.—Some of those who had been leading irregular lives have willingly made arrangements to get married, some banns have been published already.

J.

There are three hundred thousand idol-temples in China, which were erected at a cost of not less than a thousand million dollars. That is just about what our three hundred thousand saloons cost us every year.—National Anti-Opium.

KAH SEELAN AND THE WHITES.

Kah Seelan the tutelar demon of the Bargroo, especially of the Manoh Bargroo, is said to have been opposed to Settlement of the White people at Avery in that region and more so to the erection of the Saw Mill hence it was believed that he would never allow it to start but it started and run, yet when Mr. Burton who built it unfortunately fell one day in the Mill and broke some of his ribs it was thought that Kah Seelan was still displeased at this innovation and had caused Mr Burton to fall and that he would die but on his recovery it was supposed that at Mr Burton's Devil was stronger or greater than Kah Seelan; yet it is claimed the strife did not cease, but that Kahseelan proceeded with his opposition in another way and that was by raising delusions on the lake just below and in full view of Avery Station; it is said that whenever a boat had been sent down to Bonthe and was expected to return. He would raise the appearance of the boat on the lake or river in sight of the Station and when he had succeeded in deceiving the inmates of the Mission House he would cause the delusion to disappear, Kah Seelan kept up his opposition it is said, by the natives, until the advent of the colored Missionaries.

SCRIBBLER.

Dayton Ohio, Mar. 17 86.

Rev. J. Gomer,

Dear Brother,—Your Article came to us duly, I am glad to hear from you, I do not know, Who intimated that you wrote too much, I never heard it here. You do not write too much for us I am anxious to keep the African Work prominently before the Church. Be assured that you have our prayers. While I was in Va. a Brother, Rev Henry Jones of Dayton Va: gave me 16 Dollars to be sent to you direct, I now comply with his request, and enclose draft for three pounds and six shillings to your order which you are to use in you work I hope it may reach you safely I of ten think of you and your work is that dark land. I am now just home from Virginia and have not time to write you such a letter as I would love to send you, give our kindest regards to Mrs. Gomer, God bless you all in your work for the master.

Your's most truly
J. W. HOTT.

Becoming a State.—Cotton is becoming one of the staples of California. On one plantation in Sonoma County forty thousand pounds were gathered last season.

INDIAN CHIEFS MAKING PEACE OVER A CHILD'S GRAVE.

An Indian chief sat at the door of his wigwam with his grandchild—a little maiden of twelve years old—by his side. The old chief's dress, and the bows, and spears, and tomahawks, hanging on the walls of the hut, spoke too plainly of the warrior's life he led:—

The child was silent and pensive, and the old man cast many a troubled glance towards her as she sat gazing on the setting sun. At length he broke the silence. Speaking in gentle tones, he said: "Why art thou so sad of late, my little child? What fills thy mind that thou shouldst sit thinking, thinking, when thou shouldst be at merry game with thy companions? how long it is since I heard thy voice at play! Tell me, my darling, what is it that makes thee look so grave?"

The child laid her hand in his, and looking into his face with a smile of affection, said: "When the white teacher was here, dear grandfather, he told us that the Great Spirit would have us love one another, and live in peace. But we do not—we fight, and kill, and destroy. Why cannot we live in peace, dear grandfather? Why should we be angry with those who are angry with us? Why cannot we love one another, and do one another good?".

The old chief said cheerfully: "Let not my little bird be troubled about her people's wars. Thy grandfather's enemies, my child, are not thine. All the tribes love *thee!* I last thou not nursed their wounded, and saved them, when prisoners from the vengeance of our people? If they are at war with us, they are not at war with thee; so quiet thy troubled heart and be a merry child again."

A few months later, and that Indian maiden lay at the point of death. She was stricken down with fever, and her life was fast ebbing away. Since that summer evening, when they conversed together at the door of the wigwam, she had scarcely seen the old chief, her grandfather. He had been away with his tribe, carrying war and desolation into the camp of his enemies. During that time many wretched prisoner had been rescued from cruelty and torture by the tender hearted child and many a poor suffer soothed and relieved by her kind ministrations. Some of these, escaping from their captors, had returned to their own people, and carried the fame of her gentleness and goodness far and wide among them.

As soon as the old chief heard of the child's illness, he left the war in the hands of others, and hastened home. She had been looking for him, longing for him; and when at length he came, she laid her burning head upon his bosom, and murmured, "Dear grandfather, I am happy now."

It was a lovely autumn evening when the Broken-hearted old man sat by the dying maiden, mournfully watching for the end which was so fast approaching. He thought of that other evening, and of the words she had spoken about loving one another and living together in peace, and almost wished that for her sake he had giving up the war.

To be Continued.

The Early Dawn.

May 15, 1886.

THE RESULT.

We mean, of the special services at the St. Matthew's Church, has been that a great many persons have attended daily Religious Services held for the revival of Religion among us which indeed was much needed and there have been we are informed some considerable efforts on the part of not a few to reform and we have rejoiced at the good thus effected; But we regret the folly that some have manifested, yet if they, as we sincerely trust they were, have been endeavouring to become better, we can easily overlook their folly, however we do not share very largely in the faith of *momentary impulses*; from the fact that history and experience combined in their Testimony against the constancy of such things and although many may perhaps now condemn our remarks, yet if they are spared to see the lapse of a few months, they may be able to see with us. And should Bro. Johnson return to the scene of his labours in the course of 6 or 8 months we fear his heart would be pained at the sight of so many that had been clean, but like the sow had returned to their wallowing in the mire. And still we are far from thinking that no good has been accomplished, for we are sure that word preached so earnestly, so plainly, so forcibly and so untiringly, as it has been by Mr. Johnson, will certainly do good as we are, that some men who professed will not hold out unto the end unless it comes pretty soon.

The Rev W. H. Maude General Superintendent of Wesleyan Missions in the Sierra Leone and Gambia district arrived by the s. s. *Elmina* from Freetown at York Island on the 14th of last month with the Rev J. C. Thomas Wesleyan Pastor of this place, who had left his flock for six weeks attending the Annual District Meeting and other matters connected with the District in Freetown. On their reaching Bonthe the two Rev gentlemen proceeded to Mo-Moseley a Mission Station of theirs, where Mr Maude had an interview with chief W. E. Tucker of Bollom, and took the view of the chapel and the Mission house. Mr Maude was highly pleased with what he saw of that infant Mission and return to Bonthe with Mr Thomas the next day to preside over the Quarterly Meeting where several topics tending to the prosperity of the Church were lovingly discussed. He left in the Mission boat for waterloo via York on the 16th and Mr Thomas has since resumed his duties.

Winchester, Va., U.S.A.
March 27 1886.

Dear Bro Evans,

I send you today an engrossed Resolution as per order of the Virginia Conference I trust the remembrance of your brethren in America may bring cheer to your heart. But while you are held in our view continually our common Heavenly Father watches over your way to guide and keep you white're betide. May His blessings be yours.

Your fellow laborer,
GEO. P. HOTT.

Resolutions passed by the Virginia Annual Conference of the United Brethren in Christ, convened at Berkeley Springs, March 5th., 1886.

Resolved, that we have heard with pleasure of the success of the labors of Rev. J. A. Evans in leading lost souls to Christ in dark Africa. His letter to this Body gives us great joy. We hereby assure him of our united sympathy, co-operation and prayers in His great Work in Africa.

J. W. HOTT,
A. P. FUNKHOUSER.

Signed and engrossed by order of Conference.

GEO. P. HOTT, *Sec.*

To the Editor of the "Early Dawn."

Though a foreigner yet I am deeply interested in the evangelization and christianization of the Sherbro country; for say I always from conversation with its reputable Chief who is exerting a wide-spread influence in extinguishing if possible all secret societies tending to demoralize the country, to to the lowest depth of degradation, that the Sherbro country will in the near future rank with others in point of civilization. Her sons and daughters must be educated, and if need be, those also who have a growing interest in the well being of its inhabitants should also receive some training to help cultivate the young minds for future usefulness. The soil is rich and can be productive of much if properly cultivated, and also there are rich minds, if properly trained will produce "Men of various shades of opinion men of varied intellecutal culture and diversity of talent." This is not a dogmatical assertion, but is made from my daily experience as half-handed Teacher on reading your valuable journal of March 15th I came to find in it an article written by one who styles himself "A Young African" that Africans cannot civilized Africa; giving a very trival reason from his non-experience as a reader and view of things and more so from a prejudiced mind not against the Sierra Leonians, who are living around and about him.

Honourable credit is due to the Sherbro Mission for what it has achieved for this Country. Still its sons and daughters are leading heart ears, for a still greater performance of that which is a pressing necessity What will be the result if the Out-stretched Hand is shortened? Those who have hopes that it will reach them will be disappointed and fall into despair hence there is a pressing obligation which requires that Out-stretched Hand hold out, until those who have hopes are reached. In connection with Sherbro Mission, the gospel was lately having its sway within the length and breadth of Chief T. N. Caulker's territory and reaching over to where Kong Gborgbor is recognized as chief by the natves. Itinerating work was done in almost every town and farkie. The effect of the preached word were glorious; men, women and children, heard the gospel and it was received, with all readiness of mind. There were also manifestations of zeal, by headmen of towns, in that Barras we erected to be used as a place to worship God. As we are in a world of changes, suddenly a change which I may call an unhappy, one, took place, and that pecuniarily, which brought about a change to the so, wonderful work, extensively carried on during the cutting down of things which brings about a halt. To be personal I am one of those in charge of Stations, experiencing the changes of things in their financial condition, though this has not at all interfered with the spiritual work, yet in regard to our present situation there is a cry for our wants to be supplied. It it is necessary I'll mention a few of our pressing needs. In the first place as an infant station we were not helped till we were able to stand alone, before the strong Arm that was bearing us up was withdrawn from us, hence it is difficult to Board goodly number of children and to have a flourishing school. Secondly, under the present circumstance the industrial part of the work is not progressing as it should be, as we have only one labourer to manage the work. Thirdly and lastly That it is our appropriation, that puts us in our present condition. This is intended to explain our situation, other stations no doubt are better off pecuniarily. Notwithstanding this the work is carried on as heretofore in every district, and is attended with heavenly blessing. We stand hoping for the time when *men of means will* come to the front, give contribute towards the enlargement of this good work so that our borders may be enlarged. I am possitive of this assertion that this country will certainly be won to Christ.

I remain Mr. Editor,
A TEACHER
(of the U. B. C. West Africa.)

WATCHES!
WATCHES!!
WATCHES!!!
JUST RECEIVED
By last Steamer
A few choice TIME-KEEPERS
SILVER Hunting Case Watches
S. M. MISSION STORE,
BONTHE.
J. A. EVANS,—Agent.
May 1886.

JOTTINGS.

We omitted in our last the return of Rev J. C. Thomas from Freetown per s. s. Elmina.

S. S. Benito arrived in this port on the 2nd inst.

Mission special services were held in Bonthe on the 2nd inst many have resolved to live better may they continue faithful unto the end

Mr. Victor Mason was out of Town a fortnight last month.

The "WASP," the "SCORPION" (both) ex TYRENUS, will appear in our next.

"AMICUS" VS TYRENUS—The latter is in trouble.

Bonthe Sherbro,
May 12th '86.

Dear Mr. Editor,

Since my arrival to this District I have been permitted during my brief stay of six months, now to travel as far as the Black River overland, where numerous novelties of peculiarities attracted my attentions.

Leaving this on the 18th ittimo I arrived at my destined port travelling by sea on the 21st inst., when immediately after I left on a day's journey to my place of Business. Here I was for about a fortnight during which time it was my lot to spend a Sabbath with the natives. To describe the qualities of these people the majority of whom are the Sherbros will be to occupy time and space which I have tried a great deal to avoid.

Briefly speaking they are generally a peaceful ,but very lazy people inhabiting I should say the most fertile soil in the whole Sherbro district blessings in abundance which nature in them totally alone.

I observe with great astonishment men women and little children even of three years with long pipe in their mouth a strange notion in the latter named persons which obliged me to make an earnest enquiry of the descipline taught them.

Not feeling satisfied with the manner in which I saw this state of their farms &c., I enquired further into the why such a neglect for tilling the ground so much exists, this I plainly detected in my visit round the town, as I noticed in every house and in a sung corner of each building, men lying on hammocks swinging to and fro from morn even till night ,though evidently dying from hunger.

I conducted two services for them on Sunday Easter and spoke to them from St. Matthew's gospel 27: 19. They were much delighted with the services, for I spoke to them in plain terms through an intelligent interpreter who is himself acquainted with the Scriptures.

I got them to give up working on Sundays as they sincerely expressed the several dangers to which they are usually exposed whilst engaged on this Holy day.

They are in possesion of a burning zeal for the spread of the gospel among them, and they promise to entirely give themselves up to God if there will be a missionary to lead them. I promised to leave their case before the missionaries at Bonthe, and if I succeed to let them know their decision.

Such Mr. Editor, has been the wish of these poor heathen but who will go to work for the Lord for His people are yet many to rescue. You may hear again from me.

Yours in haste
V. P. C. MASON.

NEWS ITEMS.

A fine PRESENTATION BIBLE has been given to the Mendi Mission Chapel of Good Hope Station Bonthe, Sherbro, by Mr. T. J. Alldridge of 13 Botolph Lane, London E. C., for which he has the most hearty thanks of the Pastor and people.

Personal

Revd. J. Gomer reports a good Quarterly Meeting at Mambo Station on the 24th and 25th of April the house was filled Saturday evening and Sunday, he baptized 8 adults and 3 infants quite a large number communed and they had a glorious time. Revd J. C. Sawyer is pastor at Mambo as usual is doing a great work.

Miss. Rachel Quaker of the Auni-Walsh School, Freetaw, has been spending some time in our place; She is the daughter of the late Revd. James Quaker and the sister of Mrs Josey Boyle.

Mr. E. T. Tucker, who has spent some time at the Avery Saw-mills as Chief Mechanic has recently returned to Bonth, for a time at least owing to the dullness of the Lumber Trade at present.

REVIEW OF MR. A METHODIST'S LETTER.

To the Editor of the "Early Dawn"

Sir,—Your correspondent Mr. A METHODIST will undoubtedly be most happy to learn that I heartily welcome him unto the field of journalism for his somewhat novel-like production in the report made of the meeting convened to raise objections to certain proposals made by the Annual District meeting in connection with the Wesleyan methodists here. Apart from the subject he handled I am persuaded to confess, that he has given the most true account of the meeting, its minutes and his report bespeaks a peculiar intelligence in him with marked representations of an old acquaintance with the English language. I examined his report and found it thrice a superior production to what was communicated about a Lecture given here sometime ago.

How much should each of these opposing parties be spoken of, is left to the responsibility undertaken and that the Rev. gentleman should in a long run watch for a time to take his revenge, however cooly I hesitate not to doubt.

I am glad since reviewing Mr. A Methodist's letter, that Messrs. Turner and Wilhelm, have respectively sent in letters of appology for their past aberrancies and effusons though the latter was very bold enough to think himself capable of turning white to black regardless of his insignificant position by simply writing you a letter or two. Of the former, I can only say that owing to tender and inexperienced years in age he has always been in folly.

There was scarcely necessity for the convention of such a meeting as the one Mr. "A Methodist" reported on, and it is absolutely necessary we should not blame the speakers and chairman, but the Catechist who took an undue advantage of the Pastor's absence to Freetown.

Respecting the publication of such scurrilous essay, it is apparently true the writer Mr. Turner was misunderstood for considering that he is quite as unstable as the opposed party himself, he dare not venture to give publicity to such trash. I shall be most thankful if Mr. Turner will be more charitable in his general *make up* of individuals for whenever he speaks or writes, they are only evil continually. The writer of the said essay deserves to be pitied for, having thrown himself in hot water but I trust this will lead him to work uprightly, although he is not accounted for the trivolousness with which he does his work.

Rest assured Mr. Editor that from henceforward nothing will occur on the contrary that you will not be informed of.

I shall watch with great care every proceeding of illegal order and as your powerful organ is before us we shall always split the difference in it.—I remain always the same

TRUTH.

15 May '86.

MY VIEW OF THINGS.

In my last I expressed a wish that letters unfit for insertion should not find a space in your valuable and interesting Journal. Valuable because of its peculiar worth: and interesting because of its esteemed reception, world wide. According to this my humble request, the negroes will not be gauged by the production of an illeterate and half intelligent man who writes from plagiarism. I refer especially to a communication which appeared in your issue of the 15th March, said to be the report of a Lecture delivered by a Teacher.

Great are the events which mark the past weeks at Bonthe. The arrival of a new Captain to have and to hold the reins of commands at Sherbro is one, and the departure of Capt. Halkett his predecessor is another. I trust with full assurance the former will be an equal to the latter for energy, vigour and humour.

At last the *Countess of Derby* was here and the Colonial Surgeon too. I hear his adoptions are good—A new Female Ward he directs must be erected. I am glad for this; the fair sex will be much honoured and they will be sheltered from cold and wind when in the Assylum. I am glad too the Doctor was pleased with the management of the Hospital. Our Asst. Col. Surgeon is a painstaking man, and deserves the eulogy that may be given him.

Turning round, I must complain of the Streets and Gutters, as it has come to the worst of time now. They have been greatly neglected these past few months, and perhaps this is owing to the Overseer of Roads being ill for sometime. A man useful to Sherbro in all respects, but of whom "Harmless" wrote so uncharitably. I wish him success in the recommencement of his duties, and trust he will use double energy in the discharge of his work. I congratulate him meantime for escaping the last danger. Much depends on the newly arrived Commandant for the insurance of the healthiness of this District during the rains and I trust he will be lenient in the estimate for Roads and Streets, rather than make retrenchments.

The Mission Services are all over now and good results have accrued from them.

To speak or write with a disregard of every other persons' opinion, if the Converts are not merely deceiving themselves—two thirds or more of the town are really in the enjoyment of the peace the Mission has created. Surely the hand of the Lord is every where with His people. Holy Johnson is indeed *holy* and deserves the eulogy given him along the West coast of Africa. But how cannot Africa be favoured with such a man.

Following the Mission Services is the general election of Office Bearers to serve for the year in St. Matthew's Church; this has met with great success; and I believe it will be reported on in your columns. One great disgust is that the majority of electors do not at all know the purport of an election Meeting.

The times are changing and we seem to be changing with them. Trade commences to be fair but moderately and the rivers are all opening their mouths for the Merchants to enter in and work.

What a pity to miss an important Journal such as the Sierra Leone Church Times. She has grown tired of existence and at last has succumbed to a natural death.

Yours sincerely,
SERAPHINO.

May 12, 1886

S. M. MISSION STORE.
Opening Anew
TWEEDS
(Double & Single Widths.)
BALTICS AND WOOLEN GOODS,
COTTON GOODS,
Concertinas & Mouth Organs,
LADIES' BOOTS & SHOES,
Bell LOCKS FOR CHESTS
Padlocks, Scissors, Chest Locks
Mc'NEIL'S EXTERMINATOR,
Best Coffee,
(Ground or Beaten) ready for USE,
Finest Arrowroot from our FARMS.
N.B.—*Fresh BUTTER & LARD always on hand.*
J. A. EVANS,
Agt. S. M. M.
Bonthe, May, 1886.

Mr. F. E. B. Buckner Bailiff of Sherbro returned per s. s. Benito on the 2nd but he has since got married on the 13th inst.

Mrs. E. Williams wife of Revd. H. J. Williams and sister of Revd. D. F. Wilberforce has been spending some time in this place for a change.

Revd. J. C. Thomas Pastor of the Wesleyan connexion in this place gave us a pleasant call on the 4th inst and expressed to us, how the Revd. W. H. Maud Supt. of the connexion managed to visit the Sherbro and get away without our notice.

Concluded from page 4.

Many jokes were passed, and considerable confusion existed, but at length the minister announced that all was ready. The seremony was gone through with, and at its conclusion, the affair having a "profound success," a rush was made for the bride. She was kissed by a hundred men, and was carried home a distance of a mile and a half in a big arm-chair. Now comes the mystery. When the lady was set down at her own door, the widower, the bachelor, and two young men each claimed to be her true and lawful husband. None of the crowd could say who was also lucky man, the minister was at sea, and the bride herself seemed to have doubts. The widower was the man of her choice, but in the confusion he could have been hustled aside, and he affirmed that an attempt was made to choke him and get him out of the barn. The bachelor vowed that she had promised to marry him, as also did both young men, and each one was sure that he help the widow a plump hand, and was legally married to her. The four men had a fight but that didn't mend matters. The crowd ducked two of them in a creek, but that didn't decide the question. Just how it would have terminated had not the widower been a man of nerve no one can tell, as the other three had already applied to the law, when the widower stepped in and took his place as husband and settled with the other three for 2,000 dols. each. One of the young men, now over forty years old and having all the wife he wants (she weighs 230 pounds) is living in this city, and during the interview with him today, he solemnly and earnestly assured our correspondent that he was legally married to the widow Dodsworth that night to the big barn. Another of the parties lives in Clinton country, and he has time and again asserted that he is the woman's true and lawful husband, so help him God. The bachelor is dead, but were he alive and kicking he would renew his oft-repeated protestations.—*Sel.*

ADVERTISEMENTS

SHAINGAY MISSION

BLACKSMITH SHOP.

J. W. PRATT.

An Experienced Workman, having purchased, the above named shop; wishes to announce, to the *former Patrons, And his many Friends*, that he is now prepared to do

ALL KINDS OF BLACKSMITHING, At short Notice.

ORDERS SOLICITED.

Enquire at "Early Dawn" Office, Bonthe; Or at the Shop.

—Shaingay
15decmly6t.

MENDI MISSION

Saw-mill,

AVERY STATION,

Manoh, Bargroo.

FOR

SLABS
KEELS
PLANKS
BOARDS
SCANTLINGS
TRANSOMS
STRIPS
POSTS
LATHS,
AT

Reasonable Rates.

For particulars, enquire of

REV. J. A. EVANS.

Bonthe

Or

At AVERY Station.

2 yrs.

BOATS

TO LET AT SHORTEST NOTICE 4 OARED & 8 OARED GIGS

In best order with Gears Complete—At Reasonable Rates.

ALSO FOR SALE

A FINE LOT OF SALT

VERY CHEAP IN BAGS,

lately arrived by the s. s. Mandingo.

J. B. PARKINSON.

194, 195 & 196 Victoria Rd, Bonthe.—Feb. 27th 1886.

C. B. COLLIER

BONTHE
AND
MOKATE

Has newly opened a shop under his premises in HEDDLE STREET where he has exposed for sale a large assortment of

Sundry articles, Cotton and Woolen goods, Crockeries, Hardwares, Fineries, Harbordashery.

&c. &c.

and has also added to his Factory at MOKATE a new assortment of *various* other articles.

PUBLIC inspection is invited and the patronage of friends and the public in general solicited.

Terms moderate for ready money only, in cash, or produce.

Bonthe Sherbro
January 1885.
1. f.

LUMBER! LUMBER!!
LUMBER!!!

Boards, Plank &c.

20,000 FEET

For sale at the Mendi Mission

BONTHE.

J.A. Clemens.

WHOLESALE AND RETAIL
Bookseller, Stationary and
Miscellaneous GOODS
ESTABLISHED 1874 OTTO STREET
Bonthe, Sherbro.

N. B. removed to upper Otto Street.

EARLY DAWN
PRINTING OFFICE.

JOB WORK DONE
at
Short Notice.

FOR PARTICULARS,
Enquire of REV. J. A. EVANS.

T. J. ALLDRIDGE,
43, Botolph Lane,
LONDON E. C.

Being now Established in ENGLAND,

AT THE ABOVE ADDRESS,

Will be glad to hear from all TRADERS who may be desirous of Importing their GOODS direct.

Further particulars may be obtained by applying to the

REV. J. A. EVANS, Bonthe, Sherbro. 30th Apl. 86.

WHICH WAS THE HUSBAND!

About twenty years ago there lived in central Michigan a curious old Benedict named Dodsworth. At the age of fifty he married a girl of twenty, and when the burden of sixty years bore him down his wife was only half his age. Dodsworth was noted for his peculiarities, but the climax came when he found himself on his dying bed. He was worth about 30,000 dols., and he hadn't a blood relative living, so far as he knew. He wanted to leave his property to his wife, as the pair had lived very happily, but yet he could not leave it without displaying some of his peculiarities in the provisions of the will. Some old men display a mean spirit when making their will, and draught in a provision cutting the wife off with a shilling if she marries again. The old man wasn't of that stamp. His young wife was good-looking vivacious, fond of society, and it was folly to suppose she would mourn for her "late departed" any great length of time. Therefore, Mr. Dodsworth turned heel on the usual custom, and said in his will: "In case my wife Celia does not take unto herself another husband within thirteen months from date of my burial, all bequests otherwise made in this will are to revert to the state of Michigan, to be used for building and furnishing a home for old women." Whether Celia was pleased or displersed at this provision deponent saith not, but the old man had not been under the sod more than six months when the widow was said to be looking out for another man. If it was singular for the dying Dodsworth to urge his wife to marry again it was still more singular that he should desire the ceremony to be performed under the following circumstances, viz.:—"And it is made incumbent on said Celia Dodsworth that in taking a new husband the marriage ceremony shall be performed in the big barn on my farm, on the H——road. It shall take place at ten o'clock in the evening, on the main floor, without lights of any description, with all doors shut, and a free invatation shall be extended to all. The clergy-man shall stand in the stables, and the bride and groom on the main floor, and the principal parties to the ceremony shall be dressed in black throughout. The widow announced her intention to faithfully obey in spirit and letter; the will was probated, and the twelfth month had scarcely passed before she issued an invatation for the public to attend a wedding at the big barn. Just who the groom was to be no one could positively assert, as the widow had been keeping company with a widower, a bachelor and two young men, and as far as any outsider could tell, she loved one as well as the other. Being good-looking and talented, and having fortune behind her, it was not strange that she should have a number of suitors. She seemed to enter into the spirit of the affair with great zest, as also did the minister; and to further mystify the people in attendance, the bride entered the barn alone at one door, the groom alone at another, and no one knew that the minister had arrived until his voice was heard in the stables. There were at least 200 people present, and each one understood that even the stiking of a match would break the will.

Continued on page 3 inside.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. III. BONTHE SHERBRO, WEST AFRICA, MAY 31, 1886. No. 10.

The "Early Dawn."

Published Semi-Monthly, At

BONTHE, SHERBRO.

Under the Auspices of the Board of *Missions of the*

U. B. IN CHRIST.

TERMS OF SUBSCRIPTION

One Year by Mail,	£0	8	0
Delivered in Bonthe,	0	5	0
Half yearly by Mail,	0	3	0
Ditto. delv'd in Bonth,	0	2	6

ADDRESS.—*Communications to Rev. J. A. EVANS, Editor, Bonthe, West Africa,*—

Subscriptions to be sent to REV. J. GOMER, *Shaingay, West Africa.* REV. Z. WARNER, D.D., *Dayton, Ohio, U.S.A.; or to the Editor.*—Rev. J. Gomer, Publishing Agent.

DIRECTORY.

Commandant,	C. H. Harley Mossley
Coroner.	The Commandant.
Deputy. Coroner,	Wm. Hughes,
Chief Clerk.	W. Hughes.
2d. do.	S. W. Adams.
Interpreter.	J. D. Rogers.
Bailiff.	F. E. B. Buckner.
Sub-Treas. & Col	W. J. P. Elliott Esq.
Chief Clerk	J. D. Macaulay.
Tide Waiters.	J. S. Crown, J. B. Turner, & S. G. Cole.
Ten. Tide Waiter,	O. J. Thomas.
Assistant Col	Surgeon. M. L. Jarrett, M. R. C. S.
Dispenser	D. M. P. Thorpe.
Postmaster.	H. R. Williams.
Inspector of Police.	M. Betts,
Gaoler.	J. A. Dennis.
Overseer of Roads.	A. O. Walker.

Religious Directory.

St. Matthew's Church,	Victoria Road
Pastor,	Rev. G. G. M. NICOL
Wesleyan Methodist,	Williams Street
Pastor,	Rev. J. C. THOMAS.
Mendi Mission,	(Congregational.) Good Hope
Pastor,	Rev. J. A EVANS.

A HAT STORY.

About nineteen years ago, a fine-looking old gentleman, from Western Virginia, entered a store in Nashville, Tennessee. The store was owned by a bluff, honest old trader, who knew a great deal more about the quality of the liquor sold at the back end of the counter than he did about the fineness of the fabrics at the other; nevertheless, between the two extremities of that shelf, he contrived to make both ends comfortably meet the necessities of the case. The old Virginian cast his eyes around the shelves, and finally remarked,

"Well, neighbour, you, I see hev got hats."

"A slight sprinkle," was the answer; and then followed the query, "Whar are you from?"

"Old Virginia," was the response.

"Right smart old State," replied the Tennessean, "but getting rather too old to keep her har on."

"What do you mean?" inquired the Virginian.

"Well, just what I say, it can't keep her har on; for instance, now, I should think you hev been a right lusthy child of the Old Dominion, but she is *sheil* yon at last, and like Samson of old, that's jest the way she is losin' all the best har off her venerable head."

The old virginian looked around the store, rather bothered with the liberty this Tennessean was taking with his mother State, and finally remarked—

"I came here to talk about hats, stranger, and not har."

"Well, well, uncle, don't get wrathy, now; I was only venturing a political opinion about population in general, and on that head we won't quirrel; but before we look at the hats, as they are intimately connected with heads, 'spose we take mite of *bald-face*."

The proposition was agreed to—the liquor was embibed, and next followed the hats. The merchant tossed down four or five wool hats of various sizes, and invited the old gentleman to select one which would fit him. He looked at them, examined the sizes, said they would do, and requested the storekeeper to hand him down a few more.

"That's all the sizes I've got," said he, "but I can's a few more, if you think you'd like 'em better," and so saying, he tossed down three more.

"Them's all right," said the old Virginian, turning them a round; and the stout old storekeeper, blowing with exertion, descended from his perch, where he was straddling from shelf to counter. As soon as he reached the floor, the old Virginian remarked that he had not got enough yet.

"Oh you want 'em for your niggers," says the storekeeper; "well, why did'nt you say so when I was up" and he again proceeded to perch himself up, like a mercantile Colossus. When he had blowed himself into his former position, the old man quietly remarked—'Why, strangers, I warn't talking anything about *niggers*." The fact is, the old man was rather enjoying the extra trouble he had put the Tennessean to.

"Well, what do you want with so many hats?" inquired the hatter.

"I want 'em for my sons," said the old man.

The storekeeper began to count those on the counter—"*Eight*," said he; "a pretty big spread of boys already, of I'll swear; but here goes, and he added one, and then another, and yet a fourth, and he picked off a fifth, and finally, seeing that the old man stood immovable, earnestly counting the hats, he tossed down three more, and was about to descend himself, when the old man told him to hold on, and throw down a *few more*.

"Oh, come, uncle," said he, "you are joking;" but to please him he threw down twenty.

"That's jest one too many," said the old man, with much gravity.

"What! —you don't mean say, you have *nineteen* sons?" to "Yes, I do mean to say so," was the old man's answer.

"And *whar*, in the name of the State of Tennessee, are they?"

"Well, they are in Tennessee," said the old man, "right *yeer*, in this city—up at the hotel."

"Stranger," said the Storekeeper, his incredulity making him sputter and stuttor as he said it, "if you ken show me your nineteen boys, that's the hats."

"Hold on, then," said the old man, and off he started. In about ten minutes, down the street he came, heading a line of nineteen boys, marching single file, each bearing a good gun, and followed by their venerable mother. They entered the merchant's store, and ranged along the counter; the storekeeper run his eyes along the line with astonishment. "And you say," he inquired, "that these boys are all yours!"

"Yes, I, do," was the reply.

"Well, that's abundant proof, anyhow," said the store-keeper. Old friend," he added "I ain't got a word to say.; jest take *my hats*."—*Sel.*

To the Editor of the Early Dawn.

Dear Sir,

Repeated complaints bitter against your newspaper press having been pregnant all about the City of late emanating from the lips of those whom I am induced to call semi-gentlemen bearing on the disclosure of names of the writers of correspondences and articles I am to this end, obliged to make few suggestions as, would tend to banish away from the thoughts of these evil thinkers what they most likely think is your practice continually. If men who are professed gentlemen would think others are alike, let these men only remedy the evil your press is doing them by simply discontinue writing to your journal till a final resolution is arrived at to lead them to believe that you are worthy of the trust and confidence the public has bestowed on you as an Editor of a public "News paper." With the assurance that your paper will continue to exist I wish you abundant success in all your undertakings, and with anticipation of your favour in advance I close.

Remaining yours always the same

SERAPHINO.

Bonthe, Sherbro
May 22nd. 1886.

Helping their Countrymen.—The Chinese of San Francisco sent 45,000 dollars to their suffering countrymen, victims of the floods near Canton. Several of their machants gave 2,000 dollars each.

ADVERTISEMENT SCALE

(FOR EACH INSERTION.)

A whole page	£2	0	0
A whole column	0	9	0
Half a column	0	5	0
One-fourth of a column	0	3	0
One-eighth of a column	0	2	0
Marriage	0	2	0
Birth and death	0	1	0
Domestic servants wanted	0	1	6
Servants wanting situations	0	1	0

Each notice should not exceed 4d lines every additional line or part of a line 4d extra.

The Early Dawn.

May 31, 1886.

Our Editor being absent at the time of sending out our last issue, and seriously indisposed during the making up of the present number; many little matters and some few mistakes, but none of a very serious nature, we are glad to believe, have crept into both issues, one drawback to the present number which we very much deplore is our long *Hal Story* on the first page set up in Pica such selections we generally use to fill up the fourth or advertisement page Another little annoyance is that of a few expressions in Seraphino's letter, which, while well meant, yet, we think, savor too much of the old thing but trusting our numerous friends and Subscribers will bear with us for these and our manifold other faults of the past, we promise them to amend and try to do better in the future.

HARD TIMES.—Is the usual *Cry*, it seems, the world over; but from recent reports, we should think that England and Ireland suffer most and that West Africa with its dull trade, ravaging petty wars, exorbitant duties on imports and exports, and we might say almost a thousand other disadvantages, suffers really less for while it is true that many have little or nothing to wear or to eat, it is a fact that they need but little, and more than that in many cases very little effort would give abundance which is not the case in many other countries.

THE EXHIBITION.—We are informed by recent European advices that the Indian and Colonial Exhibition opened on the 4th inst., without anything from Sierra Leone—We have now information that the Sierra Leone Goods have reached the Exhibition, and we have arranged for special correspondence, for our Journal, the first of which will be found in this issue and as it is from a gifted pen we believe our readers will be much benefitted by its perusal.

[From our ENGLISH CORRESPONDENT.]

OPENING OF THE INDIAN AND COLONIAL EXHIBITION IN LONDON BY HER MAJESTY THE QUEEN.

MAY 4th 1886 will be a day long remembered not only by English people but by the many natives of the different Indian and Colonial Countries who were present at the opening of this magnificent Exhibition by the Queen of England.

We had the privilege of being present and feel that we shall never forget the scene when the Queen, walking between her two sons, the prince of Wales and the Duke of Connaught, and followed by a large throng of Princes and Princesses, walked slowly through the building, bowing right and left in the most gracious manner possible.

The Prince of Wales and his brother the Duke of Connaught wore the scarlet and gold uniform of the Colonels of the guards. The Queen was dressed in black silk and black lace, for since the death of her husband she has never worn colors. She looked very small between her two sons, but her gracious and beautiful manner, and the heart-felt kindness with which she greeted her subjects, bowing quite low to them and now and then stopping to look about her as it deeply impressed and interested in all she saw, will never be forgotten by those who saw it We wished that all her Majesty's subjects might see her as we saw her, that they all might feel the same warmth of affection and respect for her.

We were glad to observe near us some native ladies and gentlemen from the West Coast of Africa among the thousands of loyal subjects who cheered Her Majesty so heartily. There were also many representatives of the different Indians mces, who although colored people, are not like Africans. Some of these in their snow white turbans and robes, formed very striking groups and reminded us of the vast size of our Empire and of the great number of tribes and peoples of which that Empire is composed.

When the royal procession had passed we went out once to the Court set apart for West Africa; but we were sorry to find that all the cases that ought to have contained the exibits from Sierra Leone was empty as the goods to be exhibited had not arrived.

SHERBRO however was well represented by an entire case of curiosities that had been collected by Mr. T. J. Alldridge, while on the Coast and had been sent to the Exibition by him. This case of exibits looked very well indeed. The back of which being hung with country cloths, and chiefs robes, while the Grotesque head of a "Bondo Devil" occupied the centre and was a noticable object.

We hear the Sierra Leone goods have now arrived, and we hope at some future time, that we may be able to give a fuller account of the wonderful things to be seen in the Indian and Colonial Exibition.

L. A.

A FASHIONABLE WEDDING

On Thursday last the thirteenth inst., Bonthe witnessed a pleasurable scene, on the occasion of marriage of Francis Ezzido Boyle Backnor, son of the late, Charles Backnor Backnor Esq. deceased Harbour Master & Quarantine Officer, at the Gambia Settlement, to Maria Rosamond; eldest daughter of J. B. Parkinson Esq. one of our leading merchants here.

At the early dawn of the wedding day the Sun shone with resplendent brightness and beamed on the countenances of those who had made preparations to welcome the festival day, but on a sudden a gloomy aspect pervaded the sky and dreadful torrents were poured forth from the overshadowing clouds, quite enough to blight the prospects of both bride and bridegroom. This sudden change of weather produced a morbid excitement amongst the fair of and hard by preparing spectators, and great fears were entertained, regarding the remaining portion of the day. At the near approach of the procession there was again another change for the better, which continued fair all round, during the remaining part of the day: Morbid groans were succeeded by joyful acclamations. At 11 A. M. the ceremonial hour, crowd of spectators were seen wending their ways to the Church, followed by the bride led by her father and accompanied by a host of attendants, Ladies *in quantum*; some minutes afterwards.

The Bridesmaid was dressed in white silk satin trimmed with bottons and minor wreaths of very costly texture, face covered with gauze, veil accompanied with richly English manufactured wreaths round her head

The service was performed by the Rev. G. G. M. Nicol B. A., partly without the Communion Rails and partly within. The appropriate hymn beginning with these words

"The voice that breathed o'er Eden"

was sung on the occasion accompanied by the harmonist Dr M. L. Jarrett *Asst. Colonist Surgeon.*

After the transfer and the signing of the Registers, the crowded multitude quietly ebbed from the Church and walked the newly married couple with their attendants with shouts of Sierra Leonan bedlams to the bride's father where a sumptuous breakfast had been prepared together with wines of considerable cost.

COMMUNICATED.

SHERBRO, 29, May, 1886.

To the Editor of the Early Dawn.

Dear Sir,

We learn that there was a meeting of merchants and mercantile Agts the other day here convened for the purpose of discussing the fall of African produce, especially Palm Oil and Palm Kernels, in the European markets, and to consider measures with respect to the manner in which business might be done in future to make it pay.

Several suggestions were advanced by those present, two of which, however, deserve notice.

One gentleman is reported to have said that Palm Kernels should be reduced from 4s the colonial bushel, to 3s, and Palm Oil now at 2d the imperial gallon, to Heaven knows what.

Another gentleman who appears to have looked into the matter most carefully said with whose suggestion I fully concur, thought that goods might be increased in price, and the present rates of produce not interfered with. The meeting notwithstanding this most business-like suggestion is said to have come to no decision.

Rum, Gin Tobacco, are the staple articles of trade here. Middlemen, I mean, the contractors, are, as a rule, supplied with these articles at same prices as the natives, without the least concern whatever—about the heavy expenses the liquor have to undergo, and of which the merchants are fully cognizant.

Live and lets live is the maxim in all civilized communities; it is, in fact, the only system by which trade may be carried on prosperously for any length of time

The merchants have it in their hearts to make the business pay. Every encouragement should be given to the middlemen. The natives do not and cannot object to receive Tobacco at two shillings per lb. Gin at 10 shillings the case, and Rum at five shillings the gallon or more.

My opinion is that in more ways than one as increase such as those suggested herein, would be beneficial to the country.

Sobriety, the curse of West Africa, have done more havoc in the Sherbro, than the last wars in the Kittam and Boom countries

If legislation declining to interfere with their importation, surely merchants may sell to the natives at such prices as to check in a great measure this wholesale destruction of life also the degeneracy in mind and body which may be observed on every side.

The Government have over and over again been invited to look into the new phase of things brought about by the mortality of a great portion of the Kittam to one of our merchants here.

It is true that treaties entered into with native chiefs are like piecrust made to be broken; but so long as the stipends continue to be paid to the chiefs at the Kittim,—to Fahwondoo, who receives a good slice of Government grant to protect all traders alike and to permit free and unrestricted trading intercourse within his dominions so long I say as this state of things exists, the merchants here ought to memorialize Sir Samuel Rowe, in order that steps may be taken destroy the paramount influence in the Kittam of a single merchant or of merchants in general.

What are the pledges given by Mormor, Lebkeh to maintain peace and order in the future, at the Kittim.

If he has given none, the Government would do well to direct their attention to that matter.

The resources of Sherbro are unlimited; but so long as the Government would look on while merchants arrogate to themselves powers such as those possessed by the British India company in the days of Clive and Hastings to the neutralization of Government policy, you may raise the duty on Spirits to four shillings a gallon, and the pound of Tobacco to one shilling the revenue would still continue to fall.

Sherbro is fully termed the milch cow; give her proper attention and she could undertake to supply you with as much milk as you may require.

I have read some where that the revenue of Sherbro is not so much as is always represented.

The truth is, if a careful analysis to made it will be found that, the greater portion of what is credited to the revenue of the peninsula of Sierra Leone, belongs to Sherbro; after deducting the actual consumption of spirits and tobacco with in the peninsula, all that large balance must go to the credit of Sherbro.

Before closing my remarks I should not omit to mention that Sir Samuel, our indefatigable Governor-in-chief, has really much more on hand than a single human being could be expected to perform, he being regard to the manner in which his hands are tied. Leave him free to act according to his discretion, and I guarantee he could accomplish anything with respect to native affairs, unless the impossible mean while.

I remain, Yours
A LOOKER ON.

JOTTINGS.

Our issue of the 15th was sent out during the Editor's absence to Freetown.

Several papers have been handed to us for insertion which we are compelled to leave out of this issue and others will not appear at all.

Criticisms will generally be refused hearafter if not of more than usual importance.

Bad Writers have most to complain of in the line of Typographical Errors.

Rev. S. B. Morrison preached at Mendi Mission Chapel on the 23rd inst and Rev. R. C. Taylor on the 31st inst. at 7. p. m.

The Article on Steam Communication with this place and Freetown came too late for this issue, but will appear in our next.

NEWS ITEMS.

The s.s. *Susa* arrived here on the 25th instant having as passengers Mrs Porter of Bonthe and several deckers *she* left for Freetown on the 27th instant.

The *Brig Vats* Norwigian arrived on the evening of the 26th instance from Freetown to take in produce, and consigned to Messrs Fisher and Randall Limited of York Island.

FROM BARGROO.

It is reported that two women from Mongray Gbin dee, (Massa and Jahtoe) have been sent down to British Sherbro by Gorpk J. W. Nicol in charge of Manoh Station Bargroo, about the 17th inst to obtain Freedom. This gave displeasure to both the head woman Cojah Kambeh, and Vanjah-wah a warrior of Mongray Gbin dee afore said, a supposed husband of the women.

Revenge has since, from misrepresentation of things given a fair peep; and it is to be teared the mendis will soon be down in hot chase on the people and our tiny staff here. Since last Wednesday report has reached us about Vanjah-wah's heartless designs and yesterday about 3, 45 p. m. the announcement of war was made. People from the farkies have been making their escape to other places and there was no little consternation about the Mission Station; torches were seen all around, men swim ning across the river, and others of the Mission employees have removed their families to the Mission House.

It is reported by people who are residents of the Bargroo but have gone to the interior on trading tours that the enemies expect to start on Saturday night.

We hope Mr Editor that the Authorities will make no delay to check the now pending threat by increasing the constabulary staff in this place even for a short. *B.*

Since our last Issue we have received a copy of "*Bible Work*" London England. Edited by a gifted Authoress Miss Alldridge and the present (April) number is well filled with interesting matter. Should be read to be appreciated.

Special sermons, on the occasion, of the Wesleyan Missionary Anniversary were preached at their chapel in this place yesterday (30th inst) by the Rev Victor A. Harding deputation from Freetown.

Personal

Capt: Peel special service officer who had been up in the interior countries in the Sulymah Districts returned on the night of the 25th inst. where he had gone on a peace Mission for about four months. We are glad to know that he has succeeded in bringing about the peace so long desired.

MR. MASON'S LETTER REVIEW'D

To the Editor of the "Early Dawn."

Sir,—Your paper of May 15th was handed to me on the 16th, and I was glad to read from its columns a letter from the pen of Mr. Victor P. C. Mason who wrote about the people (natives) in the Black River, but as one who has lived in that country for a considerable period and better able to judge of the manners and customs of the natives than Mr. Mason, whose knowledge of the people is quite limited; I therefore beg you will allow me space for the following lines.

He speaks of the people in the Black River as being indolent or lazy. Does he mean the people inhabiting the whole Island? or does he confine his statements only to the people who inhabit Mr. J.B. Brown's Factory *Pisaper* (few hours from Bonthe) where he is employed as a clerk; From my personal knowledge of the greater portion of the Black River, commencing from Victoria to Daymah, and from Bamboo on the other side of the river to Tissannah, I have never known the people to be such lazzy people as depicted in Mr. Mason's letter. On the contrary I know that they are very industrious and are a quiet people, but not having the advantage of having the Gospel preached to them, they are obliged to remain in the same state as our parents on the Guinea coast. I give Mr. Mason credit for having preached to those who were privileged to hear him on Easter Day, and that through his preaching they have abandoned Sunday labour—but I must point him to Carmie, Bowmah, and other places in the Black River Daymah where services are held every Sabbath by Sierra Leone traders, and labour on that day has been abandoned for the past 5 years by the natives. He also speaks of the soil as being the most fertile in the whole Sherbro District. This I beg to deny for the soil of the Black River is not as prolific as that in the Bargroo from whence we receive our supply of Rice, Cassada &c. for even now that the rains pour down in torrents, much of the Rice and Cassada planted in the Black River has been washed away in consequence of the ground being too loose, composed of sand and mud. How then could Mr Mason say that the Black River has the most fertile soil in the whole of Sherbro. If Mr Mason will continue to preach to the people at his factory, (as he has done on Easter Day) there will be no need of any Missionary being sent to them, for we are all considered as Missionaries.

Yours Mr. Editor
W. BIDWELL COKER,
late of the Black River,
Bonthe Sherbro
May 22, 1886.

We are sorry this issue is late.

DEPARTURE OF THE MISSIONER.

Whenever our minds are overwhelmed by some ingridients which in the history of our lives appears strange and startling to us, it is only to be accounted for in this way. History repeating itself in every dispensation of the world's history, God has not left Himself without a witness testifying to the giddy and gay, that there is a supreme Being whom we ought to love, serve and obey, and so conduct our lives as he cometh His Creatures. It was during the administration of Walpole that God raised up Wesley & Whitfield to contend with the sins of the times and to rescue England from spiritual degeneracy and ruin. England was electrified by their preaching which was earnest, forcible, and accompanied by the power of the Holy Ghost.

The Mission Services at Sherbro should be regarded as an important epoch in the annals of this country, when God by a special providence put into the hearts of His Servants to organize such a Mission. The men chosen are well selected; men fitted for the occasion, and he has been pleased to honor them by His presence. No human eye could have seen the danger which hangs over this country. Several frivolous reasons have been assigned as the cause for the present depression of Trade little did we think that in simply God's indignation against the sins of the times. Men have lived highhandedly in sin, and the liberty of their position has carried them to the extreme, and being infatuated they, like the generals of Alexander the Great wished to divide the world amongst themselves.

But it is satisfactory to think that the Sherbro of today is not what she was when we commenced this year, men and women are alive about the salvation of their own souls as well as others, and by their lives and conversation are endeavouring to demonstrate to the world that they have been with Jesus. And although there may be a *Sabalaist* and *Tobiah* here and there endeavouring to hinder the work but they must after all let it stand.

It is by no not easily to be for gotten at Sherbro when the hour comes for the Missioner to leave us the women in large numbers assembled at the Parsonage shouting there the whole time till the newly members of parochial committee with some few brethern of the other connexion arrived to pay a tribute of respect to Mr Johnson for the good God has wrought among us through his preaching an Extempore address was delivered by the Revd G. G. M. Nicol on behalf of the church and the people generally which in matter and style was pathetic complete and satisfactory S. B. A. Macfoy Esqr. kindly offered his beautiful Gig boat at the disposal of the Missioner with crew complete which conveyed him to Freetown accompanied with the blessings of the people.

(Communicated)

FROM MANDO STATION.

In my last I stated in substance that the outcome of this field (Mando Station) is hopeful. This was proved not many days ago by the testimony of one of our occasional church goers. A mohamedan called on this man who had in possession a sebbeh made by another mohamedan. This he condemned as improperly made and defective in virtue, offering to make him another. The man gave him no definite reply then. He was obliged to call again urging the necessity of the man's throwing away the old improperly made sebbeh and buying another from him more properly made and full of lifepreserving qualities. But instead of giving a definite reply the man said Marcay, I've been trying to compare your religion with the christian religion and I have come to the conclusion that a religion which tolerates the making of sebbehs and charms to kill and make people crazy cannot be a good one. There was a time, mercay when we were paying two and sometimes 10 of heads of money (£9 in value) for one a sheb but I tell you, you will find it hard at Bandoh here now for any Sherbro man to give one bar of cloth (three shillings in value) for a sebbeh. The mohamedan was wonderstricken. He was not prepared for such a grand testimony to the christian religion by any native and especially by that man and without even an attempt at defending his religion and credit as charmmaster which were equally at stake, he turned and went home, no doubt to ponder over the fact that the religion of Christ is standing gradually on the people and already gaining noble testimonies even from the natives.

It being planting time now, there was a drawback in the attendance from the first to the third week in the month people going away early and returning late, nevertheless the interest is the same as the large attendance at prayer meeting last Thursday evening showed many new faces were present with old ones each detailing his sympathy with me while I tried to show them and the traders present how great a barrier the work the infernal fun-trade has been, and their (the natives) many thanks at the close, to me was a token of appreciation. Every department of this charge is hopeful. The itinerating has been done with good results, except Kabale side which needs a small canoe or boat to cross over the other side of the river. A small boat will be a treasure to this station and a great facilitant to the work. I can see daily and gradual change for the better among these hour people. Whilst to an indifferent and uninterested observer all appears the same. Trust all who are interested in this field will pray God to continue his blessings on the work.

R COOKSON TAYLOR.

Mandoe. May 29th '86.

Bompeh Station,
May 15th, 1886.

Rev. J Gomer,

Dear brother in Christ—It gives me much pleasure in informing you of the way and manner the Lord has been with us here. Though we have been much hemmed by serious conflicts occasioned by incessant broils, yet there has been much to encourage us. The day school which during the past year lagged behind has increased to 31. 12 adults have since been enrolled into the class of membership besides those six formerly enlisted.

You will be happy also to learn of Mr. Coker's arrival to Bompeh Station. The mission house which was undertaken by him is almost completed. We pray God to help him on in this very good work of faith and love. We need your prayers in this part of the Lord's vineyard. With christian love—I am, your brother in Christ,

T. J. Coker

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Agt. S. M. M.

Bonthe, May, 1886.

INDIAN CHIEFS MAKING PEACE OVER A CHILD'S GRAVE.

(Concluded from our last).

She seemed to read his thoughts; for presently she said, in feeble accents,—"beargrandfather—will you think of the white-teacher's words? the words you know about love and peace." "Yes, darling, I will, I will," replied the old man.

A look of gratitude beamed from the maiden's eyes, but she could say no more, the effort she had made had exhausted her little strength. The old chief sat watching, while the sun went down and night came on, and when the moon with its soft, pale light, shone in upon her, she heaved a sigh and her spirit passed away. The news of her death soon passed through the tribe, and reached even to the camp of their enemies. Two days afterwards messengers came to the old chief from the tribe with which he was at war, and said, "Our chief sends thee this message he says that though he is at war with thee he was never at war with thy child. She was gentle and good, and loved by all, and her loss is mourned in our tribe no less than in thine own. Therefore, our chief sends thee this request; that there may be a truce for three days, and that thou wilt grant him permission to come to her burial, and drop a tear upon her grave."

"Bid him come and welcome," said the old man, deeply moved at this kindness on the part of his enemy. So the messenger departed, and the war was suspended; and when the day of the funeral came, the two chiefs who, but a few days before would have gloried in taking each other's lives, met at that little grave, and were made friends for the time by their common grief. The body was lowered into the grave, the earth was covered in, and then the old chief, giving his hand to his enemy, said:—

"Brother, thy kindness moves me deeply. When she lived, whose early end we mourn to-day, she hated war and would have had me live in peace with the tribes around. The Good Spirit, she used to say, would have his children to love one another, and live together in peace. Brother, her words were good; let us make peace over her grave."

"With all my heart," replied the other, "For her sake who loved friend and foe, and was loved by both alike—for her sake, let there be peace between us." So their weapons were buried, which is a sign of peace—buried, too, in the child's grave, making the sign still more significant and from that day, instead of fierce war and bitter hate, friendliness and goodwill reigned between the tribes.

"Blessed are the peacemakers for they shall be called the children of God." Let us learn from the Indian maiden and the chiefs, and when we are tempted to engage in strife and give way to ill-will let us remember that our Father in heaven would have His children love one another and live together in peace.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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CHURCHES AND CHAPELS.

"The etymology and derivation of the word 'church' is curious and interesting. All over the British Isles, and in other parts of Europe, are found especially on elevated table-lands and high hills, enormous boulders and blocks of stone (compare the 'Olumo' at Abeokuta). These stones, from a very early period, acquired a kind of sacredness, and were regarded as abodes of deity, and proper places for Divine worship. In some places they were wrought into shape, as at Stonehenge and elsewhere, or carved into sacrificial altars, or graven with figures. But their sites were resorted to for religious purposes, and were sacred to God. In the old Keltic dialects, especially the Welsh and Gaelic, the rendering for a *stone* is *kreeg*, and for '*the stones*,' emphatically, *kreeag*. At this day, if travelling in the highlands of Scotland you met a Gael, and he enquired if on Sunday you had been to church, he would say, 'Have you been to *kreeag*' or to '*the stones*.' For the places of these stones, hallowed by the Druids were adopted by our idolatrous Saxon ancestors for their superstitions; and when Christianity was introduced into this country [England], the early missionaries and their converts took possession of the same places, and went as their fathers did, to worship at the kirraig. And these stones were by the idolatrous Saxons made into altars, and by Christian successors built into church es. (Anglo Saxon, *cire, cyric*;, Dutch, *kerk*; German, *kirche*.) The word was gradually altered by the Scotch into *kirk*, and by the English (through Norman-French softening) into *church*. The literal meaning of the word 'church,' therefore, is *the stones*, and its real significance, *the place of Divine worship*. The word 'chapel' is derived by lexicographers from a custom of the kings of France, who, when they went to war, carried St. Martin's hat (*chapeau*) as a precious relic. A tent was prepared for this, and a priest appointed to officiate there; and thither, as a private oratory or temporary place of worship, the devout in the army resorted for religious purposes. Hence the tent was called a *chapelle*, the priest a *chaplain*, and the name became adopted for all temporary and subordinate places of worship. The literal meaning of 'chapel,' therefore, is *the place of St. Martin's hat*, and the real significance, *a temporary and subsidiary place of worship. sel.*

THE BIBLE.

What a blessed book is the Bible! If I want to know about creation, no other book can tell me with certainty, but the bible. If I am inquiring after existence the bible gives me the best and only, satisfactory that in God" I live move and have my being." If I think on extinction, the Bible tells me to fear not them who can kill the body, which have no more that they can do; but to fear him who can destroy both soul and body in hell. And O! What a dark cloud would hang over the horizon of the future, if the bible did not bring the light of eternity's dawn. What a bible I have got. It is the book of my Church, of my family, of my Father and Mother. Aye! more it is the Book of my God." It has God for its Author, Salvation for its end, and truth, without any mixture of error, for its matter," Says John Lock.

The testimony of Sir Walter Scott, has often been referred to and it is full of meaning. When confined to his sick room and near the time of his departure, he desired a friend to read to him, "What Book Sir Walter?" "Need you ask?" said the aged man; "there is but one." Then the Bible was taken and the fourteenth Chapter of John read to him, greatly to his comfort.

Sir William Jones, the eminent scholar learned in oriental literature, says, "I have regularly and attentively read those Holy Scriptures, and am of opinion that the volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written."—*Noon Day Sun.*

HOW DOES THIS HAPPEN?

Mr. Editor—In my article to you bearing this title, I tried to proved how does this happen as touching cannibalism that is secretly practised, but my informer could not divulge the whole secret of the matter, fearing lest it will be exposed. It remains again to be proven how does this happen. Living almost in the centre of the Sherbro country, and within the Bounds of chief T. N. Caulker's territory, I am always favoured with secret evenes as they happen. For further explaination I mean such as is happening and is next enquired by natives from fear that if such reaches the ear of the chief, investigations will be made and perpetrators in such an action will fall under severe punishment. In the first place there are those in this part of the country who are making laws for themselves and put them to force; not only so, but headmen of towns sometimes commit the most outrageous act, and which as I presume, if the chief is cognizant of such ones will be dealt with according to the law of the country. For proof of this, Burch Kindoe, (a native) had a worse time of it for committing a daring aggression on British territory. Here and again, as I have been watching I see and what I see must be told. Information reached me yesterday that a young woman of the farkie of Mo-Beth, three miles from where I am, was attacked mortally wounded by a leopard on the 15th instant. by further and close enquiry I came to know that the young woman was to be caught and made a feast of, had not she done a good deal of running. The wounds were not received from a real leopard, but by one who is always the actor in the business dressed in the skin of leopard, with other instruments made in the form of paws and claws to catch those who are given up by a member,—a relative of that secret society. This having happened is kept secret by majority of the leading men in the same farkie. To get the truth of the matter without using force is only by enquiry from those who have no influence whatever as headmen.

Now Mr. Editor let me ask whether it would not be prudence for the Chief to select trust-worthy subchiefs to watch when things do take place and report the same to him? I know how disgusting such a matter is when it comes to the hearing of the Chief; and we hope that investigations into this that has just happened should be made, and it is probable that perpetrators in this most atrocious action will be found out and due punishment will be meeted out to them. There any secret forces in action, but what is not known now, will be known hereafter.

I remain Mr. Editor
Sincerely yours,
A WATCHMAN.

May 25th 1886.

TO THE EDITOR OF THE EARLY DAWN.

Sir

Observing the interest that you take in recording the political affairs of the enlightened portion of the Sherbro country, I forward you this letter as I do not think that we should be always left in the dark.

The Government of our country unlike the Government of the civilized Section of Sherbro, is not regulated by directories but is inverted on the shoulder of a single director or Chief before whom every case is brought for decision, even to house hold, and private concerns (you cannot Mr Editor) imagine how difficult it is to be a ruler of this district; especially of the Caulkers family, I shall be too near the truth if I go to mention that I have not witnessed two Royal families in the world where so much selfishness reigns. And when the interest in the Government of a common country is so divided, or entirely lost.

Sir, we should be glad to guess to see their favorite is placed on the throne. And if they do not succeed in either, they will make themselves neutral in the interest of the Government of their own country; and watching or waiting for its downfall. It will be more astonishing if I were to tell you that last week during the absence of our present Chief T. Neale Caulker to the rivers. The Methodists had to come and repair our own Barray or Court house for us as they intended having week night services there. And there old Chapel in the town, it is quite to rain so that there is to stone upon another that is not pulled down" the country is no doubt waiting on the chief to rebuild it and so it is for the Chief independent of them is now collecting materials to build a small neat chapel in the next season. From this Mr Editor, you can judge how far we have progressed in religion. Though I am myself a member of the Church here and attend Services regularly, yet, I have no faith in the religion of force eye services, and is a sudden rush of the Spirit or enthusiastical religion, I want to feel the land of Beulah in my soul and of the peace which is within me I will express myself only before a community which is worthy of the name of communion of saints. In conclusion I earnestly crave your prayers for us and our Chief.

Truly yours,
T. A. M. KAINEY.

Shaingay
29th May 1886.

PAMPHLETS & BOOKS.

MISSIONS & MISSIONARIES,

By J. A. Lewis.

"HOPE OF SHERBROS FUTURE GREATNESS"

By J. A. COLE.

SANKIES, Songs & SOLOS BIBLES and TESTAMENTS

MENDI MISSION STORE

The Early Dawn.

June 15, 1886.

WE are pleased to learn that our energetic Acting Civil Comdt. Capt A. North Daniel who lately visited the Manoh Bargroo to look after some country matters of a serious nature has been able to secure an amicable (if we are correctly informed) and satisfactory adjustment of the whole matter and hence a cessation of the war threats we gave notice of in our last issue from our Bargroo reporter, and as will be seen from the above, the Authorities have not delayed in this matter and further have done even more than our reporter asked, in that the constabulary were not only increased for the time; but the Comdt. Capt. Daniel visited the spot in person, to see that all was correctly done, such promptness in handling or dealing with country matters, may sometimes entail an unpleasant[illegible] of a few hours or days, but will always greatly facilitate a proper adjustment of difficulties, and largely enhance the interest of the Colony, and forego in many cases the untold miseries that are often the result of country wars. Too much can not be said in praise of the officer who like Capt. Daniel nips such matters in the very begining and thus saves ultimate and often ruinuous results.

MANOH STATION.

Saturday night May the 29th was quarterly Conference at Manoh. The little Barra was well filled, and the leaders as well as the preacher in charge gave in very good reports, Mr Joah and his wife are great favorites with the people here, they have the confidence and respect of the people.

When the presiding elders character was before the people, one brother arose and stated that no oil for night Meetings had been furnished them this year this little matter was cleared up and the elders' character passed.

All day Sabbath the meetings were well attended. Seventeen children were baptized in the morning It is certainly encouraging to attend meetings in such a place. The head men for the town are both Class leaders and are very faithful to their duties. I met an old old acquaintance here, many years ago I had the pleasure of being a guest at her house she was very kind to me, shortly after that her town was plundered and she with many others were taken prisoners, King Bo one of the chief warriors who had her in charge told her that as would carry her to his own country and she must[illegible] such a[illegible] for his wife. In Reading, I think that punctuation also[illegible] proud, she had done turn[illegible] woman but as a child teach her something, she was then praying and[illegible] her God, who did not fail her, she was rescued. King Bo was captured and hung at Bendoo. She still feels to trust God and is waiting for Heaven.

I enjoyed my trip to Manoh very much Mr and Mrs Joah made me very comfortable in their own home it reminded me in many respects of the comfortable homes I used to get in America when traveling meet the courtesy the quiet home-like order and the neatly dressed children also the cheerful happy faces, may God continue with them in their good work.

J. GOMER.

THE ANNIVERSARY

of the Wesleyan Missions in this place was celebrated on the 30th and 31st ultimo. Two Sermons were preached on the 30th by the Rev. V. A. Harding, Deputation from Freetown At 11 a.m., after the former part of the service had had been gone over, the preacher announced his text from Col. 1. 3. riveted the attention of his thickly packed audience for forty-five minutes and at 7 p. m. he delivered a excellent discourse from the words " He shall add thereto." Both sermons were characterized with fervency, impressiveness, and originality of thought and were quite equal to the occasion.

On Monday 31st, the Public Meeting under the able presidency of J. N. Campbell Esq., was held. The Report succinctly spoke of progress in every Circuit in the Sierra Leone District, and in a telling manner of the completion of Wesley Church Prahuway Street, Freetown and the encouraging circumstances under which the Mission at Mo-Moseley was started. The Chapel was densely crowded and for want of room, many persons were obliged to remain outside and listen. Speeches were delivered by Messrs J. A. Williams, F. E. Blackmor, J. Macaulay, S. W. Adams, and Revs. O. Moore, and V. A. Harding. A good feeling pervaded the Meeting; interest in the Mission cause was awakened; but Commercial depression told seriously on the collections and the amount of Subscriptions was so low that the Secretary did not think it worth his while to compare this with last year, but took it for granted that it was understood by the Meeting. After the usual votes of thanks to the Deputation by Messrs Thorpe and Turner, and by Rev. J. C. Thomas and Mr. J. Macaulay to the Chairman, to which they respectively responded, the Doxology and Benediction brought that interesting Meeting to a close at 9. 30. p.m.

To the Editor "Early Dawn."

Sir,—I was very fortunate in being privileged to witness the Public Examination of the Pupils of the Wesleyan Female Institution on Tuesday the 8th inst, during my short visit to Freetown. The examination commenced at 10. 30. a. m., and closed at 3. 30. p. m.

Mr. Editor, you cannot fancy with what promptness the young ladies of this ever-to-be-remembered Seminary answered the questions proposed to them, as also the alacrity and delight they received them though *very few* gave wrong answers.

In Roman and Grecian Histories, they were well up to the mark, that when the pipe was blown, showing that time had expired, we all cheered and clapped as if it were one man.

In Algebra their knowledge was also very praiseworthy for they calculated[illegible] correctly[illegible] given them. In Reading, I[illegible] that punctuation also[illegible] so often affected by this ever recurring break in the regular Steam Communication with Freetown? Let the men of enterprise now step forward and bend their energy in this hopeful direction. For, the prosperity of Sherbro largely depends upon an established medium of transit to and from Freetown where it is often necessary that the business of individuals of vital importance be conducted. Whatever may be said or done which does not ensure or tend to ensure this desirable object is lame as regards an all-important item, which constitutes to title prosperity of an Island Settlement of any commercial importance as Sherbro is. It may be urged in excuse of the lethargy of our suffering population that means are not handy for the accomplishment of the object advocated in this article. Very true perhaps in the case of individuals. Still we are wilfully behind the times We cannot be wholly exonerated from blame for all we now suffer, for we have not as yet endeavoured to avail ourselves of the untold possibilities which co-operation (were it practised) generates. If every thing else has failed to create the spirit of mutual confidence among us let common suffering operate this direction and resolve us to dare and do. Let our rising people endeavour to rise higher even upon borrowed Capital and emulate the position of others whose disabilities have been similar to ours, but who by dint of perseverance, enterprise and honesty have raised themselves to a high standard, (for the elements of greatness are in us as admitted by all, if only we would outshine them) and thus render it impossible for any one mercantile or business house to affect a whole community and make many persons domine the month by[illegible] experienced in the case of the S. S. "*Sara.*"

JOTTINGS

Mr W H Davison recently down from Kittim gave us a pleasant call about the first inst

Sergt. Taylor left this place after we had gone to press, on the 31st ult for Manoh Bargroo with a reinforcement of Police, for that Station, in consequence of the late rumours of disturbance.

Mr. Creighton of victoria road was much surprised as indeed many others have been at the low price of Bibles and Testaments at the Mission Store. One shilling for a Reference Bible and only a penny for the New Testament.

We regret very much that not only many good articles but several items of news have been crowded out of this issue.

It is only a waste of time, for persons to write us to publish their articles without alteration, for if they are all right we will do so, if not then we will not do so.

HER MAJESTY'S COLONIES.—By the kindness of Mr T. J. Alldridge of London E. C. we have had this highly interesting volume laid on our table as a present to our Mission for which we are grateful to the Donor; hereafter we hope to give a better notice of the Book itself but for the present only add that it is a Valuable Work of general information. London William Clowes and Sons No. 13 Charing Cross S. W.

NEWS ITEMS.

We regret to note the death of Mr. W. H. Randall of the late firm of Randall and Fisher Sierra Leone which occurred in Manchester about the middle of last month.

S. S. Biafra arrived in this port from Europe via Freetown she had on several passengers for Sherbro we believe.

It is with much pleasure that we note the fact that Mr Ashcroft of the firm of J. H. Ashcroft and Co., Shaingay and Freetown Intends to run the Steam yacht John Brown weekly between Sierra Leone and Sherbro.

June 4th at 5 30. a m, in Freetown, Kissy Street was the announcement made of the death of the High Sheriff John Melleux Esqr., of the Settlement of Sierra Leone, by official notification.

H. M. C. S, *Countess of Derby* arrived here on the 2nd inst from Freetown having W. J. P. Elliott Esqr on board after staying in harbour for about two hours left with Capt. Reed W. J. P. Elliott and Dispenser O. M. P. Thorpe for Freetown. Dispenser Thorpe returned on thursday the 10th inst.

The Commandant left this place for Bargroo on Saturday the 5th instant, and returned on Friday 11th.

SHAINGAY NEWS.

We are very hard pressed for news here; Scarcely anything to talk about. On the 23rd ult., Jarro, one of the Chief's Staff Officers died at Boudocoh his country seat. He was a Mendi man and a great man amongst the people here, was a slave of the old chief, but owned slaves for himself, and was well to do. On the 31st Satteah Kate died at Pattie, she had been sick over a year, and suffered very much.

A few weeks ago, a canoe landed here with some slaves in her from the Galinas country, one of them hearing that they were to be sold for rice, and were to be sent away up in the river, had the sense to complain to the Police Corporal stationed here, he was rescued by the Corporal and sent to Freetown. The Governor has sent police out here now, to bring the other slaves and all the parties concerned in the matter, together with the canoe that had brought them here. The Chief is collecting them together, to be sent to Freetown. The slaves will get their liberty. Who would not say God bless our Sovereign Lady Queen Victoria and all the Royal Family.

Mrs Niccah Tucker wife of the late Thomas Tucker of the American U. B. Mission is very sick, she is staying with her son Mr. John Barrow at a small inland village.

Little Joe, as he is usually called, the nephew of the Rev. Gomer of the U.B.C., Shaingay has been very low with his first fever. For several days there was little hopes of his recovery but his Aunt was very faithful in her attendance on him, he is now recovering slowly.

Mr. J. A. Richards of the Gambia, late a Catechist in the Wesleyan Church Freetown, 1st Circuit, has taken charge of the Mission School here.

TOUSANT.

Personal

Mrs E. Savage Queen of Manoh Bargroo was down about the first of the month on business to the Commandant in reference to some war reports as given in our last issue.

The Rev. O. Moore, of the C. M. S. Grammar School, Freetown, who had been spending some time here for a rest and change, gave us a very pleasant call on the 4th inst. and bade us farewell on the 5th inst and left per s. s. John Brown for Freetown.

The Rev. Victor A. Harding deputation, from Freetown Wesleyan Authorities to their Aniversary in this place called on us together with Revd J. C. Thomas on the 5th inst

The Revd D. F. Wilberforce is reported in American papers as delivering some rather Novel, and very interesting Lectures on Africa in the United States we wish him abundant success.

The Revd. G. G. M. Nicol gave us a pleasant call today (15th inst.) he has been kept quite busy, since the Special Services, (at Saint Matthew's Church here and elsewhere by the Revd. James Johnson;) Marrying various parties in his Parish; he now expects on the 20th and 27th inst. to hold the Annual Anniversary of the Church and Missions to which all are invited.

WORRY.

Worry wears us out faster than the hardest work, the physiologists say, and common experience proves their dictum true. But how to avoid worry when everything seems to be going wrong, that is the rub. Different men, I find, worry about different things. One is always anxious about his business, apprehending a failure to meet his obligations. In other matters he is seldom disturbed. If his children are sick, he takes it for granted that they will soon recover. His neighbour, on the other hand, is constantly anxious about the health of his family, but his never troubled about business affairs. As a rule, the saver a man feels of his own powers and the more accurately he knows their limitations, the less likely he is to take anxious thought about his business interests, and the more likely he is to feel apprehension in regard to matters but slightly with in his own control. To learn to do the best we can and to accept in a spirit of cheerful courage what we can not change is one of the greatest, as it is about the hardest, of self-conquests. If to a physhosophic temper one can add a screne religious faith, great indeed is his gain. *Sel.*

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Bonthe Sherbro January 1885.

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Come with humility. A proud heart cannot be tolerated at the Table of the Lord. It is told that the Duke of Wellington at one time in his Parish Church, when he came forward upon one aisle to take his place in the observance of the sacrament, a very poor old man went forward in the opposite aisle, and coming to the communion-table, knelt close by the side of the Duke. Some one came and spoke to the ill-clad old man to remove a little way, or to wait till the Duke of Wellington had communed. But the alart eye and ear of the great Military commander understood the meaning of what was transpiring beside him, and he clasped the rough hand of the old man and said reverently and softly," Do not move; we are all equal here." So Brother and sister, remember that at the table of Jesus we are all equal. Blessed thought! We are at the feet and in the fellowship of Jesus.

Telescope.

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The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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Under the Auspices of the Board of *Missions of the*

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A DRUNKEN RUNNER.

Sir Walter Scott says, in one of his droll little missives to his printer Ballantyne, "When the press does hollow me, I get on slowly and ill, and put myself in mind of Jamie Ballour, who could run when he could not stand still." He here alludes to a matter of fact which the following anecdote will illustrate:

Jamie, in going home late from a debauch, happened to tumble into the pit formed for the foundation of a house in James's-square. A gentleman passing heard his complaint, and going up to the spot, was intreated by our hero to help him out.

"What would be the use of helping you out," said the by-passer, "when you could not stand though you *were* out?"

"Very true, perhaps; yet if you help me up, I'll *run* you to the Tron Kirk for a bottle of claret."

Pleased with his humour, the gentleman placed him upon his feet, when instantly he set off for the Tron Church at a pace distancing all ordinary competition; and accordingly he won the race, though, at the conclusion, he had to sit down on the steps of the Church, being quite unable to stand. After taking a minute or two to recover his breath—"Well, another race to Fortune's for another bottle of claret!"

Off he went to the tavern in question, in the Stamp-Office Close; and this bet he gained also. The claret, probably with continuations, was discussed in Fortune's; and the end of the story is, that Ballour sent his new friend home in a chair, utterly done up, at an early hour in the morning. *Sel.*

TAKING GEORGE III. OUT OF PRISON.

Gompy attended as an assistant drawing master, at the palace of his royal highness Frederick, Prince of Wales. When he was one day there, His Majesty George III., being then a very little boy, for some trifling fault was compelled to stand behind a chair, as a prisoner. Gompy was ordered to go on with his drawing.

"How can I," replied the artist, "make a drawing worthy the attention of your royal highness, when I see the young prince standing under your displeasure."

"You may return to your seat, sir," said the good nature Prince of Wales, "but remember that Gompy has released you."

As Gompy grew old, he became poor; at the accession of George III. he was eighty-four. Soon after that period, making pensive mood and piteous plight on the Kensington road, the royal carriage passed, and he pulled off his hat. The face of the old man caught the king's eye, he ordered the coach to stop, called the friendless artist to the door, and asked him how he went on.

"Little enough, in truth," replied the old man, "little enough; but, as I was so happy as to take your majesty *out of prison*, I hope you will not suffer to go into one."

"Indeed I will not, my dear Gompy," replied the good natured monarch, casting on the poor old man a look brightened with the tear of sympathy, "indeed I will not." And he immediately ordered him a handsome allowance weekly, which the forsaken artist enjoyed to the last day of his life.—*Sel.*

To the Editor of the "Early Dawn."

Dear Mr Editor,

Without any reluctance I venture as a duty relied on me give you an adequate information of the elaborate and well got up Sermon preached to a gathering of the Wesleyan connection on Sunday morning last the 13th instant by the pastor in charge the Rev J. C. Thomas. His text was taken from the 1st Chapter of the Acts of the Apostle 2nd at the 1st and 2nd verses.

I must frankly assure you Mr. Editor that the style and tenor in which this Rev. gentleman delivered his Sermon is one worthy of notice, I have often times heard the Rev Gentleman preached and I could not bring to my recollection of my Sermons of such a preeminent style or tenor had ever been preached to my hearing.

I must further more state that although it is his duty to preach to his members and flock Sermons that will always rouse each member to respectively consider their position in this world, yet I must say that praise due to him, and in conclusion I must simply congratulate him for the energetic and efficient manner he delivered his Sermon, and I hope through the assistance of God he may always have the "Cloven tongues of fire upon his head" to enable him always to consider the very duty that is incumbent on him and that he may ever live long as "Ossis" in the desert supplying us with his valuable food. Thanking you very very much Mr. Editor for space favoured me in your valuable column.

I Remain, Dear Mr Editor,
Yours Faithfully,
A VISITOR.

Bonthe, Heddle Street
June 15th, 1886.

DEAR MR. EDIOTR.

Freetown being the centre of Right and of civilization, it behoves us to by up and doing that we may still keep our place in the forefront of all good works and liberal deeds and to let our light shine before men and give something for emulation to our neighbours in the surrounding countries, we have resolved to utilize the great power that God has given us in the perennial stream that flows from the mountains near Kissey and now running to waste to turn a number of turbines, that shall give power to a number of dynamo machines, to generate electricity sufficient to light up our city and Churches.

The gentlemen having the work on hand will push it on with their usual vigour, but the first necessity is a receiving tank or reservoir, to give a regular supply of water to give steadiness to the machines.

This tank will be on the mountain side 600, to 800 feet above the machines and an iron pipe carry the water that gives the power. We dont like to mention the names of these enlightened gentlemen, for their modesty is great; and it is a well known fact that they let not their "left hand know what their right hand doeth." In so many good works, to wit. Wilberforce Memorial Hall, and in coal in the usual way &c, &c, &c, &c, This &c, &c, we leave you to fill up from memory.

It is also proposed to make a reservoir above Heddles' farm to conse.ve the water now running to waste, for now it is running away all night in sufficient quantity to give a steady supply to a number of stand pipes, that are seldom supplied with water in the dry season, and people have to come long distances and children may be seen up to midnight waiting round the few stand pipes for water. This ought not to be and those in favour of the work being commenced at once will form a Committee and send out collectors to get the necessary funds and if not able to get all, ask the Government to help in this useful and much needed work. We would suggest that this good work be mentioned to Freetown and Sierra Leone men wherever they are that they may contribute to the supply of water, pure water to their beloved city, even if they dont want to help in the electric lighting of it, which is most necessary. We shall be more than surprised if some kind friend dont try to sit upon us for our few remarks, but let them sit, if they can hold anything better than the usual batch of long gassy words.

Waiting patiently for the clocking hen to sit upon us.

We remain, Yours truly
INCOGNITO.

Dear Mr. Editor ... bjoined
question has long ... nd I
thought it best after ... for
publication in yo ... al.
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Mankind"—*Yet, on all T...* thrown on this ...
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R ...

Mando,
Sherbro, W. ...
June 16. 18...

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Each notice should not exceed 4d lines every additional line or part of a line 4d. extra.

The Early Dawn.

June 30, 1886.

THE BOARD AND APPROPRIATION.

THE MISSION BOARD of the U. B. C. in America met at Roanoak Indiana, U. S. A., on Saturday May 14th 1886, and from the Reports seems to have been well attended and interesting in its proceedings. Our Bp. Flickinger was, we were glad to learn present, to represent the Foreign Field which he seems to have done to his utmost, and it further appears that Br. Z. Warner was well informed concerning the needs of the African Work. The Appropriation asked for by the African counsel at Shaingay last November, was granted. $1000 (£209) was added, when it was decided that Rev. D. F. Wilberforce should return; to open if possible a Training School in some of the present Mission Buildings at Shaingay or Bonthe. We may only say here that plausible as the idea of thus opening a Training School may seem on the other side of the Atlantic, it does not strike us very favorably here at present, yet " we walk by faith and not by sight," we shall hope for better. We are to see from the poor dark Africa many friends and gratitude of the work here ances was we had antiipile *Eleven* (£2200) is t of what n expended is quite as have expecciated to it uncircumstances as the above sufficient to ugh with in the manner under circumstances attempting any the work; or making the most necessary repairs of buildings now in a bad condition, in so many places, we do most sincerely hope that this appropriation will be so supplemented during the year that our buildings, dwellings, Chapels, and School houses, may be made tenable at least, so that the religious and Educational Work may not be hindered.

BOARD OF MISSIONS.

The thirty-third session of our missionary board convened at Roanoke, Ind., May 14th—opening sermon by J. Hoby, of Chambersburg, Pa. Bishop Glossbrenner opened the business session Saturday at 8:00 A. M. J. L. Luttrell was elected Secretary. Members present, J. S. Glossbrenner, president; S. Weaver, J. Dickson, N. Castle, R. B. Kephart, M. Wright, D. K. Flickinger, vice-presidents; Z. Warner, secretary; Wm. McKee, treasurer; J. Dodds, J. Hoby, J. Hill, J. L. Luttrell, directors.

The session has been interesting and well attended by the people. Business has been progressing slowly, and the greatest care has been observed in the examination of the accounts in the field. Eleven thousand dollars is the appropriation of the African work and two thousand to Germany. Most of the appropriations have not yet been made. It was agreed to reduce the appropriations about twenty-five per cent in view of the debt of society. Sabbath was a grand day. Dr. Warner preached the annual sermon at 10:30 A. M., from Acts xviii 2, 4. It was a clear and powerful sermon on the divine authority of Christian missions. A collection of sixty dollars was taken. Rev. D. F. Wilberforce spoke to an immense audience at 3:00 P. M. on our work in Africa and the needs of the heathen in Africa. A collection was taken to pay his expenses back to Africa. His address, of surpassing excellence, put the pedjet to a rest, by saying that he was coming progressed. Mr. John Hoyle, of Dayton, said he would give as much as the collection amounted to. This speech stirred things. Collection, 155 dollars. Mr. Dodds, 150 dollars; total, 300 dollars, and a happy congregation. In the evening Mr. Dodds led a general missionary meeting, at which a number of speeches were made—addresses. Among the speakers were Bishop Glossbrenner, Kephart, and Weaver. It was a grand day. Bishop Castle preached at Huntington in the evening and Dr. Funkhouser filled the pulpit at our church morning and evening at Ft. Wayne. We shall give a full report of the board meeting next week. J. S. G.—*In Religious Telescope.*

FOR THE "EARLY DAWN."

The annual sermon on behalf of the Native Pastorate and Church Missions, were preached at St. Matthew's Church on Sunday morning and evening the 20th instant, by the Rev. G. G. M. Nicol B. A, pastor in charge. He selected for his text as follows:—In the morning from Ephesians chap. 4: 11& 12 vs. in the evening from 2 Samuel 6 chap. 19 & 20 vs. The sermons were plain, practical and effective.

On Monday evening the 21st at 7 p. m. the public meeting was held. The chair was taken by S. B. A Macfoy Esq. Merchant of Jarraia and Yelbo in factories. The meeting was opened by singing the Hymn No from Hymn and Companion and prayer offered by the pastor. The 116th Psalm was the lesson read. On the platform were Messrs. C. B. Caffey, W. Hughes, H. B. Williams, J. D. Mcauley, J. N. Crown, T. E. Macfoy E. W. Parkinson, and C. S. Brown (Schoolmaster.) The 111 No. from Hymns of Faith was sung after which the pastor introduced the chairman who was received with loud cheers and applause.

The Chairman in his opening address expressed great pleasure in being invited to preside over such a meeting. He said that religion has a tendency to subdue the evil power of sin, and that he would refuse any invitation to attend any worldly amusement, but the present gathering being a religious one he could not refuse the invitation to preside on the occasion. He invited the attention of the meeting to the benefits to be realized, by having the gospel, and that he is not a man of high speeches, for high speeches must be met with liberal gifts; thereby we receive double benefits from God. After the Chairman had closed his speech, he called upon the Pastor to read the report. The report was long but interesting. The financial statement was very encouraging; notwithstand the general very of Head Times and Depression of trade). The receipts on the whole for different objects amounted to £273. 5s 10½d the largest sum ever collected at Sherbro.

The report speaks also of the formation of a Dorcas Society by some of the female members of the church, to which they subscribe One Shilling monthly for the purpose of providing clothing for the natives who attend the Church. After the reading of subscribers' list, Mr. Caffey was called upon to address the meeting. He said that he was glad to find from the financial report read, that the amount collected during the year was so high, and that notwithstanding the present depressed state of trade, the Church is still ably supported and that while every other organization failed the Christian, Ministry it must and will abide. He urged upon the people to appreciate the labours of these institutions which we boast of as our own. After some very appropriate remarks he took his seat amidst loud cheers and applause. Mr Hughes said that he had been in this country for over 18 years, and that he had been connected with seven different organizations from 1874 to the present moment all which have failed, but the Christian religion or a ministry still holds and will ever hold.

Messrs Williams, M'Fay, and Crown gave suitable and appropriate addresses, after which the 505 No of Hymnal was sung.

Next followed Mr. J. D. Macauley of the Customs who gave some very amusing anecdotes as regards his youthful days which caused a good deal of laughter after which he urged upon the assembly to be more liberal in their contributions to support the institutions which are our bonafide properties.

Mr. Geo Thompson was next called he said that he was sorry to be called at such a juncture, as he had told the pastor that he would say nothing to the meeting, however he said that the causes of failures in every undertaking are Africans, is want of respect to our superiors and want of Unity, which is an inherent principle in us, he made some flying remarks on the Endowment fund, which was afterwards explained by the pastor.

Mr. E. W. Parkinson next made a very suitable speech after which the pastor moved a vote of thanks to the chairman to which the chairman replied.

No 285 of Hymns of Faith was sung when a collection was made this interesting meeting came to close at 9. 45.

The crossing at the ferry or cut over is in a very bad condition at ebb tide, people who cross to and from Mocolo have suffered greatly when the water is cried, as one is obliged to go over knee deep in the mud. I would suggest that a small Bridge be made to reach the low water mark, thereby relieving passengers the risk of losing their and thabs I trust the overseer of Roads will give this place his immediate attention.

Yours
JUSTITIA

Bonthe Sherbro
June 26, 1886.

To the Editor of the "Early Dawn."

Dear Mr. Editor,—I wrote a letter to your paper some weeks ago that you put in your paper of March 15, and some people do not like it, because I said that I dont think Africans will civilize Africa very soon, and I was of them a "Holyah" said I have been in mockery, and I dont even know where that is. And then he said, my letter would mislead people. Now Mr. Editor, how can the truth mislead people? It was my hope to be employed in the Mission when I should have got more learning only that the Mission got out of money and could not keep all the boys—they do not require any more teachers—I should be very glad if I could go to Illorate like others, and get more learning and then teach, I would like to help civilize Africa. But I dont believe that Africa will be civilized by us Africans. We are too fond of rum, gin, slaves and country fashions. And the white missionaries say that we will never be civilized until we leave off these, and when will Africans do that A few men speak of independence when they are all the time eating foreign money, and still looking forward to get it, and carry on the great work which is otherwise to be purely native. Surely if the foreigner can like the great interest of supporting the money, it shows his love and interest in us, and please let Holyah tell me where is the African that does as much for us as the foreigner. I speak without respect of the writers in your paper but beg to say it is not good to boast of what we can do, but do it and then have something to boast of which so far we Africans cannot boast of any but "Palm Oil" plumes. The first thing that a Holyah must do is to discard foreign money and show that love to his countrymen is his greatest desire, and that he works for them out of love pure and simple. Then will we be independent, and not till then. I wish we could do without the white man's help, but we cannot. I am more and more convinced that Africans want Dr—manage mission work in Africa, because we cannot trust each other, and I know a good many other reasons why. I do not write to answer Holyah and the man who says he is school teacher, because I want peace, and I for one want missionaries from England and America that will live good lives and let their light shine.

A YOUNG AFRICAN.

JOTTINGS.

Rev. G. G. M. Nicol, is away for a short change and rest, we believe, he will visit his Aunt Mrs Thompson of Sendou (near Shaingay.)

Lieut Gov. Hay of the Gambia will administer the duties of Gov. in Chief during the absence of that Officer so says the "Methodist Herald."

Rev. W. S. Macauley—Has been appointed to the charge of Freetown (temporarily) Mission by the Rev. J. Gomez he has already entered upon his duties.

NEWS ITEMS.

We learn that on the 17th instant, Police Constable William Taylor was married at the St. Matthew's Church Bonthe, by the Rev. G. G. M. Nicol B.A., Pastor—Inspector Betts and wife, Mrs Ann Williams also a division of Police, with Serjeant Taylor and Lance Corporal Johnson in attendance, it was altogether a pleasant occasion.

We are informed by a private Correspondent that he was pleased to see a fine lot of Arrowroot, Coffee etc, etc., from the Shaingay Mission at the Indian and Colonial Exhibition in London.

The *Weekly Itinerant* (Harrisburg, U.S.A.) of May 15th reached our Table on the 17th inst. It says, "Bishop Fluckiger arrived in New York this week. He has gone to his Home in Ohio, and will be in attendance at the Board of Missions.

We understand that Mr. O. Thomas, Temporary Tide Waiter of this Station has been promoted to the post of Assistant Examining Office Alanon Sellah *vice* Mannah Dismissed.

Mr. Thomas arrived here per the s. s. "Biafra" on the 8th inst., and will be detained for duty at this Station for a while.

We regret to note the Death of Mrs M'Cauley mother of Mr. M. Z. M'Cauley which took place about the 20th inst. her funeral was largely attended. We sympathize with the family in their bereavement.

We learn from the *Methodist Herald* that Mr. Gladstone's Home Rule Bill has been defeated—341 against 312.

Personal

Mr. Frank Will, son of the late Mr. Finney Will, deceased Chief of Shopngeh, near Shaingay, gave us a pleasant call while on a visit to this place about 18th instant.

Mr. Z. E. T. Williams of the Customs has gone to Sulymah, we believe for a time, as Examining Officer (acting) to relieve Mr. S. G. Cole who is away on sick leave.

Rev. D. F. Wilberforce we learn is expected to leave the United States on or about the first of August for this Coast, he will be accompanied by his family we wish them a successful voyage.

BARGROO ITEMS.

Since our last report about the expected Outbreak, Police Serjt. Taylor with 4 Privates arrived here on Tuesday 1st inst at 2. p. m. with official letters to both the head woman Conah Cambeh and the said Vanjah-wah. She having gone to Bonthe the night previous no one could furnish escorts to the interior until her arrival on Friday night. Constables were accordingly sent to the interior on Saturday morning; they returned on Sunday 3. 25. p. m. and reported that the man could not be found.

The Acting Civil Commandant of Sherbro escorted by 5 Police Constables and the Interpreter Mr. John Rogers arrived here on Saturday night 9. 30 p. m. to examine into particulars Early on Tuesday morning G Banash Will, one of the principle men in the country, was sent together with Jemmie a Government Boatman, who, with some difficulty brought Vanjah-wah before the Commandant on Wednesday afternoon. Matters have been amicably determined. He having stated his grievance to the Commandant. Viz:—That when his two wives came down to obtain freedom, he consulted with whom he had ventured out to fish returning alone to the town to report the occurrence. The Jury returned a verdict of wilful murder.

WEDNESDAY 23RD JUNE.—At the Colonial Hospital, on the part remains, viz., by a leg of one Makoolah a farmer of Tormah in the Bullom District, and one of the slaves of Boah Hye, the Chief of that town, who is said to be deeply implicated in the cause of death of the deceased. A verdict of wilful murder against certain persons already in custody was returned by the Jury.

CANNIBALISM has not yet been stamped out of the country, and is said to have prompted the murderers in the above two cases wherein verdict of murder is returned.

CORONER'S INQUESTS.

FRIDAY 18TH JUNE 1886.—At Victoria, on the partial remains of one Tom Bessman, a Kroo man who had been employed at Mocolo Factory, and who got drowned on the 15th inst. in about six feet water just opposite the Factory while diving for a lost anchor in the river. The Jury returned a verdict of "accidental death by drowning.

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I am, Yours truely
ZAINUS.

Shaingay
June, 16 1886.

WHAT IS A SECOND DAY?

In one of the Eastern counties resides a rector, in the receipt of a considerable emolument for the care of an inconsiderable number of souls. A widower, without encumbrance at home, with the parish greatly occupied in agricultural pursuits, time passes heavily, and amusement is greatly sought. A wandering May fly suggests that time and fish may be killed together; and thereupon a letter is penned to the Right Hon. R., for permission to try a cast on his reputed great stream. The courtesy and business habits of My Lord return, by next post, a card for "two days' angling; and the Reverend Piscator sets out. He presents his card to the guardian of the waters, who follows the occupation of a miller, and is of the average class of yeoman; and our rector tells his twentythree pounds of excellent trout in this his first day. No doubt, the excellence of the taste and sport excited our friend so, that, after an interval of some few days, he resolves to use his second day's permit. But alas! some trifling parochial duty prevents him arriving at the waters before four p. m. Success this time is meagre, and a fitful shower suggests the propriety of seeking the hospitality of a neighbouring hotel for the night; and there, while enjoying the usual repast of eggs and bacon, the thought arises that, by getting up early our friend might thus remunerate himself for his bad luck on this his second day. The morning opens with alternate heavy clouds and bright azure. A stirring breeze plays over the water, and the fish rise "sweetly." One, two, are soon landed. But now appears the sturdy miller, walking fast; and, with his Essex dialect, abruptly asks,

"Idled yew yer age again?"

"Certainly," replies our friend.

"But yeure ticket is for tew days only.

"Weell so it is."

And yew were here last week and yestre'on!"

"Truly. But do you read your Bible?"

"Yes."

Then I am afraid with little purpose, for you would have learnt in its earliest page, That the evening and the morning were the second day!"

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Reverend Piscator caught his fish; and found them none the less excellent from the scriptural interpretation put upon "the permit to fish." *Sel.*

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The Commandant then ordered the articles to be returned; and that being attended to, he in a very nice but firm way cautioned him as also others present, to be very careful how they create disturbance within British territory.

During the Commandant's stay with us, his hands were full of work; Complaints from almost every quarter were brought to him, and matters were seen into. Not a day past without his being engaged.

The Natives were highly satisfied, and many that had fled for refuge, have since returned home and are enjoying quietness. On Thursday morning at 8. a. m. the Commandant and Escort left for Bonthe, via Nittle.

We hope the health of this Gentleman will ever continue good, so that he may be able to discearge the onerous duty involved oh him.

B.

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ADVERTISEMENTS.

ON SALE.

1 NEW CANOE of about 5 Tons & One of 2 to 3 Tons. ALSO A SIX OARED GIG. ALL WITH

OARS ETC. ETC.

COMPLETE AND IN GOOD ORDER AND CONDITION.

No Reasonable Offer Refused.

Apply At—

E EDWARDS
Bonthe

MENDI MISSION Saw-mill,
AVERY STATION,
Manah, Sherbro.
FOR

SLABS
KEELS
PLANKS
BOARDS
SCANTLINGS
TRANSOMS
STRIPS
POSTS
LATHS

AT
Reasonable Rates.
For particulars, enquire of
Rev. J. A. Evans.
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Or
At AVERY Station.

J. A. Clemens.
WHOLESALE AND RETAIL
Bookseller, Stationary and
Miscellaneous GOODS
ESTABLISHED 1874 OTTO STREET
Bonthe, Sherbro.
N. B removed to upper Otto Street.

T. J. ALLDR
43, Botolph
LONDON E
Being now Established in
AT THE ABOVE A
Will be glad to hear from all TR
desirous of Importing their GOOD
Further particulars may be obtain
REV. J. A. EVANS, Bonthe,

LUMBER! LUMBER!! LUMBER!!!
Boards, Plank &c.
20,000 FEET
For sale at the Mendi Mission
BONTHE

STEAM
COMMUNICATION.
FOR FREETOWN & SHERBRO.
The FAST SAILING Steam-Yacht.
"JOHN BROWN,"
Will again ply Weekly
Between the above named
Ports, calling at Shengay for
Passengers and FREIGHT
(Spirits Excepted).
For Passage or Freight
Apply to
J. H. ASHCROFT & Co.,
Wilberforce Street, Freetown.
Rev. J. A. EVANS,
Mendi Mission Office, Bonthe.
J. H. ASHCROFT & Co.
Shengay.

WATCHES!
WATCHES!!
WATCHES!!!
Just RECEIVED
By last Steamer
A few choice TIME-KEEPERS
SILVER Hunting Case Watches
S. M. MISSION STORE,
BONTHE.
J. A. EVANS.—Agent.

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S. M. MISSION STORE,
BONTHE.
J. A. EVANS.—Agent
May 1886.

C. B. COLLIER
BONTHE
AND
MOKATE
Has newly opened a shop under his premises in HEDDLE STREET where he has exposed for sale a large assortment of
Sundry articles, Cotton and Woolen goods, Crockeries, Hard wares, Fineries, Haberdashery.
&c. &c.
and has also added to his Factory at MOKATE a new as sortment of various other articles.
PUBLIC inspection is invited, and the patronage of friends and the public in general solicited.
Terms moderate for ready money only, in cash, or produce.
Bonthe Sherbro
January 1885.
t.f.

EARLY DAWN
PRINTING OFFICE.
JOB WORK DONE
at
Short Notice.
FOR PARTICULARS,
Enquire of Rev. J. A. EVANS.

Pa. Why does a man break a promise so readily? "Because, my son, it is so easy to make another."

A Miracle— "Jenney do yo know what a miracle is?" "yes 'm, ma says if you don't marry our new Parson it will be a miracle."—1295.

S. M. MISSION STORE.
Opening Anew
TWEEDS
(Double & Single Widths)
BALTICS
AND
WOOLEN GOODS
COTTON GOODS,
Concertinas & Mouth Organs
LADIES' BOOTS & SHOES.
Bell LOCKS FOR CHESTS
Padlocks, Scissors, Chest Locks
McNEIL'S EXTERMINATOR,
Metal WATCHES, Patent
Watch-KEYS, M'Hair Shoe
LACES, Neck-SQUARES
Ladies' Slippers,
Men's Slippers,
Candle Lanterns.
GENTS SUITS,
Children's Suits
Children's Stockings,
Children's Boots,
And Still
There is more
TO FOLLOW.
Finest Arrowroot from our
FARMS.
N.B.—Fresh BUTTER &
LARD always on hand.
J. A. EVANS,
Agt. S. M. M.
Bonthe, 31st. May, 1886.

SHAINGAY MISSION
BLACKSMITH SHOP.
J. W. PRATT.
An Experienced Workman having purchased, the above named shop; wishes to announce, to the former Patrons And his many Friends, that he is now prepared to do
ALL KINDS OF BLACK-SMITHING, At short Notice
ORDERS SOLICITED.
Enquire at "Early Dawn" Office, Bonthe; Or at the Shop, —Shaingay
15decmly6t.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. III. BONTHE SHERBRO, WEST AFRICA, JULY 15, 1886. No. 13.

The "Early Dawn."
Published Semi-Monthly, At
BONTHE, SHERBRO.
Under the Auspices of the Board of *Missions of the*
U. B. IN CHRIST.

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One Year by Mail,	£0	6	0
Delivered in Bonthe,	0	5	0
Half yearly by Mail,	0	3	0
Ditto. delv'rd in Bonth,	0	2	6

ADDRESS,—*Communications to Rev.* J. A. EVANS, *Editor, Bonthe, West Africa.*—

Subscriptions to be sent to REV. J. GOMER, *Shaingay, West Africa,* REV. Z WARNER, D.D., *Dayton, Ohio, U.S.A.*, *or to the Editor.*—Rev. J. Gomer, Publishing Agent.

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Interpreter.	J. D. Rogers.
Bailiff.	F. E. B. Buckner.
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st. Examg. Officer Saljah.	O. J. Thomas.
stant Col. Surgeon.	M. L. Jarrett, M. C. S.
aser	D. M. P. Thorpe.
Postmaster.	H. R. Williams.
Inspector of Police.	M. Betts.
Gaoler.	J. A. Dennis.
Overseer of Roads.	A. O. Walker.

Religious Directory.

St. Matthew's Church, Pastor,	Victoria Road Rev. G. G. M. NICOL
Wesleyan Methodist, Pastor,	Lime Street. Rev. J. C. THOMAS.
Mendi Mission,	Heddle Street. Good Hope
Pastor,	Rev. J. A EVANS.

BEACONSFIELD AS AN ADVENTURER.

Lord Beaconsfield was an adventurer in Politics in very early the same sense as Mr Gladstone is an adventurer, and as Canning was. He was not nearly so much of an adventurer as Burke, and he was not very much more of one than Mr. Pitt. That is to say Mr. Disraeli was not cradled and rocked and dandled into legislatorhood. He had no political sponsors in English politics, and he did not belong to any of the great houses which have governed Great Britain, on the whole for Great Britian's good during the last few hundred years. On the other hand, he was so little of an adventurer, that he entirely lacked, and never attempted to gain, the adventious aids to political success which all the four distinguished persons above mentioned possessed. He did not come into public life as a nominee of a great man like Mr. Gladstone and Canning, or as a useful "devil" like Burke, or as a free-lance, subsidized by a party hatred to a great minister, like Pitt. There is no Duke of Newcastle, there is no Marquess of Rockingham, there is no Duchess of Marlborough in Lord Beaconsfield's career. He fought the fight barely with sufficient independence of property and with a great deal more than sufficient independence of character. It is a subject of some amusement to the critic of his detractors that these detractors, at the very moment that they decry Mr. Disraeli as an adventurer, quote with pride and joy the heart-burnings of great Tory magnates over his friendship with their sons and flings off Tory members of Parliament at the gradual progress of this astonishing *outlander*. What I wish to point out is that in English we dont call that kind, the success of an adventurer, we call it the success of a genius.

Let us, to conclude, sum up the simple facts of what this adventurer did. He [illegible] without patronage, without popular agitation, without the popular support of money which two of his famous contemporaries Cobden and O'Connel, did not disdain, he raised himself from a very ordinary though not mean station to Prime ministership of England and to something which has been mistaken by men not altogether fools for the arbitership of Europe. I do not mention his caridom, because that has been attained by quite otherguise sorts of persons, and because it has been suspected that at least one part of Mr. Disraeli's reason for accepting it was good-humoured delight in feeling that the fact of his acceptance made a similar acceptance by other people, who would really have liked it much more, a political impossibility. As to what he did for England we get once again into contested matter.

Let it only said what the men before referred to, some of whom have not been deemed fools, thought he did for England. They thought—and it would appear, have not ceased to think after seven twelvemonths and a day—that he raised the country once more to its proper position among European nations, after a generation of libelled time that he put it in a state to maintain, if it chose, that position; that he raised as a kind of pacific Wellington, as a bloodless marlborough, as a restorer of English honor after a long eclipse. Very likely they were wrong. On that point it would be improper to offer the least opinion here. But who else that can be mentioned has ever spread such an opinion of himself and his actions not among the thirty millions, "mostly fools," but among the thousands or hundreds, some, at least, of whom are most certainly not foolish?

I was walking not long ago with a friend of mine, from whose society I find it difficult to cut myself off, despite the extraordinary and most provoking difficulty of finding out exactly what he means. The subject of *Judenhetze* had somehow or other turned up, and I remarked, perhaps rashly, "After all, they have given us the greatest poet of the century." "Yes," he said, "and they have given us the greatest states-man too, Anybody with ordinary talent can direct a development. It is not everybody that can arrest a decay." I dare say we were both talking nonsense; yet there are moments when I doubt it. *Sel.*

THE STORY OF THE SHOES.

Everybody in the world was barefooted. There were no new shoes in the stores, no old ones in the attics. There were none at all in the whole wide world, and probably no stores or attics either. In those good old times, when all feet were bare, a man could step on his neighbor's toe without bringing on spasms or agony, for bunions were unknown. "Stubbed toes" were common, but on land or sea not a single corn existed.

Finally, somebody—whether man or woman nobody knows—made a pair of shoes. Not of calf-skin, with high heels, foxed toes and polished uppers, but flat rough, "foot-mats" of woven reeds. These, when tied on with leather thongs, kept the feet from the burning sands.

More and more people wore those queer "foot mats," till there were hundreds, and thousands, and hundreds of thousands of pairs in use. For everyday use they were light and [illegible] with fancy throngs, and those of the soldiers were iron bound, with strong nails in the heels, and often whole soles of copper. In the days when all the shoes were new and before people had begun to pinch their feet, they were used for queer purposes. If a man purchased a piece of land he threw a pair over it as a sign of ownership; if he engaged to borrow he removed his shoes as a sign of respect.

There is an old story of a shoemaker of Rome, long years ago, who thought he must become a preacher, taking his shoes he started out to tell the heathen of France and Britain all about the Christ. They were very poor, so they paid their way by making shoes. Very nice ones they made, and found plenty of custom. For a long time they followed these two trades, till at last, in savage Britain, they were martyred. And, to this day the twenty-fifth of October, the day upon which Chrispin was killed is called St. Crispin's day, and every shoemaker in the world is called a son of St. Crispin.

For hundreds and thousands of years people had been wearing shoes of all kinds, of leather, wood, and reeds, brass-bound, iron-bound, gold-bound, with wide, blunt toes, with narrow, pointed toes a foot long; but the right shoe and the left shoe of each foot were exactly the same in shape. About the year 1800 a man invented "right direction." Eighteen years after a man named Joseph Walker invented the shoe peg. Before this, all the shoes had been sewed by hand, a long, slow process, but now they were pegged. So Popular did shoe pegs become that forty great manufactories were devoted to making them, in Massachusetts alone, and so many were made that some speculators bought up many bushels and tried to sell them for oats.

Inventors now began to construct all kinds of curious machines for making shoes. Great buildings were erected, machines put in, and thousands of pairs turned out every day, millions every year. If one had sharp eyes, ears, and could listen, and hear the clatter of the millions of wooden shoes in China, Japan, France and Holland, the softer thud of the leather shoes in our country, in England and other parts of Europe, the click of the sandals in the sleepy lands of the East, the swish of the snow shoes over the Canadian snow crust, or, the ring of the fourteen foot shoe of the Jemdland winter hunter, what would these sounds tell? Would the foot-falls carry to the listener, "These busy feet are all bound on errands of mercy? Over the hill, through the valley, in steep and dangerous places, those shoes do not slip or falter, or tarry to do wrong. They belong to earth's warriors, who are shod with the preparation of the Gospel of peace." Would this be the answer for these silf Abs es ! In the broad way are many, many feet hurrying on to death. Clogged and heavy, weary with sin, they stumble on, blind, reckless, lost.

Little shoes, strong, willing, eager to do right, beware the first step out of the narrow way. There are mountains to climb, deserts to cross rivers to ford; but little shoes, little feet if you listen to the gentle voice that said "Follow me," you may one day tread the streets of gold in the heavenly city.—The Little Christian.

NOT THE DUKE OF MALBOROUGH.

The celebrated Earl of Peterborough crossing the King's Mews one evening in a chair, soon after the arrival of the Duke of Malborough from one of the victorious campaigns, was mistaken by the populace for his Grace, and was soon surrounded from curiosity to see the man who had given the French so many drubbings. His Lordship finding that the multitude had followed his chair upon a wrong scent, ordered the men who carried the vehicle to stop; and putting down the front glass, he thus addressed the mistaken crowd: —"I can assure you, *gentlemen* that I am *not* the Duke of Marlborough; and to convince you of it more fully, I have consulted his lordship, throwing a handful of money amongst them), here is something for you to drink." The well known avarice of his Grace gave us a strong point to his Lordship's speech, and proved at once his incredulity with the hero of Blenheim. —*Sel.*

Miscellany

Matrimonial Phylosophy.—SHE—Charles, dear, why dont you come and sit by me, and talk to me as you used to? you are not a bit nice any more.

HE—my dear, do you see that fellow running to catch that street car? he is all out of breath, eager and excited; and yet when he catches the car, he will sit down perfectly contented and not have a word to say.—RAMBLER.

A little boy of six summers was sent one morning to call his grandfather to breakfast. The old gentleman snored very hard, and as the little boy pushed open the door, he was frightened at the noise. He rushed back to his mother, exclaiming: 'Ma, grandpapa has been barking at me."

A little three year-old, whose father did not use a razor, was recently, while on a visit to an uncle, greatly interested in seeing him shave. After watching him intently for a few minutes she said "Uncle, what do you do that for? You dont wash his face with a little broom and wipe it with a knife."

"Are you afraid of the dark?" asked a mother of her little daughter. "I was once, mamma, when I went into the dark closet to take a tart." "What were you afraid of?" "I was afraid I wouldn't find the tart."

Cm. 1 2 3 4 5
THE BRITISH MUSEUM

The Early Dawn.

July 15, 1886.

THE PROSPECT.

We mean of Business and Labor, is at length, we believe, after so long a time brightening a little in these parts. Trade is certainly although slowly reviving as time advances and but for what are considered (but which really are not) low prices for Palm Kernels, and the rather absurd figure for what is called Palm Oil, but in a great many cases is far from what it ought to be; we believe there would be now no real reason for any complaint, of course the relics of the old Supply or Credit system, have their weight in almost every transaction as most men of Business wish to avoid giving out their Goods, and still they wish a share in the revival of Trade which they seem not quite certain of, for the present, unless they do give some one a Supply; as the effect of the long depression has been to reduce the [illegible] and nearly all Petty Traders to such circumstances as makes it seem absolutely necessary for them to ask for a Supply in order to begin Business again, and this fact being very evident to the Merchant, there is but perhaps one way to turn his old customer or client away with the slightest hope of afterward receiving his patronage and that is to have him go again to his place and bring what he can for ready pay on delivery; but such a Trade is fraught with many serious disadvantages. First of all it must be small, then it is of necessity very slow, then again much more uncertain, and lastly it gives the Merchant little hope of the Applicants return, and if he does, it may be after a long time with a mere handful of Produce as without a Stock of Goods, the Trader cannot hold out an Inducement to the people to gather the Produce. Large Establishments may deal with Petty Traders and small Customers but they cannot afford to do a small business, if the stuff comes in small lots it must come rapidly to hand so as to make a large aggregate if not then the expenses will overrun the profits. These and many other problems are now crowding upon the minds of Merchants and Traders and must be solved before a full revival of Business can be brought about whatever may be the foreign Markets or the resources and condition of the Country Districts.

Labor, the great problem of other parts of the world, does not give us a great deal of trouble as the subjects or candidates for the ordinary (or even Mechanical as far as it goes) Work in these parts are not very ambitious and have but few of the necessities of other lands to urge them to clamor for employment or make any public demonstrations of their sufferings; our greatest annoyance being the occasional extremely polite epistle of a clerk or pedagogue or it may be other professional for a position or situation and the constant cry of "give me a job" from the various tradesmen and laborers, but as trade opens gradually all classes begin to find employment, and as their wants in many cases can be deferred and their necessities are very few and only really pressing as far as the stomach is concerned which, is easily be supplied upon receiving a few days labour, and it is truly pleasant to see the time gradually returning when employment can be obtained by we believe all classes.

Clouds Again, but not of war this time—yet of contention in the Political Sky of the Manoh Bargroo, we have received much information concerning dissatisfaction in those parts and some one (C—) in another column of this issue has attempted to give an explanation of the case as refers to the Chieftaincy of the Eastern Bargroo, and that writer maintains that the present incumbent is not the legitimate successor to the owner of the country and hence the constant troubles in those parts but we are not so sure that he is right in reference to this matter, but we are sure that there was no small amt of trouble and complaint prior to the accession of the present Queen; however if rumour be correct there will be in a short time an investigation of these matters when no doubt there will be a settlement of the whole by the proper Authorities.

The Result—of *A Young African's* last Article in our issue of the 30th was to bring out other articles on the subject, under discussion, which although well written and containing strong points of argument especially was this true of Rolyat's paper, while that of *A Teacher of the U. B. C.* was not lacking for its points, yet altogether in our judgement both would be very prejudicial to our general interests and as we had not intended the publication of *A Young Africans* last effusion we think it best not to publish these answers as we believe they could be of little good to the general public and might greatly harm our Mission work at this crisis. Hoping our friends, the writers of the last papers, may acquiesce in our impartial judgment in this matter, we shall expect to hear no more of it.

It seems rather strange that enlightened gentlemen should seek to make known through the Press private matters or that which concerns only a single Society of a Religious connection. For instance some months ago, a certain person became anxious to communicate with the Rev. ——— who was then in Freetown, and instead of mailing a letter to that gentleman sent us several pages of Foolscap of information of how bad things were going on among the people of the Rev. gentleman's flock. Of course we did not publish it, as we had been surfeited on such rubbish already. A few days ago another "An Observer" only a short distance from here, sent to enquire through the Press as to whether the fee for baptizing illegitimate children had been advanced since the visit of the Missioner? Now if this gentleman had addressed his enquiry to the next door, we presume his question could have been answered in a much shorter time.

We regret, very much, to note the Death of Mrs. Sarah Sandy, the wife Mr. B. S. Sandy of Minah, and daughter of the Rev. G. N. Jowcett, Asst. Pastor of Good Hope Station, in this place. Mrs. Sandy's illness was of short duration. She it seems had started down from Minah, and died at GBap about the 13th inst; her remains were brought here the same evening, and intered yesterday morning after services at St. Matthew's Church, in the Mendi Mission Cemetry in the presence of a large gathering; we sympathize with the family and friends of the deceased.

OUR WOMEN.

Dear Bro. Evans,—By the last mail I have *Religious Telescopes* of May 19 & 26, & June 2nd. These papers contain the Reports of the Annual Meetings of both the men and women's Missionary Boards. I have read them through carefully, but alas nothing special is done for the women of Africa. I have tried as you well know in my weak way to get the attention of able and influential people on this subject but no one gives an ear to my appeals, true there was a plea in behalf of Females tacked on a resolution I was voted through at the last Annual Meeting, but there it died. Now dear Bro., you know and I know every intelligent person knows, that this African nation, nor any other nation cannot become wise, great and good so longer its women, the mothers of the people are kept in the degraded and disgraceful position that the African women are kept in. Mr. Wilberforce, yourself and myself all know something of the condition of the women in this country, and ought not we to lift up our voices in their behalf? I was pleased to see that Mr. Wilberforce spoke to the point on the subject at the Board Meeting. I hope that, *that* speech may stir the hearts of some one to act in the matter. The branch of Mission work should receive special attention, as a rule this part of the work has been treated casually or as being of minor importance, a greater mistake was ever made, for of all the branches is of the utmost importance, educate all the men of Africa and leave the women in the present condition and your labor will be lost. *We must* not, we dare not treat this subject lightly. It is a duty to perform, and if we do with closed mouths until we are on a dying bed, and our life panorama is by us being run and we become conscious of the fact that we have been negligent of the training of the mothers of the race, ask in all candor, my dear sir, what will be our feelings at that time of conscience, what greater sin of omission could we be guilty of,? I have more to say on this subject but for the present I have done.

J. GOMER.

Shengay,
July 9, '86.

SUB-CHIEF BEAH-BARNO.

Mr. Editor.—It may no doubt be of interest to you and your readers to know that we have lost a member (a Seeker) during the last quarter who changed time for eternity. During the illness of this brother, he was visited by our Superintendent the Rev. J. Gomer who prayed and conversed with him on the subject of salvation. Though he was not a member of the Church class, still he was one of most earnest and diligent seekers. Before his prostrating illness he was always found in his seat in the class-meetings, prayer meetings, and Divine services on Sabbaths. I paid him freequent visits the week previous to his death and he always expressed a readiness for death, saying to me that he was sure he would not live. We regret to lose one of our earnest Seekers, but at the same time, we trust that our loss is his gain. He died an old man of about eighty five years of age, leaving a wife, three Sons, three Daughters, with thirteen Grand-children to mourn their irreparable loss.

H. J. WILLIAMS,
N'Charmany

July 7, '86.

The Parser of the s. s. John Brown reported Mr. J. H. Ashcroft as very sick at Sisiingay about the 9th inst we have not heard since whether he is better or not.

It is reported that two persons have been caught and eaten recently by the Water Craft about Gambia on Tucker River.

NEWS ITEMS.

We regret to note the rather protracted illness of Mr. J [illegible] E Linck of York Island and hope ere this note reaches the eye of the public. this distinguished amateur gentlemen may have fully recovered.

DIED—James Minah at Manoh Bargroo about the 2nd. inst. he was one of the old Communicant members of the Church at Avery Station.

Mr S. B. A. M'cFoy is about, we believe, to publish two pamphlets. One entitled Kent's defence which is a poem with preface. The other is entitled Redemption and is a dialogue both are interesting.

It is reported that Rev J. Augustus King and wife of Kooloonge Station recently de a Vacation visit to Man- and we believe enjoyed leasent time with Revd . Taylor and wife.

Personal

[illegible]croft of the firm of [illegible]croft & Co. made a nasty visit to this place about the first of the month but not being so well was not able to go about the town as he wished to do.

Mr. T. Dalton Ag't. for Mr. Wm Murray Alpha Factory York Island has returned he arrived pr s. s. John Brown on the 1st. inst., he gave us a pleasant call on the same day.

Mr. C. S. Brown Catechist at Bendoo, performed the duties at St. Matthew's, in the absence of the Rev. Mr. Nicol.

Miss Florence Thompson daughter of Mrs. J. Thompson Teacher of the Lesher school near Shaingay, and cousin of the Rev. G. G. M. Nicol B. A. of this place, arrived here about the 9th inst per s. s. John Brown and gave us a pleasant call last week.

Mr. S. Tamoh, head-master of the Mendi Mission school this place, returned from a short visit to Shaingay on the 9th inst.

Mr. S. Schmuck the very enterprising business Manager of the Sherbro Fisher & Randall Limited successors of the Late Randall & Fisher, gave us a pleasant call on the morning of the 10th inst. before leaving for the Northern rivers to assist in stock taking. We understand that Mr. Schmuck has been very successful in his management of buisness in the York Island House we wish him still greater success.

Mrs. R. C. Taylor of Mando Station made a short visit to this place about 13th inst. She came on business for her husband the enterprizing pastor of the above named Station, she is a helpmeet indeed and truly assists her companion in his work.

Well Done.—Bro. J. W. Baker of Konconany Station says, he has been hard at work since he was down last especially in the Chapel matter, and that he has succeeded in getting it recovered, and is now trying to raise enough means to redaub or plaster it, he reports a gain in membership of 42 for the Quarter.—Total 165.

SHENGAY ITEMS.

Regent Chief T. N. Caulker is absent from Shaingay, at present.

Rev. G. G. M. Nicol, B. A. of St. Luke's Parish, Bonthe, preached a very excellent discourse in Zion Chapel on the 4th inst.

Billy Aldridge the Religious Goose still attends morning worship whenever he is let out of his coop in time.

A country gentleman not many miles from this place in beating his wife broke her arm.

A neighbour friend whose wife is fond of visiting, locked all of her clothes in his box and forbade her going visiting without his consent, she has gone however and says she'll stay as long as she pleases, These women ought to be taught to keep at home and mind the house.

Tousant.

The Editor "Early Dawn."

Dear Mr. Editor,—Perusing the "Bargroo Items" in your valuable paper of June 26th, it calls for explanation why the many complaints and dissatisfaction manifested, were brought to the notice of the Commandant during his visit to that District, against Mr. Savage alias Conah Cambeh the Chief.

Several grave charges were laid against her by the natives; and it is reported that matters have been explained to the Authorities that she has no right to be the Chief of that country, and that notes &c. have been taken for the information of the Government in Chief. The Commandant remained in that District for four days; and during that interval complaints from every quarter were brought against her. Mrs. Savage it must be remarked, is the step daughter of Carbokah, a Mendi man of the Bompeh country (a stranger who by his influence and wit, became the intimate friend and spokesman of Sopawee the Chief of that country, and who afterwards acted as Regent, after the death of the Chief. Shortly however before Sopawee's death, he was advised by his spokesman to appoint his son Sey-lo-lo, then a young man, to act as Chief after him; and he accordingly handed to his son, his Sceptre or bokar, and broom, as also the superstitious rites of ceremony for the country, (which Mrs. savage and all the natives acknowledge unto this day) in the presence of the principal big men in the country. Carbokah reigned for some time and he died. He was succeeded by Bah Suah, (a Sherbro man) and Bah Men, (a Timneh man) respectively. After the death of the last, and for some time, no one was appointed; and Sey-lo-lo would not act, because he was a young man. Mr. D. W. Burton of the Mendi Mission, who showed very great interest and sympathy for the people, and who resided in the District at the time, assembled them together to know who was the Chief when Sey-lo-lo in the presence of all present deputed his elder sister or cousin M'Rogbah Fuay; and with the assistance of Mr. D. W. Burton, Sir Arthur E. Kennedy then Governor-in-Chief of the Settlements, recognised her as Chief of that District. Not very long, and for many years after, she became sick and incapable; and therefore asked Sey-lo-lo with her spokesman Peah Karl to assist in governing the country. These two men continued so for more than ten years until in 1881, two years ago, when Conah Kambeh was said to have been abruptly and most mysteriously elected Chief of that District by Mr. Laborde, who was then the Civil Commandant of Sherbro and at a time M'Rogbah Fuay was then still living. You will observe that M'Rogbah Fuay died in June last year, vide Bargroo Items "Early Dawn" July 1886. Since this extraordinary election in 81, dissatisfaction prevails in that District up to the present time.

The question morally arises, how was it possible that two chiefs could have existed in a country at one and the same time, without causing confusion, dissatisfaction and quarrel? The blame rests somewhere?

Conah Kargbeh was born at Bandajimah in chief Beah Bome's territory even before carbokah took her mother to wife she knew Manoh Bangroo for the first time in her life, only four years ago when she left Freetown. M'Rogbah Fuay and Sey-lo-lo were blood relations to chief Sopawee the original owner of the country; they were born and bred there &c. then how can Mrs. Savage claim to be entitled to the rights of that country?

Now Mr. Editor I leave this matter for both you and readers as well as the Authorities to determine, Who is chief of the Eastern Bargroo.

Without entering minutely on the general conduct of the present chief, which appeals rather for sympathy than otherwise from the natives, I trust the Authorities will shortly investigate matters, and give the satisfaction so greatly needed!

Thanking you for the space already occupied.

Yours respectfully
C——.

Sherbro July 6th, 1886.

MONKEYS AND SNAKES.

I stood in the bow of a boat at Manboe and saw the nimble thieves, as they leaped out of the Mission farm and ran up the tall Mango trees; after having broken down and devoured corn to their satisfaction, they seated themselves and actually looked me in the face, so I thought I had no gun; Mr Harris the farmer had a good one, but no powder. He was vexed, and I myself was not in the best of humor. And I asked myself the question what are monkeys good for? the people say they are good to eat, and their skins make very good quo-to koos (haversacks) and then they are nice to amuse children in a menagery. Yes they are good also to try ones patience, for the amount of Corn and Casadda that they have destroyed for us at the different stations is wonderful. I should quite satisfied to do without them.

SNAKES too are a great source of annoyance to us they were never as numerous as this year. We have up to date that three Black snakes, one Boa-constrictor, one regular East India Cobra as described in Webster. The only I have ever seen here besides these, quite a number have been killed outside while I am writing they brought a 5 feet black snake that was killed in the parlor of the Boys Home. Mrs. Gomer set a goose lately the goose and eggs were all taking one night it is laid on Boa constrictor, simply because we killed a couple that had swallowed setting hens and their eggs. I hardly think that Mr. Boa swallowed the goose and a dozzen eggs and went off the same night.

A Horse Whip crawling about in the roof of the Mo-Phus Mission house, fell on the Teacher's head, he borrowed a gun and shot a black snake that lay along the rafters catching rats. I believe snakes too are good to dry ones patience. It is really wonderful how they manage to get in the fowl coops. And they will kill 2 to 3 fowls in a night, besides swallowing the eggs from under the setting hens. How shall we get rid of these snakes. Our neighbor suffer the same as we do.

J. GOMER.

July 7th '86.
Shengay

FROM DEATH UNTO LIFE.

Underlying the whole order of nature, we see this important principle of Death unto Life. It is this very principle to which our Saviour calls our attention in the most solemn and striking manner. "Amen amen, I say unto you, except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." Here the inspired figure is that of a seed of corn cast into the ground, which, when warmth and moisture reach it, decays and dies. Yet out of its death the mighty power of God calls new life: "First the blade, then the ear, then the full corn in the ear, yielding fruit in due season, some thirty, some sixty, some a hundred-fold." There is a remarkable fact connected with the germination of wheat, which leads great force to our Lord's illustration, and which, we believe, has nevertheless escaped the notice of commentators. A grain or corn of wheat when properly buried in the ground, like all other seeds sends forth roots which grow downwards, and a stalk which ascends. But when the stalk emerges from the earth, its first knot or joint is made, from which a leaf springs; and here a very peculiar feature may be noticed. As soon as the wheather will allow, second set of lateral roots is thrown out from this knot, which act as the real feeders of the plant; *while the stalk and roots that are beneath speedily perish.* This must occur in the case of all healthy wheat that is to bear "much fruit." The growth of these lateral roots, and the decay of all below them, is only found wanting where the grain has been too superficially sown, that is, has been allowed to fall on but not *into* the ground, and under these circumstances it can never flourish. It is therefore, literally true, in a remarkable manner in which it is not true of other seeds that a "corn of wheat," in order to its proper and abundant increase, must actually die. If it were left to remain in the barn it would abide safe, but alone; but if it be cast to the earth, if it be buried and die, "it bringeth forth much fruit." "Just so," it is as though our Saviour would say, "except I suffer you cannot be happy, except I die you cannot live.—*Sel*

JOTTINGS.

Rev. G. G. M. Nicol B.A., has returned from his visit Shaingay; he was also a passenger by the John Brown of the 1st inst.

Miss. A. N. Morrison has also returned from visit of change to Freetown, and will (D. V.) resume her duty as Teacher of Avery school after the Vacation about the 19th inst.

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86.

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ffer you cannot be happy,
you cannot live.—*Sel*

JOTTINGS.

J. M. Nicol B.A., has return-
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N. Morrison has also return-
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D. V.) resume her duty as
Avery school after the Vaca-
the 19th inst.

ADVERTISEMENTS.

S. M. MISSION STORE.

Opening Anew

TWEEDS

AND

BALTICS

(Double & Single Widths.)

WOOLEN GOODS,

COTTON GOODS,

Concertinas & Mouth Organs

LADIES' BOOTS & SHOES,

Bell LOCKS FOR CHESTS

Padlocks, Scissors, Chest Locks

EXTERMINATOR PILLS,

SILVER Hunting Case Watches

Metal WATCHES, Patent Watch-KEYS, M'Hair Shoe-LACES, Neck-SQUARES.

Ladies' Slippers,
Men's Slippers,
Candle Lanterns,
GENTS SUITS,
Children's Suits,
Children's Stockings,
Children's Boots,
And Still
There is more
TO FOLLOW.

Finest Arrowroot from our FARMS.

N.B.—*Fresh BUTTER & LARD always on hand.*

J. A. EVANS,
Agt. S. M. M.

Bonthe, 31st, *May*, 1886.

A gentleman, groaning under the pangs of the gout, was asked by his sympathizing friend, "Have you ever tried the Eau Melicinale?" "I have tried every kind of—Oh!" he exclaimed; with the true accent of pain. "but, Oh! dear me, they dont relieve me."

I was standing in the garden one day as some heavy storm clouds was passing over, when a little nice, aged five, suddenly exclaimed, "Oh! look at the sky walking along!"

A Miracle.—"Jenney do you know what a miracle is?"
"Yes 'm, ma says if you don't marry our new Parson it will be a miracle."—LIFE.

J.A. Clemens.

WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

Bonthe, Sherbro.

N. B. removed to upper Otto Street.

MENDI MISSION
Saw-mill,
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SLABS
KEELS
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BOARDS
SCANTLINGS
TRANSOMS
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AT

Reasonable Rates.

For particulars, enquire of
REV. J. A. EVANS
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Or
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LUMBER! LUMBER!! LUMBER!!!

Boards, Plank &c.

20,000 FEET

For sale at the Mendi Mission BONTHE.

EARLY DAWN
PRINTING OFFICE.

JOB WORK DONE
at
Short Notice.

FOR PARTICULARS,
Enquire of REV. J. A. EVANS.

STEAM COMMUNICATION.

FOR FREETOWN & SHERBRO.

The FAST SAILING Steam-Yacht.

"JOHN BROWN,"

Will again ply Weekly

Between the above named Ports, calling at Shengay for Passengers and FREIGHT

(Spirits Excepted).

For Passage or Freight

Apply to

J. H. ASHCROFT & Co.,

Wilberforce Street, Freetown.

Rev. J. A. EVANS,

Mendi Mission Office, Bonthe.

J. H. ASHCROFT & Co.

Shengay.

C. B. COLLIER

BONTHE

AND

MOKATE

Has newly opened a shop under his presents in the Street where he has exposed for sale a large assortment of

Sundry articles, Cotton Woolen goods, Crockeries, Hardwares, Fineries, Harbordashery &c. &c.

and has also added to his Factory at MOKATE a new sortment of *various* other articles.

PUBLIC inspection is invited and the patronage of friends and the public in general solicited.

Terms moderate for ready money only, in cash, or produce.

Bonthe Sherbro
January 1885.

t.f.

J. B. PARKINSON

Begs to inform his Friends Customers and the Public General,

That he has lately received from Europe by the S. FRA," arrived here on the 8th instant, A large ment of all Colours of Paints and Tenning

Zinc White PAINT and White LEAD

BLACK PAINT,	BLUE PAINT
RED do,	GREEN do.
YELLOW do.	Rose PINK.
Deep PURPLE BROWN	Venetian RED.
Chrome YELLOW.	Burnt Uomber

Boiled Linseed Oil, in Barrels and Drums,
Turpentine in Drums,
Best French Polish,—Best Pale Oak Varnish,

Besides PROVISINS and CONFECTIONARIES of all kinds, Black Grained and Patent Leather Crimped front SLIPPERS, for LADIES and GENTLEMEN, suitable for the Season, and a variety of BERLIN WOOL.

Best ELGIN TRUNKS, with Straps, Buckles, Lock and Key. And other Articles too numerous to mention here

FOR SALE—VERY CHEAP.

Please Come and See.

T. J. ALLDRIDGE,

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LONDON E. C.
Being now Established in ENGLAND,
AT THE ABOVE ADDRESS,

Will be glad to hear from all TRADERS who may be desirous of Importing their GOODS direct.

Further particulars may be obtained by applying to the.
REV. J. A. EVANS, Bonthe, Sherbro, 30th Apl. 86.

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VOL. III.

The "Early D
Published Semi-Mo
BONTHE, SHER

Under the Auspices of th
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TERMS OF SUBSCR
One Year by Mail,
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Half yearly by Mail,
Ditto. delv'ed in Bonth

Annuncs.—*Communicatio*
J. A. EVANS, *Editor, Bo*
Africa.—

Subscriptions to be sent to
REV. *Shengay, West Africa*
WARREN, D.D., *Dayton, O*
as to the Editor.—Rev. J. G
lishing Agent.

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Asst. Civil Comdt., Capt. A.
Coroner, The Co
Deputy Coroner, Wm.
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Pastor, Rev. G. G. M.

Wesleyan Methodist, Lime
Pastor, Rev. J. C. T

Mendi Mission, Heddle
Good Hope
Pastor, Rev. G. N. J

TRYING TO FLY

A few days ago as I
in the piazza of our M
House, I observed three
cus standing near a
two of them immed
flew on the topmost
and perched themselves
the other tried to follow
example but could not, it

ISSUE(S)
MISSING

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. III. BONTHE SHERBRO, WEST AFRICA, AUGUST 16, 1886. No. 15.

The "Early Dawn."

Published Semi-Monthly, At

BONTHE, SHERBRO.

Under the Auspices of the Board of *Missions of the*

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ADDRESS.—*Communications to Rev. J. A. Evans, Editor, Bonthe, West Africa.*—

Subscriptions to be sent to Rev. J. Gomer, *Shaingay, West Africa,* Rev. Z. Warner, D.D., *Dayton, Ohio, U.S.A.*, *or to the Editor.*—Rev. J. Gomer, Publishing Agent.

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Overseer of Roads.	A. O. Walker.

Religious Directory.

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Pastor,	Rev. G. G. M. Nicol
Wesleyan Methodist,	Lime Street.
Pastor,	Rev. J. C. Thomas
Mendi Mission,	Heddle Street.
Pastor,	Good Hope Rev. G. N. Jowett,

TRYING TO FLY.

A few days ago as I stood in the piazza of our Mission House, I observed three chickens standing near a railing; two of them immediately flew on the topmost rail and perched themselves there, the other tried to follow their example but could not, it tried several times but failed; I then went near to see the reason why it could not fly, then I discovered that the feathers from both of its wings were plucked, which prevented it from flying.

Ah thought I, is it not so with plenty many of us—*i e* We try to get into good position but we fail, for our wings are plucked, we are robbed of our feathers by the demon "Strong drink" we try to enter into good company but we fail, for our feathers are gone robbed by the demon strong drink. We sometimes attempt to ascend in our prayers, but alas we lack the power our spiritual wings are plucked and after several fruitless attempts we have just to remain where we are.

"In vain we strive to rise,
Hosanna languish on our tongues
And our devotion dies."

Mophu Station. C. M.

REMARKABLE COINCIDENCES

He who watches the artful movement of the Great Enemy of mankind, will see that he makes use of the above as implements in leading astray the simple to believe in lies.

A notable charm-maker once bought some goods on Credit of a Christian man, promised adequate returns in produce of a given time. But when the time came though he was in easy position to pay, he made some excuse. But when he found his Creditor would listen to no excuses he was obliged to come to terms and send over the promised adequate stores. Next day the Christian shipped the produce received, to an other House for exchanges. The sea was calm, but through the imprudence of the boatmen, the canoe capsized and the produce was lost. This Christian spoke to another Charm-maker about it, and pleased with him to leave off Charm-making. Moved by the Holy Spirit, he gave up all his Charms, not before divining that the Christian will suffer from abdominal pains, except he offer sacrifice. The Christian said "Never mind for that you should only rejoice that you are about to take a right step. Next morning the Christian was suddenly seized with pains in his abdomen which continued till noon.

The same Christian came in contact with a hunter who had many Charms in his hunting bag, which he believed could help to find the game he wished to kill, and to prevent him from shooting at his family beast "for most hunters believe that their families sometimes transform themselves into beast and that their Charms can help them in distinguishing freely from wild beasts. He questioned him fully of a bone which he had, that he said had the result power of curing headache. The Christian said it be needless to give him the bag of Charms the bone is in the bargain, he would keep them and take the trouble to walk over to his house every morning to say Good morning, this the hunter refused. Next morning about 8 o'clock the Christian was seized with a violent headache this made him smile when the bought of these three remarkable coincedences, and said to another Christian standing by, that it is, that by similar remarkable coincidences the Great enemy of mankind has led and is still leading astray many of the simple to believe in lies.

Mandi. R. C. T.
Aug. 2 86.

For the "Early Dawn."

Sir,—On Saturday morning the 24th ultimo, the booming of guns with great rejoicings which lasted till night, announced the return of the Chiefs and Headmen from Bonthe, (where they had been invited by the Authorities to investigate matters affecting the interest of the country), and the defeat of Conah Kamara, the late Ruler of this District.

Several meetings have been convened by them to discourse on the better management in future of the country under Sey Lolo and Dash Karlu, lately re-appointed by the Authorities, pending the decision of the Administrator-in-Chief. In one of these meetings the difference that had existed of late between the Timnehs and themselves, caused by the late Ruler was amicably settled; and they are now moving together.

Much praise is due to the Acting Civil Commandant A. North Daniel, who has by his efforts left an example for the other Heads, to enter thoroughly in future into the merits of *Native Affairs*, before arriving at a hasty conclusion, which may cause, and has caused much trouble and expense already to Sherbro and the Government.

Thanking you for space occupied.

Yours respectfully,
Cs. BROTHER.

Eastern Bargroo,
Aug. 8th, 1886.

A TALK ABOUT PATIENCE.

Dear Mr. Editor,—I have been thinking a great deal to write about patience, an of the large share it has in promoting happiness. Whichever we may look we can not help seeing how terribly many lives are spoiled and homes upset and rendered miserable for want of it; also how labour is lightened, rough places are smoothed, and difficulties overcome and swept away out of sight where patience abides. When one come to think of it, the duty and importance of being patient formed one of the earliest lessons taught to man by his Creator. Not quite the first obedience was at the top of the list, and, like children, who have only the alphabet to start with, it was the single lesson given to the first human pair to learn and practice. They failed in that and paid the penalty. And then they were driven out of paradise, and had to begin to learn more and harder lessons; for when God in his compassionate love promised that the seed of the woman which was to bruise the serpent's head, they had to exercise faith, hope and patience. Faith to rest upon; hope to cheer them in their wanderings when the gates of paradise closed behind them; and patience to wait for the fulfilment of God's promise.

See how long this last had to be exercise. Four thousand years rolled round one after the other. Again and again, Patriachs, Lawgivers and Prophets, Inspired by God, renewed the assurance that Christ should come; and in the fulness of time He appeared, and lived and died to save sinners from eternal death. But it was not only in spiritual things that Adam had to begin to learn the lesson of patience. In the garden of Eden he ate of that which had cost him no labour. He sprang into life amid a scene of fruitfulness which promised to be perpetual. He had only to put forth his hand and choose from every tree which is pleasant to the sight and good for food. The Lord God had himself planted the garden and made the trees to grow out of the ground as well as every herb which is upon the face of the earth. When the decree went forth, "In the sweat of thy face shalt thou eat bread;" Adam and his seed after him, were driven to learn the lesson of patience. is it not so to-day? Does not revelation and nature alike teach it? And the better the object desired the longer it must be waited for.

The boy, eager to learn would fain go by strides in acquiring knowledge, but he must wait and plod patiently on, begining with the alphabet, and joining syllable to syllable before he can master a page of a book. Many a mother holds her helpless babe to her breast and wishes, first that it was strong enough to run alone; then, that the boy might soon be a help the father, or the girl a comfort to her herself, by the fireside at home. But she must have patience too; strength comes only by degrees, and growth is the work of time, kings and all the wise men of the world with all their wealth and power could not forward the harvest by a day, or turn the child one whit the sooner into the full-grown man. It seems to me that I cannot glance around at a single thing of God's creating or man's making out the material divinity given, without learning a lesson of patience.

If I were to go on about everything within sight and reach, which even at this moment tells of the need for patience and the value of its work, I should perhaps tire that of the readers before I came to an end.

T. A. THOMPSON.

Tongkolloh

ADVERTISEMEMT SCALE.

(FOR EACH INSERTION.)

A whole page	£2	0	0
A whole column	0	9	0
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"Breaking, The Darkness Disappears."

O, WEST AFRICA, AUGUST 16, 1886. No. 15.

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BRITISH MUSEUM

The Early Dawn.

BONTHE, SHERBRO.

AUGUST 16, 1886.

WE have really so much of interest contributed in different ways that there seems little for us to call attention to in this issue; however it may be worthy of notice that the attention of all the churches in the place are becoming rather more interested in the heathen element that environs our city in the many Farkies about the place and the nearer surrounding country; it is however a little untortunate that this new impetus did not commence sooner as now very many, perhaps most, of the refugees have returned to their country homes and that too without feeling or being impressed with this later general interest of our christianity, beyond the efforts of the Mendi Mission; which has for the past many years kept up a work among the Farkies and for the last two years it has been conducted by men of ability in the native tongue. But we are pleased to hear of laudable efforts put forth by the St. Matthews Episcoal Church through the Dorcas Society in supplying clothing to those who have none and thus inducing them by charitable means to attend the house of God we understand further too that there are visiting women who are to go to the farkies, and do all they can in bringing in this element to Divine service.

Of course we believe the enterprize of the Wesleyan Connection of this place through the untiring efforts of Mr J. A. Williams at Mo Moseley has been several times mentioned in our Columns as a thriving work among the pagan element. A like Enterprize at Mokate connected with the Parish of St. Luke & under the estimable Patronage of Mr. C. B. Collier we understand has been successful in disseminating the Gospel light.

We have been pleased also to learn from Mr. C. S. Brown Catechist of St. Luke's at Bendoo that a goodly number of the country people attend Divine Services and that he Itinerates among them even beyond the limits of Bendoo. All these enterprizes for the good of our neighbours. We note with pleasure but feel seriously that more should be done.

STEAM!!! STEAM!! STEAMER!

From recent reliable sources we have been informed that the absence of the S. S. *John Brown* from our port has been necessitated by her being laid up in Freetown for the Complete and thorough repairs of her Machinery Boilers &c, which is now being done at Fisher and Randall's Machine Shops in Sierra Leone, and when completed it is believed that the vessel will be all that could be desired in a craft of her size, and as we now understand she will continue to ply between this Port and Freetown touching at Shaingay.

LONDON LETTER.

We have received the following letter from a friend in England, which although not writen for publication, contains so much of interest that we give it to our Readers with the writter's initials.

London, England,
July 8th, 1886

Dear Sir,

Many thanks for your kind letter We shall always be glad to hear how you and your people are getting on. In England a great deal of interest is taken in Africa and the African races; We should like to know they were progressing a little more rapidly towards civilization, and were more anxious to open up the resources of so rich a country. I believe my Brother is writing to you about your Exhibits. He says he is much pleased with the cotton grown by your Mission.

I am glad too to notice in your Report that you dwell on the importance of the Industrial part of your Work. It must be difficult to make people work steadily who are not used to do so; but you are certainly doing the best for them when you make them feel the duty as well as the necessity of turning their faculties, and their Land to good account.

Mr & Mrs. Alldridge and myself have been about with the Indian and Colonial Visitors a good deal lately. We have several times had the pleasure of meeting a colored Lady and Gentleman, Mr. and Mrs. Payne of Lagos among the other visitors. They were at the Lord Mayor's Ball, they went to Windsor where they were received by Her Majesty the Queen, they also were at many other places of interest. One of our most pleasant visits together was to the beautiful Mansion of Sir Thomas and Lady Brassy, of whom no doubt you have heard, as Lady Brassy's Book called "*The Voyage of the Sunbeam*" is so well known. They went round the World in their Yacht, the 'Sunbeam.'—We had a special Train from London, Carriages to meet us at the Country Station, and a magnificent Luncheon at the end of our Journiey The house is very large and handsome. It stands in a lovely Park or a hillside and overlooks many miles of the most beautiful English landscape—All hills, and Dales and Woods—The great Battle of Hastings was fought eight hundred years ago, on the ground we could see from Sir Thomas Brassy's Mansion.

Last week the Queen reviewed the Troops at Aldershot on which occasion, the Colonial Visitors were the only people who had a space reserved for them. The Queen drove close by them and of course they cheered with all their might. They have certainly been very well treated, and have seen more sights than many people who always live in England.

I remain, Dear Sir,
Yours very truly,
L.——A.——

LONDON, 9. July 1886.

The Editor "Early Dawn."

Dear Sir,—As many of your readers may be interested in the West African Exhibits at the Colonial and Indian Exhibition now open in London—I purpose with your permission, to send you a short review upon each of the Sections represented, viz:—

SIERRA LEONE & SHERBRO,
THE GAMBIA,
THE GOLD COAST COLONY,
AND
LAGOS.

Commencing from your own locality the Sherbro—it is highly gratifying to see such a capital display of the Native Woods, shewn to advantage by the Revd. J. A. Evans and Mr. J. B. Wright—The former sends good specimens of Sugar-Dum, Kesserre wood, Mammy apple, Brimstone Tyeflow), Almond, Oak, Brimstone(Blue), Coronko, Bombeh, Beck, Saney, Kelamah and Whismore. Catalogue No. 357, class V.

Mr. Wright shews up well with 18 distinct examples of wood, No. 359, Class V in Catalogue, and comprising Foondatah, Whismore, Cocoor, Brimstone (Blue), Kebani, Coronko, Koondee, Brimstone (mountain), Beke, Mammy-apple, Cedar, Black Oak, Coonta, Whismore, Beck, Blue Bessie, Almond, and Sugar-plum.

The Revd. J. Gomer is to be congratulated upon the excellent exhibits which he makes of Ginger, Corn, Coffee, and Arrowroot (shewn together in a long box, having four divisions) grown upon the Mission Farms at Shaingay—also for the very fine sample of Cotton-wool Cat: No. 310, Class III, Sec. VII, and again for an unusually large and fine description of dried Ginger, shewn separately, Cat. No. 84 Class II. Sec. III, also from Shaingay, which deserves the highest commendation. The Shaingay Mission has certainly contributed largely to the success of the Sherbro Exhibits, but it would appear a curious anomaly that the only Mission represented from Her Majesty's Colony of Sherbro, should be an American one—Long may it flourish "root and branch."

Mr. C. B. Collier shews a sample of Wax, also a very curious Dagger (497, Class VI. Sec. II., having double blades and with an iron and silver handle.

Mr. H. T. Coker of Bompeh, shews some dried Ginger (83 Class II. Sec II) also some excellent Cotton-Wool (211, Class III, Sec VII.) and a nice sample of Raw Coffee, though the berry seems somewhat small.

The fine and numerous Exhibits of Mr. T. J. Alldridge, comprising Chiefs' Gowns and Country Clothes of exquisite finish and most elaborate work. Silver Rings, Horn-bangles, leather and Grass work, Hammocks &c, &c., and the famous Bundoo Devil's mask, which has been so freely commented upon by the London Press, continue to excite genuine interest in the many thousands of visitors who daily throng to this attractive and Natogual undertaking.

The varied Colours of the innumerable Flags which hang from above give to the West African Court generally a very light and bright appearance while enormous tubs containing fine specimens of growing Bananas with the massive though graceful foliage, and Palm Trees spreading out their delicate tremulous leaflets invite you to enter into this most Tropical of Tropical Countries. Upon doing so it is by no means difficult to understand why Explorers in West Africa should have christened it the "Dark Continent" for wherever you turn is darkness only too plainly visible in the "Fetishes which meet you at every step. West Africa I regret, to say seems to be centuries behind any other of the English Colonies here represented, and it is only at such an Exhibition as the present when all Her Majesty's Colonies are brought together Side by side that the progress and light of the one and the retrogression and darkness of the other become but too painfully apparent. My next review will be upon the Sierra Leone Exhibits.

I remain Mr. Editor,
Your truly,
AFRICANUS.

FIRE AT MANOH SALIJAH,

On the night of the 5th inst at 7 30. p. m., there was an alarm of fire in the out houses of the Sulymah and Sherbro Trading Company Limited just a few yards from the Factory. The fire broke out from the house newly occupied, and that for only three days by the native clerk C. H. During and the washerwoman Ellen Williams of which the latter is the greatest sufferer. It also caught the cooper's house. But its progress was prevented from spreading by the timely aid of the Custom Officer in charge, constable Liverpool, John G Macauley and Thomas Johnson, carpenters, with the help of some native labourers, and the direction the wind was blowing there assisted in preventing any serious conflagration.

This is the second time that fire of a serious nature has occurred in this Station, and taking into consideration that the houses are all built of flammable material it would not be too much to say that due attention should be paid so prevent a similar occurrence as there are important buildings out side the fence of the factory yard the interest of which should be looked after.

Communicated

NEWS ITEMS.

We understand that Capt. A. North Daniel Acting Comdt leaves for the Kittim today. It seems rather a pity that there is not a man deputed of Her Majesty's Govt., for that Distrlct, especially since there is so much to be done here by the Comdt of Sherbro.

We give in this Issue an account of the Sherbro Exhibits in the Indian & Colonial Exhibition as this is the begining of a series of papers on the various sections of West Africa we call the particular attention of our readers to them.

ACKNOWLEDGEMENT—We are much indebted to Mr T. J. Sawyer Book seller & Stationer, Freetown, and the Rev. J. Gomer our publishing Agent Shaingay for their prompt Dispatch, and fowarding of the Printing paper for the present Issue, otherwise we must have been much later in getting out.

The fairer weather of the last week enabled the Contract Boat to arrive on Thursday which is much earlier than for some weeks past accordingly the mails were closed at 6 p. m. on Friday instead of Sunday morning.

Personal

Mr. J. B. Wright and Mr. G.B. Coulson of Bendoo gave us a call on the 2nd inst Mr C. renewed his Subscription to our Journal.

Miss Florence Thompson left per Mission boat *Olive Branch* on the 11th inst for Shaingay, returning we believe to her work in the Lesher School.

Mr T. B. Reid and wife of Kronkor were down on a short visit to York-Island and Bonthe they gave us a pleasant call today we were glad to see them both looking so well and taking life so plesantly under the many privations which must needs be endured on this Coast.

Rev. G. N. Jowett has been recently appointed Pastor of Mendi Mission Chapel, Good Hope Station in this place, and has already entered upon his duties and from every appearance at present, we believe he will succeed well. With this appointment a new enterprize begins looking toward self support, and as the Idea seems to take well with the leading members of the congregation, we believe it will be a success.

SHAINGAY ITEMS.

The Chief T. N. Caulker is spending a few weeks in the Country among his Subjects At present he is at Mambo.

There is a great scarcity of food in the country, the old rice and casada is finished, and the new crop is not yet ready for use. Many of the more industrious people would have had a plenty, but for the vagabonds and lazy loafers that interested these parts, who spunge and steal what the honest and industrious people work for. By the way Mr. Editor, do you not think it would have a wholesome effect if the Chief would call together all those who are living off the public and have no visible means of support and make them work a Government farm what say you? [Good idea.—Ed.]

Tel-Ken, the poor woman that had been for the last 10 years a cripple died on the 8th inst.

Mrs Nicholas Gomer No. 2, eloped a couple of weeks ago, with one Peter Morgan of Kent Sierra Leone.—Nicholas feels bad.

Revd. J. M. Lesher late of Shaingay Mission and founder of the Lesher School has recently sent it a donation just how much I have not learned.

Our Missionary Rev. Mr. Gomer, had a struggle to get home from Freetown 5 days.

I have just learned that Scipio Caulker one of the oldest Mission boys in the Shaingay Mission is about leaving the Mission to become a Merchant's clerk in Freetown. Scipio has many warm friends throughout this part of the county where he had traveled as as an interpreter with the Itinerants and often conducting services himself, he is a son of Chief Richard Canrabah Caulker of the Bompeh.

HUSBANDS AND WIVES.

Give me the avowed, the erect, the manly foe, Bold I can meet perhaps may turn his blow. But of all plagues —Good Heaven, thy wrath can send— Lord save, Oh save me from the false friends.!

When the wife of Hector in Homer's Iliad discourses with her husband about the battle in which he was going to engage, the hero desiring her to leave the matter to his care bids her to go to her maids and mind her spinning. This rather unsavory wise action of the Poet, simply, I believe intimates that men and women ought to engage, themselves in their proper spheres and on such matters only as are suitable to their respective sex.

We are nevertheless acquainted with the truth that in this comparatively small community of ours, women there are who personally make an empire into matters that not only do not concern them but which also serve to put them on pins and needles with their husbands, bringing the latter thereby finally, into utter calumny and shame. It is essentially necessary in a place like Sherbro where disunion, and hostering rule with an indisputable sway and no love or mutual understanding exists between one and the other, for women, especially those who are under the direct maintenance and support of A Husband to behave themselves with singular caution and care as by this means only they might preclude themselves from all turpicost actions and conversations and from being looked upon by the gazing public with a supercilious contempt or held out as objects of derision and perfidy. The woman (no matter her position or that of her husband in the community) who makes it her special duty to trade and barter in slander is an object of disgrace to herself and her husband as well. The position which she fills as a married woman becomes unenviable and perhaps a misnomer—She is scarcely the idol of her spouse, as she should always be at peace, a true and genuine picture of happiness, contentment, and pleasure. There are few homes however that such happiness and pleasure does exist but in most contrary case the husband as a consequence fancies the wife as an emblem of disgust or the wife fancies the husband as the most crude of his sex. We know nothing which more shews an inherent imperfection of simplicity of thought in a woman than the exhibition of a sort of disregard for a wife in a husband. It is true that human nature is the same in all reasonable creatures but yet how often we think less of a woman's vagueness and attribute it to "woman's weakness" Another evil which exposes a woman to greater danger, is that gaiety and airness of temper which are natural to most of the sex It should be the concern of every wise and virtuous woman to keep this sprightliness from degenerating into levity. For a married woman to lie on and slander the reputation of individual persons, especially the virtuous and innocent among them, in any community; or speak about loudly or let every one hear her speak of things which do not concern her, or which should only be mentioned in private or in a whisper is most odious.

Now a-days that the world is overrun with vice and vicious women there are who make it their duty to go from house to house with indecent and truthless tales, tales that have a tendency to ruin the reputation of the innocent and honest. It is of paramount importance that women, especially those who are provided with a husband to love and caress, should not indulge in the formation of strange Friendship. The female class as a rule, are not discreet and they go about in the choice of friends without judgment, without descrimination, the evil that always arises, is that they select friends among the ill-conditioned and lawless, among parasites, turncoats and viragoes whose whole aim would be to make the Homes of their very friends uncomfortable and wretched by foul means and slander even within doors. How many wives have not suffered sad and sharp heartsand in the estimation of their husbands through these lawless and ill-conditioned friendships! We pause for a reply. —meanwhile we recommend that husbands especially in a community like this that the strimpets can scarcely be distinguished from the modest women, insist on wives keeping at home and make friends of husbands and children rather than visiting the Houses of their companions and spend their time in prattling and travesty.

Yours,
THE GRACCHI.

Bonthe,
Aug. 14 '86.

A VISIT TO BONTHE.

Bonthe as a place has become popular. The inhabitants are looking more polite than they have hitherto been; religion so far as I have seen is gaining grounds in some.—Management good; and everything shows progress.—But it is to be regretted that among the community there are still lurking in some corners those who encourage heathenism, *i. e.* Greegreeism in high quarters, and serpent worshipping etc., etc.

My attention was arrested more than once daring a short visit to that place by a diabolical kind of shriek which followed after a Bat-like noise near the place I took my lodging and which from information I found was the noise or cry of the N'Deral which in the Mendi language means Boa-Con-strictor.

Now Mr. Editor, can it be possible that in the midst of civilization, and the blazing sound of the gospel, that so much of vice is encouraged in that locality?

I need hardly inform that with reference to this, many voices have been raised against your Editorial of May 15, as being very incorrect, although unforseen events come vividly into the minds of those whose views are more sensitive; and I believe our readers can now see with me that many at the time mistakingly "dreamt of heaven and made their empty boasts."

It has not yet arrived to the time specified in that issue since the many that were supposed to have been cleansed by the Mission of the Revd. James Johnson, some are now like the sow returned wallowing in the mire, forgetting that

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain."

The influence of the gospel will, and must go; but not when professors of religion are shading themselves under diabolical practices to impede its progress; until these recent societies die away, Baalim, Fangaism, Cofoeism, and all the other diabolical Isms etc, be rooted out and men depending solely upon the True and Living God who giveth good gifts to them that ask. "For the gold and silver are His, and the cattles upon a th. mand hills.

I hope for Sherbro's future blessings; and that ere long the popularity of Bonthe will be seen in the christian examples of its inhabitants, by the sacrificing of their hearts, *Not Sheep*—and by clinging to a holier life is my sincere wish.

AN OBSERVER.

Sherbro,
14 Aug., 1886.

Dear Mr. Editor,

I understand that Beah Boome is a Treaty Chief. If this be true, How is it possible then that no stir has been made to effect justice to poor complainants, when ever summons is issued against any of the Natives and Judgement is obtained against them; when they seek refuge in the said Beah Bome's Territory so as to evade the hands of the Law?

I shall feel extreamely obliged if some light be thrown on this matter, for the benefit of all concerned. Thanking you for the space already occupied.

Yours Truly,
An Enquirer.

Bargroo,
11th Aug, 86.

Mr. B. S. SANDY & family of the late Mrs. SARAH L. SANDY deceased are much thankful to their numerous friends and sympathizers at Bonthe & elsewhere for their kind sympathys on their late Bereavement.

Meenah 6. Aug. 86.

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J.A. Clemens.

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Bonthe Sherbro

January 1885.

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The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. III. BONTHE, SHERBRO, WEST AFRICA, AUGUST 31, 1886. No. 16.

The "Early Dawn."

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Good Hope	
Pastor,	Rev. G. N. Jowett,

SHERBRO'S DIFFICULTIES

WHAT ARE THEY!

I really fond the spirit in which the article headed "Steam Communication" was written. Believe me, it is no less than a spirit of true genuine and unspotted patriotism.

The writer impressed as he also appears to me to be with the universal belief that a steam communication between Sierra Leone and Sherbro, should and ought to be effected in lieu of the very unsafe and trying Mail boat conveyance—a conveyance wholly incompetent as respects shelter, comfort and convenience. The difficulties and disorders that now and again come accross the advancement, civilization and refinement of this small portion of the Sierra Leone Settlement are lamentable, and yet more "lamentable" shall these disorders appear not only so long as they shall remain unabated but "so long" as the rumour of war, plunder, and blood-shed among the Rival chieftains shall continue to effect the operation of trade in the countris on the Boom and Kittam Rivers. Unless I may be self opinionated I shuost feel constrained to think that Sherbro, being oftentimes misrepresented at home (in Sierra Leone)and abroad by petty vendors and pedlars who from leading a lewd life, a life of ruin, a life utterly destitute of every thing owning the name of modesty, have brought on themselves and families considerable losses in their business and therefore not been able to remain in Sherbro sufficiently long to furnish friends (at home and abroad) with any reliable information hence the place has been apparently much uncared for, not only by the Government but by various religious Denominations. This is my humble opinion, the playing critic may be otherwise convinced but *I am* as the French would have it shall ever maintain this opinion till convinced of another.

The system now in vegue of conveying mails to and from Sherbro in an open boat especially during this time of the season, when even conveyance from and to Freetown in navigable crafts and vessels may be considered not sufficiently reliable and safe, as they must of necessity be subjected to heavy August and September tornadoes and the tossing & foamings of the billows as well, is nighly detrimental to life, and property As it is certain that individuals who reside in Sherbro and adjacent river countries are all from Sierra Leone so equally it should be expected that these individuals may naturally entertain a desire to visit Sherbro or Sierra Leone especially, when the news of misfortune or death of a dear relative happens to reach them. In the event of the existence of any such desires, can the mail boat with her two or three days journey prove a competent conveyance? Perhaps owing to the want of a proper conveyance individuals have had to endure considerable losses in their transactions in not attending to immediate calls at Freetown some through cowardice as to running the risk of a wretched conveyance, may may have lost their chances of being employed at a handsome salary. Picture the mail boat passengers from Freetown, with the well earned expgience of a heavy tornadoes. Picture them in the boat with bodies impacted to each other to effect a sort of shelter from the cold. Picture them as they climb the steps of the Government wharf, they look staggish, seepish, and phlegmatic. Picture them under the circumstances and say if you can that a steam communication between Sherbro and Sierra Leone is unnecessary. The mails which the boat convey are also not less open to destruction by the frequent beatings of the boat to and fro, and the unlaviting dishes of the waves as they introduce themselves into the Boat. Suppose that the mails some of them contain properties of great value Bank notes, Bills of exchange and other important papers, are they not as well open to immediate losses and destructions?

Can the Government remedy the losses in case of a misfortune which one or the other individual may claim?

The idea of effecting the permanent establishment of a steam communication between Sierra Leone and Sherbro, if brought about is certain to meet with unique joy and acclamation The idea would be a grand one It is obvious that there is great inconvenience experienced and risk undergone in the conveyance of mails and passengers between these two places in an open boat

The testimonies far and wide given by the public, to the danger the heartfelt sorrow so extensively occasioned by the wretched mail boat conveyance and the excess of trouble in mind in permeating these dangers, are competent and reliable proof.

We therefore ask it as a favor, we next candide on the Colonial Government who we hope will see the necessity of effecting a steam Communication, between Sherbro and Sierra Leone. In your next I shall furnish with another of Sherbro's difficulties.

SAMMY.

The Editor "Early Dawn."

The clouds of contention which had hovered over the Political Sky of the Eastern Bargroo District, have fortunately been dispersed through an investigation made by the Authorities on Monday and Tuesday the 19th & 20th inst. when a letter was produced by the Commandant bearing date the 24th May, 1884, and having the signature of five of the principal Chiefs, (one of whom has since died, after the date of letter) purporting to have been written to the late Mr. Larbordie Commandant of Sherbro, and approving amongst other things, of his decision in appointing Conah Kambeh as native Head-woman or Ruler of that District. This letter, having been read and explained, the Chiefs shewed that the letter was written without their knowledge or consent; and it was therefore decided by the Authorities to be a fictitious letter.

Besides other charges of moneys being fraudulently received, and unlawful arrest and detention of native children by this renowned personage, it was reported in the meeting, that to still carry out her vicious design, she gave to Rogers the Government Interpreter a sheep as bribe, either that he may use his influence (if he has any) to speak in her favour to the Commandant, or that he might might misinterpret the statements made in that meeting. The animal however turned out to be Chief Peah Karl's which she had brought down without his notice, and it was therefore ordered by the Authorities to be returned.

The Commandant who is a man to do his duty seeing the state of affairs, directed that Sey Lolo and Peah Karl should take the reigns of government, pending the decision of the Administrator-in-Chief.

The Chiefs next handed to the Commandant a petition, praying for her speedy withdrawal from the Rulership of that country upon several grounds, and asking that their requests should be made known to His Excellency the Administrator-in-Chief.

On Wednesday the 22nd inst. the Chiefs, were asked to assemble when the Commandant produced another letter bearing pate 17th July 1884 and having the signatures of the before mentioned 5 Chiefs. This letter was written with a view of obtaining from the Government, a hat, a horse tail, and silver medal, as emblemic of recognition by the government of Conah Kambeh as Ruler &c, It was read and explained to them, as in the former case they denied having anything to do with this letter also.

I came in contact with the writer of this last letter a few days after the meeting, and in course of conversation, he told me that he wrote it at Conah Kambeh's request, that some of the Chiefs were present, the letter was not read to them and what is worse that they refused to sign their names. He was ordered to write down the names; Conah Kambeh dictating them to him, he did so, and left the letter with her.

May I ask then if this is not a criminal offence!

COMMUNICATED.

July 28th 1886.

The Early Dawn.

BONTHE, SHERBRO.

AUGUST 31, 1886.

INTEMPERANCE seems to be forcing its way to the front as a question that must be dealt with by the Public Press in this dark land as well as in the more enlightened countries; strange to say that whatever has been the prevailing sentiment of many Christians at Home especially in England from whence most of the European Missionaries, have come; the missionaries have generally been on the right side of this question, and have labored zealously, earnestly and constantly for sobriety among the people coming under their influence, but have all along had the practical evil example of the Mercantile public against them, which added to that of sailors and soldiers visiting the Coast, together with the naturally depraved taste of men in a barbarous state; has been a tide that that was very hard for them stem hence the sale and use of spirits as a beverage has grown up with whatever we have of civilization as a popular thing and has in fact alied itself with commercial trade and interwoven its complex threads so into the very fabric of our society, that to speak aginst it is esteemed almost a violation of the sacred rights of men. Never was a delusion more false than this! Never was there a more poisonous Viper encoiled in a mantle! Never a more deadly Parasite grew from the Branch of any tree than this horrible curse of strong drink which now threatens the religious life of even the largest bodies in our land. What shall be done? the voices of many clergymen are silenced by the popular estimation of this serpent. Others cannot speak strongly against it, because of the Parlour gabbet. Editors for the sake of not spoiling a journalistic venture are admonished to be careful. Who then shall speak? or will we keep silent until the Hydra-headed monster, destroys our characters! prostitutes our wives, brutalizes our children, ruins the social Fabric and plunges all at length into a drunkard's grave!

THE COMMANDANT & MRS. MOSELEY EXPECTED.

We are indeed glad to learn through our London Correspondent that Mr. C. H. Harley Moseley Comd't of Sherbro, so popular among our people and yet so great an officer as well as devoted servant of Her Majesty and the general Public; has taken to himself a help meet in life, and we do most heartily congratulate him upon his success, and hope ere long again, to greet him with his lady in our midst. And we are credibly informed that they will leave England in short for this Coast.

SHERBRO, MENDI, AND BOMPEH MISSIONS.

SHAINGAY—Seems, from all Reports, on the whole to be prospering Religiously, and while those who are engaged in the Work sometimes meet with difficulties and trials which no doubt are severe we believe all will concur with us in the belief that God is working among the people indeed.

MANBOE—Enjoys the labors sacrifices and influence of that noble, servant of God the Rev. J. C. Sawyerr, assisted by Bro. J. B. Goodman, hence earnest and faithful work is being done for the Glory of God and the good of men.

KOOLONGH with OTTERBEIN—has the energetic labors of Rev. J. A. King and his estimable wife, and they seem to be on the continual war path with the enemy of God and men.—Since the above we learn that Mr. King has resigned.

MANOH.—Speaks forth the praise of Bro. T. N. Joah and wife as faithful workers in the Master's Vineyard. Somehow a hallowed influence comes from that way; may the Lord continue the same.

REMBEE—Comes next in order of age, but sorry that we have had but faint glimmerings of its work during the year, however we hope to hear good Tidings ere long from Bro. Luke.

MOPHUS—has had trials, but with all, it yet continues to prosper, we have heard of its workings several times but suggest that tidings be sent oftener.

MOCOBO—is as it were a part of Mophus and since the transfer of Bro. French to Avery, it has shared the same supervision with Mophus, we believe.

N'CHARMANNEY.—The Pastor has been much afflicted and has felt heavily the retrenchment Orders from the Home Committee; yet through clouds of darkness, storm and sun, he has constantly and faithfully held on his way, and the work has continued to increase.

TONGKALOH.—The Brother in charge has recently been talking or writing Patience and we suspect that it requires some patience to wait for the fruits of that charge. It certainly has had a rather peculiar history from the first of Trials and Tribulations as the old people used to say.

MOCAIBA MISSION—We have not heard from since the Annual Meeting, so cannot tell how it was supplied or what has been the success, perhaps some one will speak when they read this, and let us hear from Mocaiba.

TASSOH MISSION with Lesher School—have been successful under the labors of Rev. J. W. Pratt and Mrs. J. Thompson and her daughter, all of which we understand have done Noble Deeds for the Master. The School so ably conducted, is dependent upon voluntary contributions for its support, so we would again ask the generous public to send in large or small sums to Rev J. Gomer, Shaingay, for the Lesher School.

GBORKALLOH.—No tidings; but we are sure that Revd. J. Gomer has done his best for it, as it could not be supplied at the Conference, and after he has seen this, we shall hear from him.

TRESANNAH.—One of its appointments, we are sorry to hear after losing their Pastor, by removal or otherwise, had the misfortune of being plundered for witch palaver in the Yonkin Creek Aligator affair reported to us by Mr. Gomer.

KANGAMAH.—This would make a good work for some Baptist Connection, as there is much water there, and it requires a good deal of grace to travel the work at any time but more especially during the rains, however our last tidings were good from that charge.

MENDI DISTRICT.

Good Hope.—has begun a new pastorate under the charge of the Revd G. N. Jowett but so far the rains have been rather heavy to test the new arrangement however, the glorious class meetings at the Chapel of late tell of good being done in some way, but like Shaingay it has suffered drawbacks, yet upon the whole it has succeeded.

Avery,—has had continued success in almost every interest, but it is to be expected that more Itinerating will be done as soon as they can get a Boat ready for that purpose—the same being now under repair—Miss Morrison reports her School good and rather on the increase. The Pastor has recently visited Sinkim and held an interesting Service, and the people are enquiring the way of life and salvation. —Wanted him to come over and help them.

Konoonbany,—has been favored with much increase in numbers as well as interest in every way. Bro. B. seems determined to redeem the time, even though the days be evil.

Mando,—here Rev. R. C. Taylor has not slackened his hand, but has at his own expense hired an assistant, we believe, in order to better canvass his field of Itinerancy; he like Rev. H. J. Williams, has a peculiar hatred for *Secret Societies,* so he has been going for the *Go-Yiellah*

Danville—At last, reports was in a fair way to succeed only being sadly in need of funds on account of the storms destroying the roof the Mission House in the early part of the rains, also other repairs were much needed in consequence of the place having been neglected before Mr. M'Cauley was placed in charge of it.

BOMPEH DISTRICT.

Rotafunk.—There has been progress in every way according to our information from that far off country, since there has been respite from the war disturbances, Revd Chas. T. Grey assisted by Bro. Parkes we believe are in charge and Rev. J. Gomer has the oversight of the District in the absence of Revd Richard N West, Supt.

Palli—Succeeds well under the faithful pastorate of the Rev J. B. W. Johnson

Marmoo has the services of an energitic itinerant in the person of Bro. Frank M. Stewart, he was getting on well at our last hearing but we wish he could with others of that District be induced to write us frequintly

Bompeh—The Brother in charge of the school at the town of Bompeh has written us of his work and we give one of his letters in the present Issue he seems alive to the work and will no doubt succeed and shall be glad in the future as in the past to hear from him, every time.

WE solicit Reports from each of the Stations often if possible.

NEWS ITEMS.

We were pleased, to hear of safe return of Mr. S. Schmuck, Agt. Fisher & Randall Limited, York Island Factory, from the Northern Rivers about the 20th inst.

The Christian World of July 29th informs us of the appointment of Lord Salisbury by her Majesty as Prime Minister and first Lord of the Treasury &c. This appointment in our estimation, while not laying any claims to statesmanship, "or caring to dabble in political matters, seems the best for the good especially the honour of the English Government, what ever may be the opinion of many in regard to Mr. Gladstone and his policy.

MARRIED—On the 13th July 1886 at St. Mary Abbot's Church Kensington, London, by the Rev. Slater M. A., C. H. Harley Moseley Esq., Civil Commandant British Sherbro, W. C. Africa to Mary, second daughter of Joseph Wood Esq. of Portland House, Harrogate, Yorkshire.

It is reported to us that Rev. J. A. King of Koolong Station has resigned his connection.

Personal

Rev. R. C. Taylor of Mando Station spent the Sabbath Aug. 29th in this place and preached at 11. a. m in the Mendi Chapel his discourse was very good, but unfortunately the heavy rain prevented the attendance.

Corp'l J. W. Nicol gave us a couple of pleasant calls during last week, and left this place on Saturday 28th inst, returning to his post at Manoh Gbargroo, and we are glad to note here that the Corporal renders valuable assistance to our Mission work in that quarter.

Mrs F. A. Morrison—Matron of the Avery Industrial School is spending a few days in this place.

Mr F. A. Hero,—has been employed as headmaster and we believe will take charge of the Mendi Mission School about the first of September. We believe Mr. Hero's reasons for seeking this employment is that he prefers the Gospel Work.

SHENGAY ITEMS.

Regent Chief T. N. Caulker is again at Shengay, attending to the affairs of his district.

Jassah wife of the late George Dillet was brought to Shengay on the evening of the 17th inst., a corpse from Mentjbye, she will be buried today at Tassoh.

Mr. Alpheus Richards has taken charge of the Trading Factory at the Mission during the absence of Mr. Ashcroft in England.

NEW RICE is making its appearance here and soon the hungrey season will be over.

Koolong Station had its Quarterly on the 14 & 15th inst. Mr. James King and wife are doing faithful work that will bring its reward in due time. four adults men were Babtized and received into the Church.

COLONIAL AND INDIAN EXHIBITON.

SIERRA LEONE.

LONDON, JULY 16 '86.

The Prinbipal Exhibits in the Sierra Leone section, are made by the Colonial Government, and comprise specimens of a large variety of Produce including Palm Kernels, Red Pepper, Rubber, Gum, Bennie Seed, Ginger, Arrowood, Guinea Corn, Physic Nuts, and different sorts of Rough and Clean Rice, making a very excellent show; but the freedom from shell and other extraneous matters in the sample of Palm Kernels and the ripeness of the Red Peppers are rather calculated to mislead, we think that a better idea would have been obtained by the Public, had these samples been shown in their original state, as when bought, before the picking and cleaning operations had been resorted to, or had the samples the original and the cleaned been exhibited side by side. A number of roughly hewn logs of wood are shown, but we cannot help thinking that they would have looked to much greater advantage, had portions of them been polished as is done with all the Timber from the other Colonies; There is nothing so particularly entrancing in the appearance of a solid square, composed of stumpy greenish logs of wood, which probably would be passed by most persons without notice, but by giving a polish to a sectional part of each log, attention is attracted and the specimens become objects of interest at once. A small display of Gold and Silver Jewellery, is made together with several Ivory and Gold Ornaments of curious designs, but the collection of Gold shown by the Gold Coast Colony is so overwhelmingly magnificent that the exhibit from Sierra Leone sinks into complete insignificance by its side. His Excellency Sir Samuel Rowe K. C. M. G., contributes a couple of Elaborately Embroidered Chiefs Gowns Cat. No. 276 Class III. Sec. V.

Next in importance to the Exhibits of the Colonial Government are those of Mr. A.B.C. Sibthorpe who certainly deserves the highest praise for his exertions in endeavouring by his very numerous and interesting exhibits, to make this section of Exhibition a success, and we congratulate him upon the very able manner in which he has forged the valuable collection of specimens shewn by him, consisting of Fibres Minerals, Spices, Different kinds of Seeds, Fishing Pots, Nets, a most interesting Country Loom for Mat making, and a host of other things of equal interest but too numerous to give in detail.

Mr. M. S. Boyle sends samples of Raw Ginger, Yams, Coffee Long Spice and Starch made from Cassada.

Dr. Davies makes some valuable contributions in Ores.

O. A. Johnson is the only exhibitor of Chocolate, both in Cake and Powder. No. 182, Class III, Sec. I.

Mrs. Mends shews samples of Guava Jelly and Preserved Tamarinds, but we regret that owing to the smallness of the bottles, the contents are not seen to advantage.

Entomology is represented by four cases of Butterflies sent by Mrs. Bowers.

We are much pleased with the Furniture sent by Sierra Leone, the Octagonal Tables are extremely pretty and well made, while the carved wooden wind sw cornices with Blue and White Country Cloth Curtains, are charming and have been greatly admired.

AFRICANUS.

(To be Continued.)

MANBO.

Had a very interesting quarterly meet. meeting there Saturday night and Sabbath morning the little Chapel was well filled and altho the rains were heavy there were people from other villages I was pleased to notice among them Mr. Robert Beckly of Manyah a native of Kent, the Sierra Leone Traders in this part of the country are quite a help to the missionary by both example and precept. It is true they sell rum which thing they ought not to do and we hope some day they will see it as we see it. Mrs. J.V. King is always in attendance when it is possible thus setting a noble example to the country women, visiting through the villages in the afternoon I came upon a case of misery intensified if such a thing is possible, a slave man two wives and four children in a mud hut, perhaps 10 ft. in diameter but no out of the top roof and the plant will soon wither, if we are to do a permanent work that we expect to stand, we must lay a solid foundation if we would raise a good crop we must have good soil, if we want the best price for our kernels they must not be shelly, the woman was the first to sin, it is true she is a step-sister from the Mission farm a few weeks ago and was caught by the Mission boys, all the children were quite naked, 2 dirty coarse mats were their only bed, spread on the dirt floor, and one 2 gallon iron pot was the furniture, there was not even the usual empty gin case to sit on. Mr. Sawyer Mr. Goodman and myself were all obliged to stand while talking to them.

We told them of a kind and loving Heavenly father and explained how sin had brought all of this suffering into the world, they listened attentively, they expressed a desire to attend meeting but no bible to wear.

How long, oh how long shall this state of things continue?

J. GOMER.

SHERBRO and the SHERBROS.

—Is the Title of a New Book by the Rev. Daniel Flickinger Wilberforce of which Bishop Flickinger D. D. speaks through the RELIGIOUS TELESCOPE in a praise worthy manner. We have not yet seen the Book but expect it will appear shortly within our reach when we hope to say our say.

OUR WOMEN AGAIN.

As hinted in my article of July 15th I have a few more thoughts to present on the same subject i. e. the Educating of our women. We claim to be Missionaries and as such our business is to civilize the heathen. We must make'war on sin and the numerous heathen customs of the country which are the enemies strong forts must be destroyed, bad both, measure can be adopted for distroying the degrading and disgraceful customs of the heathen than by Educating and civilizing the mothers of the rising generations, while I write I have in my mind three different men that were trained in Missions these three men have a plurality of heathen wives and these, have a plurality of Gods most and I beleive I may safely say all of them tie wrapper and paint their faces, there may be some exception to their painting, many of these wives have children, two of these fathers I know would like to have their children educated, and more than once or twice they have asked me to take their children in the mission but I have never seen my way clear to take them, the third father seems quite indifferent about his children. Those children are growing up in Ignorance Vice and Superstition they see very little of their father, there is no family alter, the mother has never been taught to pray except to her Greegree, her Kelle, Sebo, or Butee Sarabia.

On the other hand I might tell you of women who have been trained in Missions that have ungodly husbands and those of these women are making noble sacrifices to have their children receive a christian Education.

A few months ago a mother came to me and plead with tears that I would take her child and raise him up a Christian. The father was no use to her as he had gone off and was not a good man, she succeeded however in getting the boy in school in Freetown there is this advantage in having the mothers Educated they will teach the children themselves if they cannot get them in a school, this the fathers of such do. It is right and proper that the boys should be Educated and properly trained for not all of them go astray very many become a power for good in the Church, but what I insist on is that special attention should be paid to the Education and training of the girls in our districts. In this we are far behind all other denominations, here in Sierra Leone, the Wesleyans and the C. M. Society have their training Schools for young ladies and these Societies are a power for good in the country reasonches us that if we would destroy the tree, we must strike at the root as long as the mothers of the land remain and give life to these superstitious practices so long our labors will be to a degree useless but cut off the top root and the plant will soon wither, if we are to do a permanent work that we expect to stand, we must lay a solid foundation if we would raise a good crop we must have good soil, if we want the best price for our kernels they must not be shelly, the woman was the first to sin, it is true she is a step-sister from the Mission farm a few weeks ago and was caught by the Mission boys, all the children were quite naked, 2 dirty coarse mats were their only bed, spread on the dirt floor, and one 2 gallon iron pot was the furniture, there was not even the usual empty gin case to sit on. Mr. Sawyer Mr. Goodman and myself were all obliged to stand while talking to them.

We told them of a kind and loving Heavenly father and explained how sin had brought all of this suffering into the world, they listened attentively, they expressed a desire to attend meeting but no bible to wear.

How long, oh how long shall this state of things continue?

J. GOMER.

Fourah bay College,
August 5th 1886.

The Rev. J. A. Evans,

Dear Sir,—I beg herewith to enclose you a *P.O. O.* for twelve shillings (12s.) my subscription to the "Early Dawn" for two years. I paid Three Shillings at the commencement of the Paper; since then I have not paid anything. My papers have been regular in coming in, and I am always glad to hear of affairs where twice I spent some years. I am on a short visit to my family at Fourah Bay, and shall be leaving today for Hastings. I hope some day to to have the pleasure of becoming personally acquainted with you.

With due regards to you,

I remain, Dear Sir,
Your humble servant,
J. B. BOWEN.

C. B. COLLIER

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Bonthe Sherbro
January 1885.

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BOMPEH STATION.

In taking review of the work here, for the past five months I am constrained to offer praise to almighty God for the way and manner the Lord almighty has been in our midst. It seems as if the healing power of the almighty is penetrating into the hearts of the people. I observed before, that some of them takes for their delights to go to their farm on Sundays and some to go and spend their time in palm wine bush; but now they had rather spend their time in the house of God attending Sunday morning Seekers class at 9 o'clock and 4, 30 services. The itinerating work is very encouging this encourages us that Christ who is the head of the Church has taken the work to himself.

On the 20th of June in the afternoon a man by the name of (Swa Samuah) came to me at the Mission House, and ask me how shall he manage to be in the company of those Holy Angels of which I was trying to show them. So I tried to show him as far as the Bible shows and he was quite satisfied from all this I believe that the Lord is doing miracles among us. In Bompeh Mrs Cocker who is always zealous for the work gives us great help. On the 8th inst I saw the Mission boat with Rev J. Gonger he landed at Bompeh town and then proceeded to Rotofunk on the very same day. Saturday the 10th I went to Rotofunk and on the 11th at Rotofunk Church the Sacrament of baptism and the Lords supper was administered two adults were baptised and 14 persons partook of the Lord's Supper the whole of the Service was very well attended, the Sermon was an excellent one; the attention of the congregation was very encouraging; the members of the Seekers class gave an excellent experience, they spoke about the love of God which makes me feel that the work of God shall prosper in our midst.

T. J. COKER.

Bompeh Station
12, 7 86

A vigilant Rural Police.—"Hullob there! what are you doing?" "I want to drown myself in this river." "Here, come out of that; you dont belong to this parish."

WHY is Saturday the best day to make inquiries at a Bank? Because it's ten to one you'll find the clerks there, and on other days its ten to four.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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Religious Directory.

St. Matthew's Church, Victoria Road Pastor, Rev. G. G. M. Nicol, B.A.

Wesleyan Methodist, Lime Street. Pastor, Rev. J. C. Thomas

Mendi Mission, Heddle Street. Good Hope Pastor, Rev. G. N. Jowett,

HUMAN ALIGATORS.

As Mrs. Johnson and a young man with a small boy were returning from Koolounge to Shaingay on the evening of the 14th inst by the beach road, the young man (Bangang) took his load across the stream at Yenkain point, the boy also crossed; Bangang then returned for Mrs. Johnson's load to carry it across for her, and as he stepped into the water to return he was suddenly caught by the leg and drawn under the water; he cried out three times and was gone. Mrs Johnson, sister of Rev. J. C. Sawyer of Mambo Mission Station according to her own report, witnessing the whole scene called aloud, cryed and prayed and then shouted and praised the Lord —The boy called to her from the opposite side of the creek to *come-go*, she replied that this was n t a time to go, they must sit down and see what the Lord will do for them, as the tide was ebbing, she waited until it was quite out and then crossed and reported the matter to the Chief at Shaingay, he sent men to investigate, it was quite clear that the man was taken by a human Aligator, as the track of the canoe could be seen on the mud, and as the men were crossing the creek they felt something under their feet, which aroused their suspicion, on taking it up, found it to be the body of Bangang, the neck and head had been cut off with a sharp sharp instrument, one arm also and the flesh from one leg, the blood was flowing from the wounds as if quite recently done.

This morning John Kephart, a former bostman of ours and brother of Bangang came to me to beg for work or clothes, said the chief's men plundered the town of Treasungah, the nearest town to the scene of the disaster, when the inhabitants knew that the chief's men were coming, they took all their possessions to the bush and hid them so that when they came and found the village was empty, they searched the whole out district of the accessible country,—his loss was two jumpers and one pair of trousers. This is an established law of the country of long standing, that when a human Aligator or Leopard catches a person the nearest villages must be plundered, however the chief had given strict orders that there must be no more plundering, But these are a hard people to manage, I cannot believe that the Tresannah people had any hand in this affair: it must have been strangers that had committed this act.

J. GOMER.

Mamboo, Aug. 17th 86.

Dear Brother,

I have long promised myself to write you a report of this Station, but have hitherto failed through carelessness in the attempt. Our work has not come to its best standing. I have had many drawbacks, heart rending hindrances, and dark clouds to pass through; yet I have much to be thankful for; as I am sowing the seed, and looking up to God for the blessed results. In Him is my strength. A few of our hearers are coming out to stand on the Lord's side. One especially I should like to mention, who is earnestly enquiring the way to Zion, with his face and heart thitherward. He is a Mendi man named Bangang Jannoh; but two evils are besetting him; first, he is a slave, his master will not allow him to attend our meetings (of course his master is not attending our meetings) yet he steals away and finds his way either to the Church or our home to hear of Christ, and learn the way to heaven: this Mr. Editor ought to be a shame; and one or two in this place who are free, and yet care not anything about the means of grace. Second. This man is very poor, and to use the words of one who knows something about slavery, "A slave owns nothing but his skin" (and not even that in some cases) he has a wife and three miserable, dirty-looking, nude children, and as if to complete his misery, is laboring under a sort wasting sickness. I have sometimes visited him, and must say I scarcely have seen such poverty: he has one old tattered country cloth, and one ravcled out mat; the country cloth, which when he goes out he wraps around him, then his wife is left at home entirely bare; I leave you to guess and pity the state of his children.

The Sierra Leone traders, near and a few miles from us, are doing there utmost, in cultivating the life and power of our Christian religion in their intercourse with the natives with whom they are trading. Two brothers one at Mayoro, and the other at McCombo, are holding divine services regularly in those places every Lord's Day: they are also inviting them to join in their family prayers, morning and evening; expecting in time to come, those natives will imitate the same in their homes. Another instance, J. V. King Esq. our neighbour and friend, is assisting us in our work in this Station: he gives no pity toward the Missionary Aid Society, and our Light Fund and furnishes us also with scarlet cloth for the Reading desk and Communion Table. He is desirous of the people's good, and attend meetings and keeping them orderly in the house of God.

In complying with the suggestions of our Superintendent, our church members have unitedly put forth their feeble efforts and contributed towards the Aid Society £1. 13. 6. and Light Fund £1. 1. 14. Adding to this they have also partially repaired the roof of our Chapel.

We have on our Class Rolls Mamboe Seeker's Class 72, Communicants 25, Day Scholars 35, Sunday Scholars 44, Seekers in Itinerating Places 148 —I beg pardon for weaning out your patience.

I am Dear Brother,
Yours in Christ,
J. C. SAWYERR.

HOW DOES THIS HAPPEN!

Mr. Editor—I was surprised today on being informed by an Itinerant that Yah Mamma alias Yainkain, frankly opposed the preaching of the glad tidings of salvation in her town, Sarmah. She became Headwoman of it, because it was built by her ancestors. This woman has a very peculiar appearance which tells something of her detestation of hearing the gospel preached. Her appearance is that of a man in a robust body; and I was told by a near relative of hers that she had swallowed a good deal of Country medicine and greegrees which swells up her bowels. Yah-Mamma is the name by which she is univer ally known by all this way; and has this name given her as one of distinction for her being the "Soco" or Headwoman for the "Yaesay" *secret society*. I cannot really account for her refusing the gospel always. She, however once told me on her being questioned that God has not done any thing for her, and that she depends always on her medicines. Her house is full of charms, greegrees, and idols, of different descriptions and in them she places implicit confidence. While there are so many in the country who have renounced these things; a few are still halting between two opinion. *I greatly detest secret societies* and have always been opposed to them. Ah! there are yet many Battles to fight as well as victories to gain. Therefore then,

"O ye herald of the cross, be up and doing,
Remember the great command! away!
Go ye forth and preach the word to every creature,
Proclaim it in every land."

A WATCHMAN.

Aug. 10th '86.

Mr. Editor,—A well known and skilful fisherman by the name of Fabbah met with an unprepared for death on the 20th inst. He and three others, went out early in the morning to catch fish with Cast nets, and succeeded to the joy and satisfaction of their hearts. They landed at Pobabroke, a small fish and bird island in the mouth of the Kahgborroh river, waiting for the flood tide, to return to Thebbee or Sherbro town. When the canoe, under [illegible] was drawn up high and dry, Fabbah [illegible] and [illegible] the [illegible] waves over their heads and the water a little above their armpits, unfortunately swamped, Fabbah was instantly siezed by a monster like an aligator. Alas! he screamed in vain and struggled for help, his partners were not only amazed but were stricken with fear and the chill of death. For about ten minutes, they were speechless, nervous, and motionless. This distressing news is making a deep solemn impression on all its surroundings, and connection, and none the less in the minds of all our Mission children. He was a real good-hearted friend to them. Fabbah I understand is from Russel, or Campbell in Sierra Leone. What a stroke it will be to all his home friends and relatives. 'In the midst of life we are in death." Yours, J. C. S.

Mamboe,
Aug. 21st. '86.

An old story is being revived of a prayer-meeting held by his neighbors for the relief of a poor fellow who had accidentally broken his leg. While Deacon Brown was praying, a tall young fellow with an ox-goad nocked at the door, saying "Father could not come to the meeting but has sent his prayers in the cart." They were potatoes, beef, pork, and corn.

A Lesson on Physics.—Teacher: "What is velocity?" Pupil: Velocity is what a man puts a hot plate down with."

The Early Dawn.

BONTHE, SHERBRO.

SEPTR. 15, 1886.

We regret, that by some strange freak of fortune, many articles intended for insertion in our last issue, remained over and as a result were placed in the first page of the present issue; where dates of writing occurs they do not mislead, but where there is reference to certain instants, as in the case of the 14th inst. in the first article on *Human Aligators* by J. Gomer it misleads bad as August and not September was meant by the writer; of course we deplore such blunders, but cannot always avoid them, as our foreman has to do the best he can, at times, after recieving general instructions as to the make up of the paper, and we cannot always think of what is left out even when a proof sheet comes before us; while of course proof readers are not supposed to know of such things, and cannot correct them, as they neither know of the make up of the page or the dates of the events.

ARRIVAL OF THE COMMANDANT.

Since our last issue, perhaps, the most important event that has transpired in our place is the return of Mr. Moseley the New Civil Commandant who was appointed while on leave to succeed the late Mr. Laborde. Mr. Moseley has taken to himself a wife and brought her with him to increase the light of the benign influence which he himself has always shed in this community in his two previous sojourns with us. We believe we speak forth but a universal sentiment, when we say that we heartily welcome Mr. Moseley and his bride among us, and wish them abundant health and success.

KONCONANY—Since our last issue Mr. J. W. Baker who is in charge of the above named Station writes us of continued success in the Mission work in almost every way, and seems very hopeful of the future prospect of the work.

COUNTRY GAMBLERS ARRESTED.

On the morning of the 10th inst. The police were busy, picking up these chaps, about the streets and in the yards of business houses; they had been detected the night before in one or more of their accustomed haunts. We are glad that the arm of the law can be made to reach these deadly persistes of society and check at least their career for they are a nuisance to the community. Not only do these Black legs hinder the attendance of men and women from places of worship on Sundays but they divert the money of our Community from its proper channel and thereby cause no little of the want and wretchedness in the country.

RAINS AND SICKNESS.

The rains continue heavy for the most part and the weather quite changable and uncertain in other respects. The result of rain and damp, with cool winds, is chills, fevers, headaches, & many other unpleasant conditions of the human system a good deal of sickness is therefore to be found in our place among all classes foreigners and natives, seem to share alike in the matter, except that the former suffer less if any thing.

COLONIAL & INDIAN EXHIBITION.

THE GAMBIA.

London, 22. July '86.

The Gambia is to be heartily congratulated upon the very excellent display which it makes in the West African Court of the Exhibition—It is evident that much time and attention have been bestowed upon the numerous Exhibits shown in this Section. The most striking Exhibit is without doubt the beautiful Natural History Collection sent by His Excellency Captain C. A. Moloney C.M.G., the late Administrator, which is most deservedly brought prominently to the notice of the Public—this magnificent collection which occupies a great many Glass cases, shews at a glance the various Birds, Butterflies, Insects and shells which are to be found round and about the Gambia, and will be a source of enlightenment and pleasure to all those interested in this particular branch of Natural History, and who probably up till now had very dim and limited ideas of what the Gambia was capable of producing in this way. In this Section is also shewn a small but unique collection of shells, from the West Coast of Africa, exhibited by the Duchess of Montara and Montserrat. The Gambia does not show much Timber, but what little there is, is good. The choice specimens of Rosewood looked uncommonly well, and being squared and carefully got up, they showed to their best advantage, the Gambia alone sends specimens of this particular kind of wood. There are several interesting examples in Pottery, which is of a reddish colour, resembling Terra Cotta. Produce is represented by samples of Palm Oil, Palm Kernels, Ground Nuts in the shell and also decorticated,—Ground Nut Oil &c., samples are also shown of Shark oil and Porpoise oil. We were very much pleased with a small octagonal Table, inlaid with wood of various colors, and a large model of a Schooner, calls for particular comment as being a beautifully finished thing, the length is about seven feet with a centre beam of 2 feet 6 inches, and as it stands with all of its sails set, it makes a most imposing spectacle and cannot fail to attract the notice of every visitor to the West African Court.

We were very much charmed with the numerous country cloths and gowns the beauty and depth of the colour and symmetrical designs most elaborately worked, fairly delighted us, the Gambia in this industry would seem to be far in advance of Sierra Leone and even the Gallinas "print."

Many specimens of fish in bottles are shown, noticeably the Electric Cat Fish, Mud Fish and the Gambia Eel.

The Wesleyan Missions and the Catholic Mission each contribute a number of Religious Books printed in the Jolloff language,—Altogether we are greatly pleased with the Gambia Exhibits, which are most interesting, we only regret that we are unable to particularize the Exhibitors to whose Exhibits we have called attention, but unfortunately no names are attached to the labels. We are consequently debarred this pleasure.

AFRICANUS.

"To The Editor Of The Early Dawn"

Sir,—I crave herewith a space in your Valuable Journal. I am a novice in newspaper writing. Really I must confess, I feel it a pleasure to throw stones at other peoples' houses; but never take the trouble to raise up one for them to throw stones at. Of course, I don't mean that I used to criticise articles but simply reading those of others whilst I never write any for them to read. I believe this is rather unfair. Well, to come to the point, what moves me to this, a Sermon shewn me by a friend (a Subscriber of a Periodical "The Christian Herald, London,) by the celebrated Dr. Talmage.—Subject. "Behold I bid the lying one." Would that every reader of a "news Paper see this masterly piece; I believe all who are or intend sending forth Articles for this flying Roll which in its widest sense, can be no other than the "Newspaper" in whatever form or garb—will(when they should have known that they will, at a not very far period, give an account of whatever word or sentiments sent forth at the "general Inquisition) to say for the welfare of the nations" And I am so thankful to say, that the medium of your Journal as per Editorial in first issue, is solely to that end i. e. "Welfare of the nations."

Well Mr Editor as initiating into public minds permit me to do so(as craved) through your valuable journal and will be thankful to be informed from any pen, private or Official, laymen or clergy, officials or medicals or any other "sis" throughout Journalism

1.—a Freemasonery coeval with Christianity?

2.—Are the observances of both their Rites uniformly consonant to Salvation? of course, I mean the Salvation of souls.

With these I go off Mr. Editor as

EARNSHAW. C.

Shaingay,
Aug. 86.

HOW DOES THIS HAPPEN?

Mr. Editor.—Having taken a careful observation of events as they happen, I am necessitated under the present circumstances to bring things to view, Since the ending of last harvest up to now, which is, properly speaking, from last January, there have been many outrages committed in this part of the country by robbers; and as I am apprised a Society was formed which is a *secret* one to carry out their diabolical plans, and members of the same society use charms and greegrees to protect them as they say from being caught while they rob. It was this act that was continued which brought the slaughter of a man about the town of Yarpumah, (Tucker River,) who was caught while robbing in a cassada farm and chopped to death. Even now the thieves are carrying out their plans by going out to rice farms at night and by having torches, tied on their heads they reap a good quantity of rice before day-break. I have contemplated for a while and cannot come to what is the real cause of this evil; but as one who has lived in the country for a long while, I purpose here to give my ideas respecting the cause. Now idleness is said to be the rust of time, and indeed the majority of natives are habitually idle: the public cry now is, there is no cassada. Scarcity of food I would venture to say has done a good deal to bring about thieving and stealing among the natives: the result of this in part, is laziness and unpultivation of the soil as it should. It should not be omitted that the people of Thomdale suffering from Hunger the most: Especially is this true of those living about Bembell (b"ll) and") and Bembelloh (bohoh"). It must also be remarked that there is one peculiar characteristic in the natives of Thomdale and that is debt owing. This habit, has been acquired by a majority of the leading headmen of towns which is imitated by the poorer classes too, It is this that encourages debt is taken by some whose property and estate do not value (£) one third of the debt and hence when creditors are hard on them, their whole time is giving to cutting palm nuts and gathering kernels to meet the amount of debt. Some must be so engaged that they can not find time to make farms, then the young-growing palm trees must be cut down to get from them Palm wine and Cabbages as these form one of the staple article of food, to substitute Cassada and rice. I for one, will accept any movements as touching the non-giving of Credit to the natives as by the acquirement of that habit of debt owing, many have become miserable, and most times unable to pay their debts hence, sometimes when they are asked to pay their debts, and it cannot be done as instantaneous as required, they pawn their children in order to meet up the settlement of their encounts.

I remain, Mr. Editor
Sincerely Yours,
A WATCHMAN.

WELCOME TO COMMANDANT MOSELEY and WIFE.

A Poem by D. M. P. T., we are sorry came too late when we had no suitable type available it will appear next issue.

NEWS ITEMS.

The s. s. Countess of Derby on her return last week carried a mail which was no doubt quite an accommodation too as it gave a safer conveyence for transmission of valuable matter than is afforded by the contract boat.

MANDO—Has been strengthened by the appointment of an Itinerant to assist the Pastor in visiting the villages and Farkies, in connection with the Station.

Kooloong—We understand, since the Resignation of Mr. King, is to have the services of Mr. J. Arthur Richards Who has for some months past been in charge of the school at Shaingay, Mr. Richards is an able man.

We understand from *Methodist Herald* that the Rev. S. W. Davis, is by appointment of the Wesleyan Conference, held in London England, to succeed the Rev. J. C. Thomas of Wesleyan connection in this palce. Bro. Thomas we further understand, is to go to Freetown. We wish each abundant success in their work.

SHIP ADRIFT.—We have the Repost of a vessel adrift; the information is from the Turtle Islands and purports to have come in a Bottle that had been thrown into the sea from the unfortunate craft, and which finaly reached the shore of one of the above named Islands, we give below the Letter of Information just as written without correction.

Sept. 2nd. '86.
Sherbro.

Messrs.
Geo. Thompson & Co.

Sirs,—Having an opportunity to inform you that. If you desire any information about the ship "Patriarch" you must call on us, as a memorandum was thrown overboard, stating the drift of the current as the Instruction is to forward either copy to the following viz:—

The Meteorological Society; the Royal Geographical Society Lloyds or The Nautical Magazine," or to "Mitchels Maritime Register," all of London, giving paticulars as to where picked up. The reward is to be stated in the reply as it is expensively founded, or any stated order to deliver the said copy to any company at Sierra Leone. Address reply—E. M. Collier & Co.

Blackhall Rd. Kissey
Sierra Leone.

We remain, yours truly
C. N. COLLIER.

To
Geo. Thompson & Co.
24 Leadenhall Street,
London.

Personal

MR. O. J. THOMAS.—Assistant Examining Officer, Salijah, when leaving for his new Post of Duty, gave us a pleasant call, and specially requested that his paper, *The Early Dawn* be continued for 1887, if by any means it should escape him to renew.

Mr. Benson S. Caulker—Bookkeeper Mendi Mission, left this place pr. s. s. John Brown, on the 6th inst for Shanigay on a short visit to his friends.

The Rev. James Boothe is expected, we learn, to return to Fouricarriah Limbah Mission shortly. It is always pleasant for us to note the return of Missionaries to their former fields of labour, as it implies their devotion to the cause.

SHERBRO DIFFICULTIES.

There are two classes of these,—our correspondent "SAMMIE" is our last issue spoke very truly of one class; but there is another that perhaps of which it has not yet occurred to any one to write, & still must have been observed, by every one who has travelled much over the Sherbro Disgicts. The difficulty to which we refer is that of the natives to dwell in peace together, there seems to be a sort SMASH-MANIA which is very contagetious; & has spread itself like dire contagion, over most of the country lying near us. This difficulty or disease consists in the desire of every man to be a King or Chief, and to obtain his desire more peacably, he removes a little distance from his native town and obtains a spot upon which to build his own place. In earlier years this greeting of new towns was not perhaps undertaken for many reasons by so many or by any with so little means and so few people hence in those former years they built more substantially and with a greater number of houses. But in these latter years the propensity to rule has so increased that fewer are to be found in each Village while their number has increased in the country almost beyond conception in fact it is difficult to walk through the bush or along the river side to the sea shore anywhere without stumbling upon some new town, Village or Farkie, each having its headman or King some of whom are so self-important as to ignore any superior Authority hence we see many disturbances arising from time to time in the native Districts every second fulgrown man you meet is a Chief or King and really there is no central authority. This too accounts for the continual breaking of treaties and at other times the apparent reluctance of many nominal Principal Chiefs in making treaties of peace or for the good of the country as they very well know—that the very Jungle is filled with insubordinate petty chiefs and headmen of self manufacture who are as likely to violate the treaty terms the next day after they are made as a dark cloud is to drop rain. This is a difficulty that is very wide spread; reaching as far as we can hear of, in fact there is no chief in all this lower coast region south of the Tucker river that has sufficient power to control the Multitudinous hoard of Bush Kings that fill the Jungle of his domains or that any civilized Government can treat with to profit and time and money thus used is worse than thrown away—i. e. if it be spent in the usual way—as no chief can keep his nominal subjects from breaking the treaty for even a single day hence if it last longer, it is only a matter of chance or providence not any power of the chief. But the question will arise is there then no remedy? To this we answer yes a simple one that is sure to cure the whole matter. an Itinerating agency of intelligent persons Missionaries would be better that would regularly visit the country towns Villages and Farkie whose business it should be to teach peace; and as there is no better peace than that of the son of Peace even the Gospel of Christ we should recommend it as the CURE ALL for these troubles. And to this end would invite and even urge the attention of Foreign and Local Missionary societies to the to the importance of Multiplying, not Kidgloved Drawing room Missionaries, but good plain christian men, able to walk and to rough it through the swamps and jungle, that will preach Christ and His peace, to the degraded heathen that inhabit the Multiplicity of Country Towns and Villages.

THE CROSSINGS AT CUT-OVER.

Dear Mr. Editor—Since I wrote in your issue of 30th June, respecting the dangerous state of the crossings at the Cut Over, to Mocolo, and failed the attention of the Overseer of Roads to the same, no steps whatever have been taken to put the place in proper order. I have been fortunate enough to find the cause of this delay, and I must in justice exonerate Mr. Walker the Overseer of Roads from all blame.

Is it because the Officer who was in charge of the Government here had no authority to do so? If so, by is not to be blamed, the blame must rest somewhere else.

But now that our worthy and indefatigable Commandant Mr. Moseley has returned to this place, and as he is known as a man who is not in the least careless about keeping the place in a healthy condition, I hope his first act of gratitude to the suffering public who cross to and from Mocolo, at ebb tide will be, the repairs of the crossings at the Cut Over and I am sure it will last in their memory as a token of gratitude and due appreciation of their lives.

I hope this my second letter about the Cut Over crossings will not pass unheeded as "prevention is better than cure" the lives and limbs of men are sacred. Thanking you for space occupied.

Yours as usual
JUSTITIA.

Bonthe
Sept. 8. '86.

"To The Editor Of The Early Dawn"

Dear Sir,—I am very sorry to inform you that I was taken ill at the close of the month of June. And I am not yet fully recovered. Also that I am bereaved by death of my dear brother Samuel Lewis, who departed this life June 4th 1886.

On the 25th of April a quarterly meeting was held here by the Revd J. Gomer, during which it pleased God, to select me as an Exhorant to seven villages.

On the Sabbath following the morning Service was conducted by the Revd J. Gomer. At the close of the Service he administered the Lord's supper, assisted by the Revd J. C. Sawyer, who also baptized ten persons. This was the largest and most interesting gathering we had then had from the beginning of the present year; surely the Holy spirit was present with us in life giving power. It is good for every servant of Christ to labour on faithfully in the face of disencouragements, and opposition, and patiently wait for the results.

The evening service was conducted by S. H. Ashcroft Esq. The villages alloted to me were Marthyn, Mocombo, Pangkah, Moryah, Mogoyaing, Caurray Sumanah and Mongray. Before my illness I together with Charles Vherro had been visiting these places, where we met with earnest hearers. Except in Caurray Sumanah, where we met with great many discouragements. Two thirds of the inhabitants are under the sway and controll of the mohamedan religion. In the last named village I met a woman, although poor and sickly as she was, there were marks of real kindness in her face. I once requested of her to offer prayer, and in her prayer she said "O Jesus master look upon me for I am a sinner; be my friend and my doctor."

It is a fact some of my country people have more faith in mohamedanism than in Christianity; and it needs the united prayers and efforts of all sincere Charistians to put a stop to all false religion in this country. The religion of Christ is what my people need and God has it for them as well as other nations.

Yours truly
John J. Lewis.

Mamboe
Sept. '86.

To the Editor of "The Early Dawn."

Dear Mr. Editor—I wrote you an article bearing the signature "A British Subject," which appeared in your paper of July 31st, about the newly established Purrah called "Go Yellah", how effective it is rooted, you will be surprised to learn that on the 30th of July, three Sierra Leoneans were going to join this Devilish assembly, more also the ring leaders of them are Sierra Leoneans, one born in Freetown where the light of the Gospel is now ever shining, and the others are villagers. That day was their great Meeting Day, when the two Chiefs F. T. Caulker and Canray Bassy had overlaid themselves with Sebbehs and other dazzling charms set themselves upon their heap of destruction and desolation called a Throne. Then they ordered their warden bring the 3 Sierra Leoneans and when they enquired of them for their certificate of which they had not, they send them back that they should obtain certificate or recommendation from their land lords before they will be admitted. So they were not admitted that day until the next meeting which did not take place. After the meditations of the natives came to my place, and he told me that they are going to have three Sierra Leoneans the next meeting. The next day one of the Sierra Leoneans came to me, and I asked him what is the use of joining such heathenish practices? he told me that they can take all advantage over the natives in any act of cruelty or such like without any enquiry. I told him that they were crucifying an afresh in this Themdale District. Now there was a great contention between Confusion the arch Chief at Bombelloh and the "Gopalish" members, for speaking the truth contrary to their "One Word." If a member has any matter with one who is a member, he is to be in the wrong—Why? be he is no member, for which this Chief as a lover of truth, was against, and was compelled to resign their membership, he is deprived of the fit to which the general Chief of this country had conferred upon him, and that is the reason why the Parrish is not taken off about Bombelloh, and Palm Nuts are lying waste while the poor people are dying with starvation. There is nothing that will put down this strong hold of Satan except the name Jesus. The Sierra Leone people of this place utterly forget themselves in buying and selling on Sunday, & mingling themselves with all heathenish practices. I believe that that there is no Mission Station in this part of the Themdale country, we (I for one) cry as the people of Macedon to say Mission to come over and help us.

More of this in my next. Thanking you for the space allowed me in your valuable journal.

I am yours truly,
J. J. DOOMARDEY.

Mandoe, 24th Aug. '86.

"As you sow, so shall you reap" except as many do "you sow to the wind" then you shall reap the whirlwind" a bad crop of large increase; the results of which, many are gathering a sorrowful reward to day. Reader are you one of these? or are you only in the way? with your crop blossoming for a full harvest of sorrow?

M. MISSION STORE.
Opening Anew
TWEEDS & BALTICS,
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WOOLEN GOODS,
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tinas & Mouth Organs, LADIES' BOOTS & SHOES,
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STILL THERE IS MORE TO FOLLOW.
Finest Arrowroot from our FARMS.
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J. A. EVANS,—*Agent. S. M. MISSION.*
31st. *May,* 1886.

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f REV. J. A. EVANS.

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AND
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Has newly opened a shop under his premises in HEDDLE STREET where he has exposed for sale a large assortment of
Sunday articles, Cotton and Woolen goods, Crockeries, Hard wares, Fineries, Harberdashery.
&c. &c.
and has also added to his Factory at MOKATE a new assortment of *various* other articles.
PUBLIC inspection is invited, and the patronage of friends and the public in general solicited.
Terms moderate for ready money only, in cash, or produce.
Bonthe Sherbro
January 1885.
t.f.

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Miscellany.

CHIN-MUSIC.—A young five-year old was seen at the breakfast table gazing curiously at his father's chin. At last, unable to keep silent any longer, he remarked, "I say, pa, your chin looks just like the wheel in the musical box!"

A DEAF MAN'S EPIGRAM.

You wish me a "Happy New [Year" as a toast,
And a hearty good wish it [appears
But when you perceive I'm [as deaf as a post
You should wish me "two happy new *ears.*

One of our sextons, in making his report of burials, is explicit to a commendable degree. For instance, such entries as this occur: "Died, John Smith; male; aged three days; unmarried."

"Everything has gone so smooth to day," said a little girl; "all my lessons in school were perfect, I helped clear away the dinner things, I have learned my Bible verses, and I have 'most done my knitting; and it is because I feel willing-hearted to-day."—

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(FOR EACH INSERTION.)

A whole page	£2	0	0
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The Early Dawn.

"The Morning Light is Breaking, The Darkness Disappears."

VOL. III. BONTHE, SHERBRO, WEST AFRICA, SEPTEMBER 30, 1886. No. 18.

The "Early Dawn."
Published Semi-Monthly, At
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Under the Auspices of the Board of *Missions of the*
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Delivered in Bonthe,	0	5	0
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Subscriptions to be sent to Rev. J. GOMER, *Shenngay, West Africa.* Rev. Z. WARNER, D.D., *Dayton, Ohio, U.S.A.*, *or to the Editor.*—Rev. J. Gomer, Publishing Agent.

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Interpreter.	J. D. Rogers.
Bailiff.	F. E. B. Buckner.
Sub-Treas. & Col Actg. do. do.	W. J. P. Elliott Esq. J. F. Brown.
Chief Clerk	J. D. Macauley.
Tide Waiters.	J. N. Crown, J. B. Turner, & S. G. Cole
Asst. Examg. Officer Saliph. Supernumerary,	O. J. Thomas. P. A. Barrister.
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Dispenser	D. M. P. Thorpe.
Postmaster.	H. R. Williams.
Inspector of Police.	M. Betts,
Gaoler.	J. A. Dennis.
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Religious Directory.

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Wesleyan Methodist, Pastor,	Lime Street. Rev. J. C. Thomas
Mendi Mission, Pastor,	Heddle Street. Good Hope Rev. G. N. Jowett,

"Avoid that which you blame in others" is, we think, an excellent motto or precept, and perfect obedience to it would save many, much trouble and annoyance and at the same time would secure them the much coveted prize, of a good Name which is better far than abundance of Silver, Gold, or Rubies, and more enduring than time itself.

WELCOME TO COMMANDANT MOSELEY & WIFE.

1. On Monday afternoon the 6th of Sept.
I spied and was told to remember,
At about the hour of five,
A flaggy craft like a hearse,
Propelling from Bonnighton's point,
Like a dancing princess with silver joint.

2. A minute or two later, I heard
A sound as the horn of a shepherd,
Feeling forth from corner to corner,
And the inhabitants of Bonthe
Were thronging from streets and lanes,
To behold a grand spectacle.

3. About [illegible] evening, I saw
And [illegible] silver white yacht
Advancing on the gentle waters to an-
chor.
The [illegible] Monday,
And with [illegible]
I beheld the object of my expectation
complied.

4. My eyes I did believe not,
But took a First Class telescope,
And observed Consul. Moseley & suite.
The former clad in a most elegant Ocanian
The latter in the latest Paris fashion.
With a beautiful well selected CHAPEAU

5. As soon as the vessel anchored,
The Government Boat was grounded,
With [illegible] and the public,
The Acting Commandant and Assistant
Went on board, and the Sub Collector and Treasurer
Followed afterwards in his quiet way.

6. The Police Constables in their full dress,
Marched down the wharf and
Saluted Commandant Moseley & suite,
As soon as they were passing by them.
The Bugler then followed in
The usual way and all was well done.

7. Hurrah! Hurrah!! Hurrah!!!
For Commandant Moseley, who is
A kind hearted gentleman, taking
Interest in every one, rich or poor,
And by this, God has promoted him,
To the post of Civil Commandant.

8. Hurrah! Hurrah!! Hurrah!!!
Thus shall it be done to the man
Whom the Lord delighteth to honor;
To him and wife long life we pray
Good health and prosperity also
With children to crown their heads.

Bonthe. D. M. P. T.
13th Sept. '86.

FRIENDSHIP.

Friendship, which is an alliance the sweetest and noblest upon the face of the earth, is a combination, the principles of which are mutual esteem and love. These are its two grand constituents; and without this condition, it is like a tender shrub trembling in the breeze, unable to stand before the storm of adversity and is exposed to annihilation from the least breath of jealousy or suspicion. Hence the ephemeral duration of those connexions called friendly; today they live and blossom, but to-morrow they die. The worm of envy feeding upon the vitals of their existence has terminated the union. Selfishness had supplanted attachment, and in the bosom where love glowed rancour dwells. But when the principle is compounded of esteem and love, friendship is secure, both from sudden and gradual extinction. Love is efflorescent, it burns intensely and is often consumed in its own ardour. It is a weak passion and blind. It is raised by the appearance of those soft and amiable qualities which play upon the strings of the heart. A disposition to please developed by a person in conversation with us, often excites our ardent attachment. His language enchants, his politeness irresistibly delights, his gentlemanlike attainments overpower, in every respect, he is one of whom we are fond and who is qualified for a companion. Like when separation between the generality of lovers, absence is an infernal of misery, as warmly is heart united to heart. The union might continue, were not a disclosure of his character gradually made. But when this takes place, the warm bands of attachment generally melt; drop falls after drop till coherence is destroyed. Why it may be asked, does love thus quickly die away? Because it is not strengthened with esteem. The charms of conversation will not atone for concealed deformity of heart, the graces of politeness may be only the varnish of immoral conduct and ornamental acquirements the wretched substitution for useful knowledge. The discovery of a character which is so lovely on one side and so disreputable and odious on the other, [illegible] to break up the connexion. Love not thus supported by esteem, or friendship must fall. This compound principle must be its basis, if permanency be intended. When friendship is thus grounded what association is so noble? Can kings boast so valuable an acquisition as that of a friend? A crown is a brilliant pageant, a throne is the seat of supreme authority is wielded; but is any occasion to such power and splendour, comparable with that of a friend? A crown imposes so heavy a responsibility, as often to distract and defect the head of the wearer—thrones are often, like the rocking tower, shaking by convulsions of nature. But considering them in their most favorable aspects, what do they confer? Do they make any accumulations to the happiness of the possessor? Alas! they are merely the symbols of drawbacks upon his felicity—giving in exchange for the composure of mind which he surrenders. Does a throne then exclude friendship? Not necessarily. But by whom is it surrounded? With mercenary characters—Men who court the favour of their sovereign as means of advancing their respective interest. Among such, few kings can therefore congratulate themselves on the enjoyment of a friend, and few subjects, however exalted their station, on being the friends of their royal master. The excellence of established friendship consists, independently of its utility and pleasures, in its superiority over the destructive power of time. It is not broken by the darts of death. The kings of terror may exhaust all his strength in vain to destroy the amicable and interwoven relation between two kindred spirit, but destroy it he cannot; all that he can do is to interrupt the relation for a season, by his malignant visit. Such a relation on earth, between two pious individuals, is only the commencement of never-fading friendship in the oven. It is the origin of a celestial harmony of souls, progressively increasing to all Eternity. Now, I ask, what can be more noble or more exalted than a congeniality of this kind? It is heaven begun upon earth. And the Almighty Father will look down from above with ineffably glorious smiles of approbation upon his children who thus live together in love.

Selected by J. W. BAKER.

Conkonnay Station,
Gbargroo,
Sept 1st 1886.

THE FATAL GLASS OF GROG

By Rev. E. J. Richmond.

It was not an unusual thing for Mr. Bender, the mate of the good ship Peace, to indulge in a glass of grog; indeed, it would have been a very unusual thing for a day to pass without that indulgence, so freely are the shades of night fired; but to-day he took a stiffer glass than usual. What mattered the weakness of the mate so long as Captain Barton, the owner of the ship, was a sober, Chris-

[illegible] was down in the cabin enjoying the society of his wife and children, who were just recovering from their fatigues after a visit to [illegible] and were in good health and spirits, [illegible] of the two [illegible] enough to defy the fiercest storms.

A Pretty Picture the Cabin Presented,

a real home scene; for Captain Barton had not only the soul of his home, but his little world with him. The fine ship was his fortune, it was a little [illegible] had he had permitted the insurance to expire and was attempting this one voyage before he insured again; but he dismissed the troublesome thought as he kissed the baby, Jessie, in the air and listened delighted by her "da-das" and "goo-goos," which seemed more musical than any language he had ever heard spoken. Dick, a manly little fellow of three years, was busy at work fashioning a boat, while mamma, with a [illegible] brightness in her eyes, sat at the table busy over her work basket.

"How industrious you are, little wife" Captain Barton said in a rallying tone. "Come, put away the work, and let's enjoy ourselves, Bender is to have charge of the ship to-day. So you have enjoyed your visit to mother, and are content to go home"

Mrs. Barton's eyes were brimming with tears, while a smile was on her lip as she answered: "You'll think me silly, dear, but I am trying to forget. That is why I am so industrious. No other place will ever seem so dear to me as my native city, though our Southern home is beautiful. Now that you own this good ship our future looks bright, and I am very happy... And the tears were dashed away.

They were off Barnegat Beach, a dreaded locality for mariners, but fifty years ago, the date when these events transpired, much more dangerous than now. "Yes we are all here," he answered, unclasping the hands which had fastened themselves in his hair, "and, as you say, the future looks bright for—"

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and Captain Barton rushed upon deck to find his good ship amidst the breakers. The lookout had warned the half-tipsy mate of the impending danger, and been bidden with a volley of oaths to "attend to his own concerns, life was in charge." Poor Bender was sobered now. The ship was fatally broken on the hidden rock on which she had struck, and the deck presented a scene of wild confusion.

Mrs. Barton heard the terrible roar of the breakers and the confusion on deck and was conscious that the ship was slowly sinking. The water was even creeping over the cabin floor. She lifted her children into the lower berth, and as the water increased in the upper berth a gent, which had the freedom of the Ship, crept up beside her for safety.

Continued on page 3.

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Miscellany.

CHEN MUSIC.—A young five-year old was seen at the breakfast table gazing curiously at his father's chin. At last, unable to keep silent any longer, he remarked, "I say, pa, your chin looks just like the wheel in the musical box!".

A DEAF MAN'S EPIGRAM.

You wish me a "Happy New
Year" as a toast,
And a hearty good wish it appears
But when you perceive I'm as deaf as a post
You should wish me "two happy new ears.

One of our sextons, in making his report of burials, is explicit in a commendable degree. For instance, such entries as this occur: "Died, John Smith, male aged three days: unmarried."

"Everything has gone so smooth to day," said a little girl; "all my lessons in school were perfect. I helped clear away the dinner things, I have learned my Bible verses, and I have 'most done my knitting; and it is because I feel willing-hearted to-day."—

"Mother" said a dear little child one cold night, waking up as her mother went through the chamber, "I asked God to take care of some poor child to night, and I told him to-morrow I would try to hunt her up and help her, too."

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Tide Waiters.	J. N. Crown, J. B. Turner, & S. G. Cole
Asst. Examg. Officer Saliga	O. J. Thomas.
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Assistant Col. Surgeon.	M. L. Jarrett, M R.C.S.
Dispenser	D. M. P. Thorpe.
Postmaster.	H. R. Williams.
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1. On Monday afternoon the 6th of Sept. I spied and was told to remember, At about the hour of five, A daggy spot like a beehive, Popping from Bompeh's point. Like a dancing princess with silver joint

2. A minute or two later, I heard A sound as the horn of a shepherd, Peeling forth from corner to corner, And the inhabitants of Bonthe Were thronging from streets and lanes, To behold a grand spectacle.

3. About five minutes ensuing, I saw And what? a silver white yacht Advancing on the gentle waters to an shor, The minutely expected Comdt. Moseley, And with gladness as I looked, I beheld the object of my expectation coupled

4. My eyes I did believe not, But took a First Class telescope, And observed Comdt. Moseley & suite The former clad in a well made Oxonian The latter in the latest Paris fashion, With a beautiful well selected cargoe

5. As soon as the vessel anchored, The Government wharf was crowded, With Officials and the public. The Actg. Commandant and Assistant Colonial Surgeon Went on board, and the Sub Collector and Treasurer Followed afterwards in his quiet way.

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Conkonany Station,
Gbangroo,
Sept 1st 1886.

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It was not an unusual thing for Mr Bender, the mate of the good ship Fame, to indulge in a glass of grog; indeed, it would have been a very unusual thing for a day to pass without that indulgence, as firmly are the chains of habit fixed, but to day he took a stiffer glass than usual. What mattered the weakness of the mate so long as Captain Barton, the owner of the ship, was a sober, Christian man.

Captain Barton was down in the cabin enjoying the society of his wife and children, who were just returning to their Southern home from a visit to Mrs. Barton's mother in New York, and Mr. Bender was in charge of the fine new vessel, which seemed strong enough to defy the fiercest storms.

A Pretty Picture the Cabin Presented, a real home scene, for Captain Barton had not only the soul of his home, but his little world with him The fine ship was his fortune It was a little injudicious, but he had permitted the insurance to expire and was attempting this one voyage before he insured again; but he dismissed the troublesome thought as he heard the baby, Jennie, in the air and listened delighted by her "ditdas" and "goo goos," which seemed more musical than any language he had ever heard spoken. Dick, a stalwart little fellow of three years, was busy at work fashioning a boat, while mamma, with a unspeakable brightness in her eyes, sat at the table busy over her work basket.

"How industrious you are, little wife" Captain Barton said in a rallying tone. "Come, put away the work and let cozy ourselves. Bender is to have charge of the ship to day. So you have enjoyed your visit to mother and are content to go home?"

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Continued on page 3.

ORIGINAL
DEFECTIVE

The Early Dawn.

BONTHE, SHERBRO.

SEPTR. 30, 1886.

MANY subscribers are now renewing their subscriptions to this Journal; and others are becoming subscribers to it and many are the Encomiums pronounced by those who write the Editor concerning the enterprize. All of which are encouraging to the Editor and the promoters of the undertaking yet as much more will be needed to make the paper al that it should be, we ask our friends and patrons help to Roll up the List of Subscribers, which can be easily be done by doing as Mr. D. W. Du ing, Mr. Z E T. Williams, Mr. J. W. Baker and others, who have sent us the names of their friends.

We have given place to several Articles in this issue on or relating to the Comdt's return more out of our high regard to Mr. Moseley and the good intentions, as we believe, of the writers rather than the real merit of some at least of the productions, and this is especially true, with regard to the one on the first page, we make this explanation to avoid what would otherwise be the subject of just, and may be severe criticisms, h ping our readers will bear with us for this time.

COMMDANT MOSELEY'S RETURN.

TOWARDS sunset on the evening of the 6th. inst., Mr. Moseley now Commandant of the District, who had been away for about eleven months, for the benefit of his health, accompanied by Mrs. Moseley, landed from the Colonial Steamer the *Countess of Derby*,—meeting a splendid reception. The Chief of the District and his bride were escorted on shore by the Asst. Col. Surgeon, and the Acting Sub-Treasurer and Collector, who had gone off to receive them At the landing were the subordinate officers of the various Departments, who e cordial welcome was acknowledged with much affability by the distinguished pair. A few yards above this party, drawn up in a line, and looking smart and tidy in their uniform were the Police Constables who, as the procession moved along their line, in the most appropriate style, paid the respect due to rank on the occasion.

Dr. Jarrett had the honor of receiving Mr. and Mrs. Moseley, and putting them up for a few days. This was an unavoidable circumstance, the arrangements in view of their advent not having been completed when they arrived.

The evening being fine, the whole community of Bonthe was soon active in consequence of the news of the event spreading. By 7 o'clock, no less than 300 to 400 people mostly of the aboriginal portion were assembled in front of Dr Clot Jarrett's house eager to testify their joy as well as to gratify their curiosity. As might have been expected, the most of the crowd lost no time in joyful demonstrations as soon as they caught sight of the newly arrivals, who from their elevated position were enjoying the spectacle below. It was moonlight and this added to the enjoyment of the hour. There was singing, dancing and gesticulating, and in other primitive ways the merry makers expressed their merriment to the delight of the spectators, and all for the entertainment of Mr. and Mrs. Moseley. Things went on like this until past 10, when enough having been seen and done of native custom for the occasion, these sons and daughters of the soil were in need to depart for the night.

On the afternoon of the following day the 7th Mrs. Moseley gave an "At Home" to the Public Officers at which all attended. Much real pleasure was enjoyed on the occasion, as it gave both to the inviter and the invited an early opportunity of becoming acquainted the one with the other. The result of this meeting and subsequent ones as we learn with great pleasure is that Mrs. Moseley's character as a lady as well as her unfeigned interest in the people among whom she has come to sojourn becomes established

Earlier in the afternoon the Trade s were represented by J.B. Wright Esquire, J.P., Mr. C. B. Collier and a few other gentlemen. An appropriate address of Welcome was delivered on the occasion.

On the following day, the 8th a shed having been erected and tastefully decorated as far as the weather allowed Mr. and Mrs. Mosley were invited there by the Public Officers, who entertained them for about half an hour, which was occupied in delivering a welcome address prepared for the occasion, and in listening to the encouraging reply of Mr. Moseley. The day was wet and the time occupied in getting through the ceremony had to be scatched amidst the drizzle. Too much cannot be said in praise of Mr. J. F. Brown the Acting Sub-Treasurer for his Artistic skill and good taste in getting up this place while both the address and its masterly delivery by Mr. H. R. Williams the Postmaster were to the point.

Mr. Moseley's reply to his Officers as that to the Traders on the previous day was full of sympathy and encouragement to individual effort as well as to combined action. It may not be amiss to ask that these addresses be furnished for publication with due comment at the next issue of this paper, so that the General Public may share in the worthy feelings which find expression in them and which were evidently the result of Mr Moseley's popularity in the Sherbro District.

(Communicated.)

COLONIAL AND INDIAN EXHIBITION.

THE GOLD COAST.

LONDON, 30. July 1886.

If we may judge from the magnificent Exhibits of Golden Ornaments and Nuggets shown in this Section, we can fairly assert that the Gold Coast does not belie its name, for it would indeed be a task of no ordinary difficulty to get together a collection of more grandeur than is here shown. The Gold Coast has fairly surpassed itself, and deserves the very greatest praise. The exquisite Natural Colour of the Gold is peculiarly fascinating and defiases a round the Exhibits, so to speak, a tone of musical softness and extreme delicacy, which is greatly admired and commente l upon by the thousands of visitors who daily flock to this great National Exhibition.

The first two cases contain the Barbaric Ornaments paid by the King of Ashantee as a portion of the indemnity claimed at the close of the war in 1874, consisting among the great many other things, of several very massive circular pieces of embossed gold of large dimensions. Some being fully four inches in diameter —a bunch of golden bells, gold padlocks, gold dust, gold buttons of every conceivable shape which are so numerous as to fill several bowls, neckiets, which must weigh not ounces but pounds, and lastly the celebrated Golden Axe, which, by the way is somewhat disappointing as instead of being all gold as one might be led to suppose, it is nearly the handle which in three Sections is encased in thin precious metal, the intervening spaces being covered with Leopard Skin, the whole handle is about two feet long—axe itself is simply a rudely native made chopper of country iron, the whole thing has a strangely savage appearance, but seems quite in keeping with the huge Royal Umbrella which was captured at Coomassie in 1873, and which stands open, by the side of the Ashantee Gold towering high above it. This Umbrella and the Golden Axe, have been graciously lent to the Royal Commission by Her Majesty the Queen, and by the aid of these two Exhibits alone, the Public is enabled to form a pretty fair idea as to what extent civilization has penetrated into this part of Western Africa.

Passing on we come to some Grand Specimens of Quartz, simply alive with Gold, from Crocker's Reef, Wassaw, and which is Exhibited by that old and renowned Firm, Messrs F. & A. Swanzy, Mr. G. F. Cleveland shows a string of Thirty Six large Nuggets, Mrs. Addo, a string of 133 smaller nuggets and Mr. T. F. Brace who is by far the largest native contributor, exhibits a very varied and choice collection of Jewellery, comprising massive Albert Chains beautiful Gold Beads, and Trinkets of all kinds and descriptions. This gentleman also sen ls some well made and curious examples of silver work, noticeably a bunch of about Sixty Silver keys —Mr. F. Swanzy, Mr. J. F. Crocker, and Mrs Clavver each make a superb displays of Gold Jewellery of the most varied descriptions and massive to a degree. Lady Marshall and Miss Marshall also make handsome Exhibits of Gold Watches, Rings and Trinkets, and the Gold Coast Commission shows a numerous collection of personal ornaments in gold, which are the only articles marked as being for Sale.

Sir James Marshall C.M.G., the courteous and indefatigable Executive Commissioner for the West Coast of Africa, shows among the miscellaneous Exhibits, a small collection of Ashantee brass figures used by the Natives as Gold weights, a very curious Ashantee wooden ladle of grotesque design for measuring Gold taken at Coomassie. An Ivory War horn taken in 1873 which is so deeply encrusted with blood that scarcely any part of the Ivory is visible. 3 small cases of stuffed birds of brilliant plumage and many different "Fetishes". Lady Marshal exhibits the Tail of an Elephant, while Miss Marshall shows a curious musical instrument consisting of a small slab rately carved grained having a netting of beads, which is used during the performance of the celebrated Adoukin dance. Mrs. Elliott sends two large glass cases of stuffed birds from Cape Coast of unusually gay plumage, some very choice examples of Black Pottery from King Koffee's Palace at Ashantee are exhibited by the Duchess of Mantua and Montserrat. Mr. G. F. Cleveland sends a Stake Stool having a Superabundance of massive Silver ornamentation all over it and a most heterogeneous collection of Tom Toms models of canoes, wooden stools of every shape and style help to make up the Exhibits in this particularly interesting Section. we must not however omit to mention the large exhibit of Messrs. F. Schroder and Co., which is a careful compilation of the principal products to be found on this part of the West Coast and are shown together in an imposing glass case, This most interesting and instructive Exhibit consists of Cotton, Ginger, Coffee, Copra, Orchella weed, Palm Oil, Palm Kernels, Guinea Grains, Chilies Rubber, Calabar Beans, and Gum Copal, to which may be added a small Selection of Gold ornaments, and a few Leopard and Monkey skins.

To be Continued.

NEWS ITEMS.

We have been pleased to learn from the United States through Bishop Flickinger D. D. that Mr. Rufus Clark, of Denver Colorado, has given $5000. (£1000. 0. 0.) for the opening of a Training School, at Shaingay, and that work will no doubt commence in a short time after the arrival of Rev. D. F. Wilberforce from America.

Another Publication.—Entitled, we believe, "A Revelation of African Secret Societies," &c., is shortly to be offered to the Public here; it is written by Mr. J. A. Cole, Author of "Sherbro's Hope of Future Greatness"; which has had a large sale in America and on this Coast.

Personal

Rev. J. M. Lesher, late of Shaingay Mission who has been so active in behalf of the African Mission and who has secured so many Boxes of Clothing for Mission Children; it is rumoured may possibly return, ere long to this Coast.

It also further reported that Mr. Remmie G. Caulker a young man that was being educated in America will return in short to this country.

Mr. T. B. Reed and wife of Kronkor, paid us a visit last week; Mrs Reed had been suffering from Neuralgia in the face and Toothache and came down for Medical attention.

Mr C. J. Cole, who left for Freetown on the 20th inst per S.S John Brown returned by the same on the 25th inst. Mr. Cole is one of our most stirring business men.

Mrs. F.A. Morrison accompanied by Mrs. J. C. Thomas and Mr. J. C. French returned to Avery Station on the 20th instant.

Mrs. R. L. Evans and three children left here for Avery Station G Bargrove on the 25th for change of air and water.

Mr. J. Wallenstien Domingo, & Mr. E. Donaldson Palmer, of Thombay, Tucker River, gave us a pleasant call on the 27th, and expressed themselves as much pleased with our Journal

Rev. J. C. Thomas called on us on the 24th inst. He reports his Work at Mo Moseley as in a prosperous condition as well as his Church here.

Mr. Z. E. T. Williams, Asst. Examining Officer of Customs at Mumah Saljah in the Sulymah District, arrived here on the 16th inst on ill health, leave from an attack of *Acute Rheumatism* and *Debility*.

Messrs J. W. Domingo, and E. D. Palmer

Gentlemen,

Circumstances in some measure compels us to write and report the conduct of Kong Gbuyah's people they loaded ten canoes with so many troops and landed at Tombay they say that they come to take their Chief either willing or not they must have him. Had it not been for one Mr. S. A. Pratt Agt. for S. R. A. Mosley who threatened them "that if they *do* but say anything he will have to blow up their canoes with canon" before they went away, But now they are gathering troops to come and see weather they can be able to Bombard the place now we have to set a watchman every night to watch the place, so you can easily put this before the Commandant's hearing.

Yours truly.

Peter Handerson, Agt. for

J. W. Domingo,

Shipwright.

THE COMMANDANT'S RETURN.

The return of Mr. C.H Harley Moseley as Commandant of the Sherbro District has been made the occasion of much popular demonstration; and the feeling it has evoked is as widespread as it is just. For the space of 15 months when he held the acting appointment here, Mr. Moseley exposed such qualities as won the confidence, respect and attachment of all; and now that he has attained to the position which, by his ability, his patience, and his devotion to duty, he most justly deserves, it is fitting that hearty congratulations should be tendered to him from every quarter. That Mr. Moseley has the interest of Sherbro at heart, cannot for one moment be doubted; the enthusiasm with which he has been welcomed by all classes speaks for itself. It would be difficult to find another Commandant, I will not say so efficient—(for there have been others as efficient as he)—but so efficient and popular together, who could so successfully awaken such an appreciation of his services as the numerous proofs of which this Isle is composed. In a community where there are such diversities of interests and aims, it is no easy matter to weld together the jarring elements that must underlie such a society as this. But the Commandant has sufficiently shown that he can steer clear of the Scylla of racial animosities, on the one hand, and the Charybdis of social jealousies on the other. Not the least feature in Mr. Moseley's character is the honor and respect he pays to religion. He has wisely recognised in the Church a factor which cannot lightly be dispised, whether for one's personal benefit, or the spiritual and moral advancement of the community at large; and if he is actuated by deeper feelings of reverence for his Creator and genuine faith, as we do not for one moment doubt, he cannot but be prosperous all through his career.

Mr. Moseley has a ble l to his happiness —abride; an amiable and accomplished lady who, by her winning ways and suavity of manner "wreathed smiles," has already won the admiration of all —Mrs. Moseley does not repel, but attracts; and if she adheres to that centripetal line of action which she has so generously commenced,—the hearts of many will beat faster and faster with earnest and fervent wishes for her welfare. We welcome Mr. Moseley back as Commandant of the Sherbro District—with slumber health, than when he left as last year. We tender to his charming bride and himself our warmest congratulations, we wish them long life, in our midst, and God speed.

A WELL WISHER.

Bonthe,
22 Sep. '86.

To the Editor of the *Early Dawn.*

Dear Mr. Editor,—Will you kindly find a small space in the columns of your valuable Journal for this piece of news which I hope will amuse your readers.

For the past few months our friend at Gbarlaibor has been very much cast down since the arrival of a gentleman who has just taken charge of one of the Trading Factories of P. Z. & Co., in this locality; the reason for his being thus cast down is, that previous to this gentleman's arrival he has been blowing his horn in the Sherbro language to the poor ignorant people that he is "*Gbarbk*," he is "*Smoking*"—i. e. "He is a rich man,"—that he has "ranged" *Keal te Payt*, which means "that he has built a stone House," (which is not his, he is only an occupant pro tem), and that he has also a "*Pussyt*," [Harmonium.]

The poor ignorant people hearing him make such self lauditations, flocked to his place where he takes the highest advantage of them by treating them as he likes.

Fortunately a relief to the people arrived in the person above named, who treats them with the highest courtesy and respect, (although they are natives) and thereby secures their confidence.

This extraordinary Gbarlaibor chief who is well known among civilized and native people as a bragger, and boaster &c., and who thinks that his present position will last for ever, is now mild in his demeanour.

He is to be seen now and then in the small Factory adjacent to his Factory, using kind words to the people that they should not forsake him, and I hope the lessons he has learnt from the new comer will teach him that it is not self but Union that makes a man become popular, but by "doing to others as he would be done by."

I wish the newly arrived gentleman success in his undertakings. "A hint to the wise is sufficient" Let him read Prov. xxvii. 1—2.

Yours Mc. Editor,
TRUTH.

Sea Bar, Sherbro,
September, 88 6.

The infant mission at Mo Moseley under the auspices of the Wesleyan connexion is rapidly growing. It is reported that the Rev. J. C. Thomas visited that station on the 19th inst. where he preached morning and afternoon to a large and interesting congregation of natives. Marked attention was given and the preached word appreciated. George Tucker the first convert of that mission retains his integrity, and is doing his utmost by his example to bring others to Christ. The Day and Sabbath Schools are prospering under the supervision of Mr. Macauley the Catechist.

Mr. J. A. Williams has presented a few pieces of cloth on behalf of the unclothed children who attend both school and service, which will be made up into shirts for the boys, and other clothing for the girls by the sisters of the Dorcas society formed here some months ago.

THE FATAL GLASS OF GROG

Concluded from page 1

Still the water was rising. "Merciful Heaven! need they die thus in the sight of the shore?"

An umbrella hung on brackets beside her. She seized this and frantically pounded a glass in the roof. Already Captain Barton convinced that his ship was lost, had said, "We must save my wife and children."

The waves broke ruthlessly over the deck as they were brought above, and the small boat with a seaman aboard was tied to the stern.

Mrs. Barton was securely lashed to the side of the vessel, and saw her children tossed to the man in the boat. The baby was thrown first, but fell into the water blown down the sank, but the brave strong father in after her. He has caught one little boat, and now, with the little innocent in his arms climbs into the boat. She is saved!

Little Bob fares better, He lands safely in the bottom of the boat. And now comes the command to the poor half-drown mother! "Drop—let go!" and dropping into the sea, she is caught in her husbands arms and borne into the boats. A little later they were safely landed on a desolate beach, and

Found at Last a Fisherman's Hut.

Chilled and drenched with salt water though they were, no change of clothing could be obtained, and when Mrs. Barton's torn dress was dried at last she mended it with a piece of sail cloth. Shoes for the little ones she made from the same coarse material, thankful for deliverance from the cold, hungry waves, though they had swallowed up all their much prized earthly possessions.

Tidings of the wreck soon reached a neighbouring town, and people came flocking to the shore. The sign of distress known only to the initiated was given by Captain Barton and he found himself as a freemason surrounded by brothers. These procured a convey and took to the city from which they had started with such high hopes only a few hours before.

Mrs. Barton's mother sat at the window of the house from which her beloved daughter had so recently gone out, brooding over the separation, yet cheering herself with the reflection that, though separated, fortune smiled up on her, when a carriage stopped before her door. The child-face at the window took on strangely familiar, and a gentleman helping a lady down who wore a calico sun bonnet and draggled dress "How like he was to Captain Barton! But that was folly."

Suddenly the bonnet fell back, and the fair face of her daughter was revealed. She was now by her side, exclaiming, "My children! What can this mean?"

When they were again within the door shelter which Mrs. Barton had left so reluctantly, Captain Barton said solemnly. "Thank God! mother, my treasures are safe. We have been wrecked, and my earthly possessions all lie at the bottom of the ocean. And it is all due to Mr. Reader's fatal glass of grog."

NOTICE.

ANY PERSON wishing to Lease that Portion of Land known as Matugbo, situate near the entrance of the Small Boom River, and hitherto occupied by Mr. W. E. Bull, must apply either personally or by letter to Rebecca Easmon of Bonbo, or to the Undersigned at Coronkoh Factory, in the Kittam River,—the indisputable Proprietors of the said Land.

W. H. DAVISON.

Aug. 23, 1886.
3mnly

ADVERTISEMENTS.

LUMBER! LUMBER!! LUMBER!!!

Boards, Plank &c.

20,000 FEET

For sale at the Mendi Mission BONTHE.

C. B. COLLIER

BONTHE

AND

MOKATE

Has newly opened a shop under his premises in HEDDLE STREET where he has exposed for sale a large assortment of

Sundry articles, Cotton and Woolen goods, Crockeries, Hard wares, Fineries, Harberdashery &c. &c.

and has also added to his Factory at MOKATE a new assortment of *various* other articles.

PUBLIC inspection is invited, and the patronage of friends and the public in general solicited.

Terms moderate for ready money only, in cash, or produce.

Bonthe Sherbro
January 1885.

EARLY DAWN.

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The FAST SAILING Steam-Yacht

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An Experienced Workman, having purchased, the above-named shop, wishes to announce, to the *former Patrons, And his many Friends*, that he is now prepared to do

ALL KINDS OF BLACK SMITHING, At short Notice

ORDERS SOLICITED.

Enquire at "Early Dawn" Office, Bonthe; Or at the Shop, —Shaingay

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A whole page	£2	0	0
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At. AVERY Station.

2 yrs.

DEATH, the Great THRASHER.

It is also true, in grace as in farming, there is a time for thrashing. I tell you bluntly that is death. Just as a farmer with a flail beats the soul out of the straw, so death beats the soul out of the body. Every sickness is a stroke of the flail; and the sick bed is the thrashing floor. What say you is death a good man—only taking the wheat out of the straw? That is all. An aged man has fallen asleep. Only yesterday yen saw him in the sunny porch, playing with his grand children. Calmly he received the message to leave the world. He bid a pleasant good bye to his old friends. The telegraph carries the tidings, and on swift rail trains the kindred come, wanting once more to look on the face of dear old grandfather. Brush back the gray hairs from his brow; it will never ache again. Put him away in the slumber of the tomb. He will not be afraid of that night. Grandfather was never afraid of anything. He will rise in the morning of the resurrection. Grandfather was always the first to rise. His voice has already mingled in the doxology of heaven. Grandfather did always sing in church. Anything ghastly in that? No. The thrashing of the wheat out of the straw. That is all. The Saviour folds a little lamb to his bosom; the little child filled all the house with her music, and her toys are scattered all up and down the stairs just as she left them. What if the hand that plucked four o'clocks out of the meadow is stiff? It will wave in the eternal triumph. What if the voice that made music in the home is still? It will sing the eternal hosanna. Put a white rose in one hand and a red rose in the other hand, and a wreath of orange blossoms on the brow; the white flower for the victory, the red for the Savior's sacrifice, the orange blossoms for her marriage day. Anything ghastly about that? Oh, no. The sun went down and the flower shut. The wheat thrashed out of the straw. "Dear Lord, give me sleep," said a dying boy, the son of one of my elders; "dear Lord give me sleep," and he closed his eyes and awoke in glory.

Henry W. Longfellow, writing a letter of condolence to those parents, said: "Those last words were beautifully poetic." And Mr. Longfellow knew what is poetic. "Dear Lord, give me sleep."

"Twas not in cruelty, not in wrath
The reaper came that day;
'Twas an angel that visited the earth
And took the flower away."

So it may be with us when our work is all done: "Dear Lord, give me sleep."—*Sel.*

A CONSCIENCE TROUBLED MAGISTRATE.

A Jeweller had occasion to travel in the way of business, taking with him many valuable things, Watches rings, Precious stones, and so on. He was accompanied by a journeyman, who knew what his master had with him. On the way, the servant, watching his opportunity, snatched a pistol from the masters saddle—it was dangerous to travel without arms in those days—and shot him dead. Then he rifled him of all his money, jewels, and precious things, hung a large stone to the body, threw it into the nearest canal, and made off to a distant part of the country. It was in the old days when there was little communication between one part of a country and another, when there were no railways, nor telegraphs, nor police, only stage coaches, carriers Waggons, and Village constables. Thus he set up business, in a small way at first, to avoid suspicion, and gradually increased it, till he became one of the foremost men in the place where he lived. No doubt he must have thought upon his crime sometimes, but his conscience grew harder and harder like the freezing ice on the pond, and gave him less and less trouble as time went on. Besides, so foolish was he, he did all sorts of good works with his money, and lived respectably in the hope that that would be a satisfaction for his wickedness, He prospered so well, and was thought so much of, that in the end he was chosen chief Magistrate of the place. In that capacity, he was reckoned a good and fair man, who did his best to administer the law to rich and poor alike. One day, as he sat on the bench with his fellow-Magistrates, there was a man brought before him accused of murdering his master the evidence was clear, and the people in court waited with great suspense to know what the sentence would be. But what is this! the chief Magistrate cannot be well. How ashy pale his face is! how he shakes and trembles! What dreadful contortions pass over his countenance! the conscience that was nearly asleep, is now aroused and speaks, not in whispers but in thunder tones, "Wilt thou pass sentence on this wretched murderer! Thou! Thyself a murderer!" The miserable man could no longer rest in peace, but went forward and took his place by the prisoner in the Dock and confessed that, thirty years ago, he had been himself guilty of murdering his master just as this man Enquiry followed, and he was punished.—*Sel.*

"It is not all gold that glitters" is an old oft-repeated saying, but it would be well to remember in these days of glittering generalities.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. III. BONTHE, SHERBRO, WEST AFRICA, SEPTEMBER 30, 1886. No. 18.

The "Early Dawn."

Published Semi-Monthly, At

BONTHE, SHERBRO.

Under the Auspices of the Board of *Missions of the U. B. IN CHRIST.*

TERMS OF SUBSCRIPTION

One Year by Mail,	£0	6	0
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ADDRESS,—*Communications to* Rev. J. A. EVANS, *Editor, Bonthe, West Africa,*—

Subscriptions to be sent to REV. J. GORE, *Shaingay, West Africa*, REV. Z. WARNER, D.D., *Dayton, Ohio, U.S.A., or to the Editor.*—Rev. J. Gomer, Publishing Agent.

DIRECTORY.

Commandant,	C. H. Harley Moseley
Coroner.	The Commandant.
Deputy Coroner,	J. E. Brown.
Chief Clerk.	Wm. Hughes,
2nd. do.	W. Hughes,
Interpreter.	S. W. Adams.
Bailiff.	J. D. Rogers
	F. E. B. Bucker.
Sub Treas. & Col Adjt. do. do.	W. J. P. Elliott Esq. J. E. Brown.
Chief Clerk	Wm. Hughes.
Tele Writers.	J. N. Cream, J. B. Turner, & S. G. Cole
Asst Exam. Officer Salijah.	O. J. Thomas.
Supernumerary.	P. A. Banister.
Assistant Col. Surgeon.	M. L. Jarrett, M R. C. S.
Dispenser	D. M. P. Thorpe.
Postmaster.	H. R. Williams.
Inspector of Police.	M. Betts,
Guider	J. A. Dennis.
Overseer of Roads.	A. O. Walker.

Religious Directory.

St. Matthew's Church, Victoria Road Pastor,	Rev. G. G. M. Nicol, B.A.
Wesleyan Methodist, Pastor,	Lime Street. Rev. J. C. Thomas
Mendi Mission,	Heddle Street.
Pastor,	Good Hope Rev. G. N. Jowett,

"Avoid that which you blame in others" is, we think, an excellent motto or precept, and perfect obedience to it would save many, much trouble and annoyance and at the same time would secure them the much coveted prize, of a good Name which is better far than abundance of Silver, Gold, or Rubies, and more enduring than time itself.

WELCOME TO COMMANDANT MOSELEY & WIFE.

1. On Monday afternoon the 6th of Sept., I spied and was told to remember, At about the hour of five, A flaggy spot like a bee hive, Popping from Bomplake's point, Like a dancing princess with silver joint.

2. A minute or two later, I heard A sound as the horn of a shepherd, Peeling forth from corner to corner, And the inhabitants of Bonthe Were thronging from streets and lanes, To behold a grand spectacle.

3. About five minutes ensuing, I saw And what? a silver white yacht Advancing on the gentle waters to anchor, The minutely expected Comdt. Moseley, And with gladness as I looked, I beheld the object of my expectation coupled.

4. My eyes I did believe not, But took a First Class telescope, And observed Comdt. Moseley & suite The former clad in a well made Oxonian The latter in the latest Paris fashion, With a beautiful well selected CHAPEAU

5. As soon as the vessel anchored, The Government wharf was crowded, With Officials and the public, The Act'g. Commandant and Assistant Colonial Surgeon Went on board, and the Sub Collector and Treasurer Followed afterwards in his quiet way.

6. The Police Constables in their full dress, Marched down the wharf and Saluted Commandant Moseley & suite, As soon as they were passing by them.

The Bugler then followed in The usual way and all was well done.

7. Hurrah! Hurrah!! Hurrah!!! For Commandant Moseley, who is A kind hearted gentleman, taking Interest in every one, rich or poor, And by this, God has promoted him, To the post of Civil Commandant.

8. Hurrah! Hurrah!! Hurrah!!! That shall it be done to the man Whom the Lord delighteth to honour, To him and wife long life we pray Good health and prosperity also With children to crown their heads!

Bonthe, D. M. P. T.
13th Sept.'86.

FRIENDSHIP.

Friendship, which is an alliance the sweetest and noblest upon the face of the earth, is a combination, the principles of which are mutual esteem and love. These are its two grand constituents; and without this coalition, it is like a tender shrub trembling in the breeze, unable to stand before the storm of adversity and is exposed to annihilation from the least breath of jealousy or suspicion. Hence the ephemeral duration of those connexions called friendly; today they live and blossom, but tomorrow they die. The worm of envy feeding upon the vitals of their existence has terminated the union. Selfishness had supplanted attachment, and in the bosom where love glowed rancour dwells. But when the principle is compounded of esteem and love, friendship is secure, both from sudden and gradual extinction. Love is effervescent, it burns intensely and is often consumed in its own ardour. It is a weak passion and blind. It is raised by the appearance of those soft and amiable qualities which play upon the strings of the heart. A disposition to please developed by a person in conversation with us, often excites our ardent attachment. His language enchants, his politeness irresistibly delights, his gentlemanlike attainments overpower, in every respect, he is one of whom we are fond and who is qualified for a companion. Like when separation between the generality of love, absence is an interval of misery, so warmly is heart united to heart. The union might continue, were not a disclosure of his character gradually made. But when this takes place, the waxen bands of attachment generally melt; drop falls after drop till coherence is destroyed. Why it may be asked, does love thus quickly die away? Because it is not strengthened with esteem. The charms of conversation will not atone for concealed deformity of heart, the graces of politeness may be only the varnish of immoral conduct and ornamental acquirements the wretched substitution for useful knowledge. The discovery of a character which is so lovely on one side and so disreputable and odious on the other, may well cause us to break up the connexion. Love not thus supported by esteem, or friendship must fall. This compound principle must be its basis, if permanency be intended. When friendship is thus grounded what association is so noble? Can kings boast so valuable an acquisition as that of a friend? A crown is a brilliant pageant, a throne is the seat of supreme authority is wielded; but is any occasion to such power and splendour, comparable with that of a friend? A crown imposes so heavy a responsibility, as often to distract and defeat the head of the wearer—thrones are often, like the rocking tower, shaking by convulsions of nature. But considering them in their most favorable aspects, what do they confer? Do they make any argumentations to the happiness of the possessor? Alas! they are merely the symbols of drawbacks upon his felicity—giving in exchange for the composure of mind which he surrenders. Does a throne then exclude friendship? Not necessarily. But by whom is it surrounded? With mercenary characters—Men who court the favour of their sovereign as means of advancing their respective interest. Among such, few kings can therefore congratulate themselves on the enjoyment of a friend, and few subjects, however exalted their station, on being the friends of their royal master. The excellence of established friendship consists, independently of its utility and pleasures, in its superiority over the destructive power of time. It is not broken by the darts of death. The kings of terror may exhaust all his strength in vain to destroy the amicable and interwoven relation between two kindred spirit, but destroy it he cannot; all that he can do is to interrupt the relation for a season, by his malignant visit. Such a relation on earth, between two pious individuals, is only the commencement of never fading friendship in the oven. It is the origin of a celestial harmony of souls, progressively increasing to all Eternity. Now, I ask, what can be more noble or more exalted than a congeniality of this kind? It is heaven begun upon earth. And the Almighty Father will look down from above with ineffably glorious smiles of approbation upon his children who thus live together in love.

Selected by J. W. BAKER.

Conkonany Station,
Gbargbroo,
Sept 1st 1886.

THE FATAL GLASS OF GROG

By Mrs. E. J. Richmond.

It was not an unusual thing for Mr. Bender, the mate of the good ship Fame, to indulge in a glass of grog; indeed, it would have been a very unusual thing for a day to pass without that indulgence, so firmly are the chains of habit fixed, but to-day he took a stiffer glass than usual. What mattered the weakness of the mate so long as Captain Barton, the owner of the ship, was a sober, Christian man?

Captain Barton was down in the cabin enjoying the society of his wife and children, who were just returning to their Southern home from a visit to Mrs. Barton's mother in New York, and Mr. Bender was in charge of the fine stay vessel, which seemeth strong enough to defy the fiercest storms.

A Pretty Picture the Cabin Presented,

a real home scene; for Captain Barton had not only the soul of his home, but his little world with him. The fine ship was his fortune. It was a little injudicious of he had permitted the insurance to expire and was attempting this one voyage before he insured again, but he dismissed the troublesome thought as he kissed the baby, Bessie, in the air and listened delighted by her "da-das" and "goo-goos," which seemed more musical than any language he had ever heard spoken. Dick, a sturdy little fellow of three years, was busy at work fashioning a boat, while mamma, with a suspicious brightness in her eyes, sat at the table busy over her work basket.

"How industrious you are, little wife" Captain Barton said in a rallying tone. "Come, put away the work, and let's enjoy ourselves. Bender is to have charge of the ship to-day. So you have enjoyed your visit to mother, and are content to go home?"

Mrs. Barton's eyes were brimming with tears, while a smile was on her lip as she answered: "You'll think me silly, dear, but I am trying to forget. That is why I am so industrious. No other place will ever seem so dear to me as my native city, though our Southern home is beautiful. Now that you own this good ship our future looks bright, and I am very happy... And the tears were dashed away.

They were off Barnegat Beach, a dreaded locality for mariners, but fifty years ago, the date when these events transpired, much more dangerous than now. "Yes we are all here," he answered, unclasping the hands which had fastened themselves in his hair, "and as you say, the future looks bright for—"

A grinding Crash Arrested the Words,

and Captain Barton rushed upon deck to find his good ship amidst the breakers. The look out had warned the half tipsy mate of the impending danger, and been hidden with a volley of oaths to "attend to his own concerns. He was in charge." Poor Bender was sobered now. The ship was fatally broken on the hidden rock on which she had struck, and the clock presented a scene of wild confusion.

Mrs. Barton heard the terrible roar of the breakers and the confusion on deck and was conscious that the ship was slowly sinking. The water was even creeping over the cabin floor. She lifted her children into the lower berth, and as the water increased in the upper berth a gust, which had the freedom of the Ship, crept up beside her for safety.

Continued on page 3.

The Early Dawn.

BONTHE, SHERBRO.

SEPTR. 30, 1886.

MANY subscribers are now renewing their subscriptions to this Journal and others are becoming subscribers to it and many are the Encomiums pronounced by those who write the Editor concerning the enterprize. All of which are encouraging to the Editor and the promoters of the undertaking yet as much more will be needed to make the paper al that it should be, we ask our friends and pations help to Roll up the List of Subscribers, which can be easily be done by doing as Mr. D. W. During, Mr. Z.E. T. Williams, Mr. J. W. Baker and others, who have sent us the names of their friends.

We have given place to several Articles in this issue on or relating to the Comdt's return more out of our high regard to Mr. Cowley and the good intentions, as we believe, of the writers rather than the real merit of some at least of the productions, and this is especially true, with regard to the one on the first page, we make this explanation to avoid what would otherwise be the subject of just, and may be severe criticisms, hoping our readers will bear with us for this time.

COMMANDANT MOSELEY'S RETURN.

TOWARDS sunset on the evening of the 6th. inst., Mr. Moseley now Commandant of the District, who had been away for about eleven months, for the benefit of his health, accompanied by Mrs. Moseley, landed from the Colonial Steamer the *Countess of Derby*,—meeting a splendid reception. The Chief of the District and his bride were escorted on shore by the Asst. Col. Surgeon, and the Acting Sub-Treasurer and Collector, who had gone off to receive them. At the landing were the subordinate officers of the various Departments, whose cordial welcome was acknowledged with much affability by the distinguished pair. A few yards above this party, drawn up in a line, and looking smart and tidy in their uniform were the Police Constables who, as the procession moved along their line, in the most appropriate style, paid the respect due to rank on the occasion.

Dr. Jarrett had the honor of receiving Mr. and Mrs. Moseley, and putting them up for a few days. This was an unavoidable circumstance, the arrangements in view of their advent not having been completed when they arrived.

The evening being fine, the whole community of Bonthe was soon astir in consequence of the news of the event spreading. By 7 o'clock, no less than 300 to 400 people mostly of the aboriginal portion were assembled in front of Doctor Jarrett's house eager to testify their joy as well as to gratify their curiosity. As might have been expected, the most of the crowd lost no time in joyful demonstrations as soon as they caught sight of the newly arrivals, who from their elevated position were enjoying the spectacle below. It was moonlight and this added to the enjoyment of the hour. There was singing, dancing and gesticulating, and in other primitive ways the merry makers expressed their merriment to the delight of the spectators, and all for the entertainment of Mr. and Mrs. Moseley. Things went on like this until past 10, when enough having been seen and done of native custom for the occasion, these sons and daughters of the soil were in ucel to depart for the night.

On the afternoon of the following day the 7th Mrs. Moseley gave an "At Home" to the Public Officers at which all attended. Much real pleasure was enjoyed on the occasion, as it gave both to the inviter and the invited an early opportunity of becoming acquainted with the one with the other. The result of this meeting and subsequent ones as we learn with great pleasure is that Mrs. Moseley's character as a lady as well as her unfeigned interest in the people among whom she has come to sojourn becomes established.

Earlier in the afternoon the Trades were represented by J.B. Wright Esquire, J.P., Mr. C. B. Collier and a few other gentlemen. An appropriate address of Welcome was delivered on the occasion.

On the following day, the 8th a shed having been erected and tastefully decorated as far as the weather allowed Mr. and Mrs. Mosley were invited there by the Public Officers, who entertained them for about half an hour, which was occupied in delivering a welcome address prepared for the occasion, and in listening to the encouraging reply of Mr. Moseley. The day was wet and the time occupied in getting through the ceremony had to be snatched amidst the drizzle. Too much cannot be said in praise of Mr. J. F. Brown the Acting Sub-Treasurer for his Artistic skill and good taste in getting up this place while both the address and its masterly delivery by Mr. H. R. Williams the Postmaster were to the point.

Mr. Moseley's reply to his Officers as that to the Traders on the previous day was full of sympathy and encouragement to individual effort as well as to combined action. It may not be amiss to ask that these addresses be furnished for publication with due comment at the next issue of this paper, so that the General Public may share in the worthy feelings which find expression in them and which were evidently the result of Mr Moseley's popularity in the Sherbro District.

(Communicated.)

COLONIAL AND INDIAN EXHIBITION.

THE GOLD COAST.

LONDON, 30. July 1886.

If we may judge from the magnificent Exhibits of Golden Ornaments and Nuggets shown in this Section, we can fairly assert that the Gold Coast does not belie its name, for it would indeed be a task of no ordinary difficulty to get together a collection of more grandeur than is here shown. The Gold Coast has fairly surpassed itself, and deserves the very greatest praise. The exquisite Natural Colour of the Gold is peculiarly fascinating and diffuses around the Exhibits, so to speak, a tone of musical softness and extreme delicacy, which is greatly admired and commented upon by the thousands of visitors who daily flock to this great National Exhibition.

The first two cases contain the Barbaric Ornaments paid by the King of Ashantee as a portion of the indemnity claimed at the close of the war in 1874, consisting among the great many other things, of several very massive circular pieces of embossed gold of large dimensions. Some being fully four inches in diameter—a bunch of golden bells, gold padlocks, gold dust, gold buttons of every conceivable shape which are so numerous as to fill several bowls, necklets, which must weigh not ounces but pounds, and lastly the celebrated Golden Axe, which, by the way is somewhat disappointing as instead of being all gold as one might be led to suppose, it is merely the handle which in three Sections is encased in that precious metal, the intervening spaces being covered with Leopard Skin, the whole handle is about two feet long—axe itself is simply a rudely native made chopper of counter iron, the whole thing has a strangely savage appearance, but seems quite in keeping with the huge Royal Umbrella which was captured at Coomassie in 1874, and which stands open, by the side of the Ashantee Gold towering high above it. This umbrella and the Golden Axe, have been graciously lent to the Royal Commission by Her Majesty the Queen, and by the aid of these two Exhibits alone, the Public is enabled to form a pretty fair idea as to what extent civilization has penetrated into this part of Western Africa.

Passing on we come to some Grand Specimens of Quartz, simply alive with Gold, from Cracker's Reef, Wassaw, and which is Exhibited by that old and renowned Firm, Messrs F. & A. Swanzy, Mr. G. F. Cleveland shows a string of Thirty Six large Nuggets, Mrs. Addo, a string of 133 smaller nuggets and Mr. T. F. Bruce who is by far the largest native contributor, exhibits a very varied and choice collection of Jewellery, comprising massive Albert Chains beautiful Gold Beads, and Trinkets of all kinds and descriptions. This gentleman also sends some well made and curious examples of silver work, noticeably a bunch of about Sixty Silver keys —Mr. F. Swanzy, Mr. J. F. Crocker, and Mrs Cleaver each make a superb displays of Gold Jewellery of the most varied descriptions and massive to a degree. Lady Marshall and Miss Marshall also make handsome exhibits of of Gold Bracelets, Rings and Trinkets, and the Gold Coast Commission shows a numerous collection of personal ornaments in gold, which are the only articles marked as being for Sale.

Sir James Marshall C.M.G., the courteous and indefatigable Executive Commissioner for the West Coast of Africa, shows among the miscellaneous Exhibits, a small collection of Ashantee brass figures used by the Natives as Gold weights, a very curious Ashantee wooden ladle of grotesque design for measuring Gold taken at Coomassie. An Ivory War horn taken in 1873 which is so deeply encrusted with blood that scarcely any part of the Ivory is visible. 3 small cases of stuffed birds of brilliant plumage and many different "Fetishes." Lole Marshall exhibits the Tail of an Elephant, while Miss Marshall shows a curious musical instrument consisting of a small elaborately carved gourd having a netting of beads, which is used during the performance of the celebrated Adunku dance. Mrs. Elliott sends two large glass cases of stuffed birds from Cape Coast of unusually gay plumage, some very curious specimens of Black Pottery from King Koffee's Palace at Ashantee are exhibited by the Duchess of Mantua and Montserrat. Mr. G. F. Cleveland sends a Stake Stool having a Superabundance of massive Silver ornamentation all over it and a most heterogeneous collection of Toun Toun models of canoes, wooden stools of every shape and style help to make up the Exhibits in this particularly interesting Section. We must not however omit to mention the large exhibits of Messrs. F. Schroder and Co., which is a careful compilation of the principal products to be found on this part of the West Coast and are shown together in an imposing glass case. This most interesting and instructive Exhibit consists of Cotton, Ginger, Coffee, Copra, Orchella weed, Palm Oil, Palm Kernels, Guinea Grains, Chillies Rubber, Calabar Beans, and Gum Copal, to which may be added a small Selection of Gold ornaments, and a few Leopard and Monkey skins.

To be Continued.

NEWS ITEMS.

We have been pleased to learn from the United States through Bishop Flickinger, D. D. that Mr. Rufus Clark, of Denver Colorado, has given $5000. (£1000. 0. 0.) for the opening of a Training School, at Shaingay, and that work will no doubt commence in a short time after the arrival of Rev. D. F. Wilberforce from America.

Another Publication.—Entitled, we believe, "A Revelation of African Secret Societies," &c., is shortly to be offered to the Public here; it is written by Mr. J. A. Cole, Author of "Sherbro's Hope of Future Greatness;" which has had a large sale in America and on this Coast.

Personal

Rev. J. M. Lesher, late of Shaingay Mission who has been so active in behalf of the African Mission and who has secured so many Boxes of Clothing for Mission Children; it is rumoured may possibly return, ere long to this Coast.

It also further reported that Mr. Remmie G. Caulker a young man that was being educated in America will return in short to this country.

Mr. T. B. Reed and wife of Kronkor, put us a visit last week; Mrs. Reed had been suffering from Neuralgia in the face and Dr. Cheadle and could down for Medical attention.

Mr C. J. Cole, who left for Freetown on the 20th inst. per s.s. John Brown returned by the same on the 25th inst Mr. Cole is one of our most stirring business men.

Mrs. F.A. Morrison accompanied by Mrs. J. C. Thomas and Mr. J. C. French returned to Avery Station on the 20th instant.

Mrs. R. I. Evans and three children left here for Avery Station Gbargoon on the 25th for change of air and water.

Mr. J. Wallenstien Domingo, & Mr. E. Donaldson Palaver, of Thombay, Tucker River, gave us a pleasant call on the 27th, and expressed themselves as much pleased with our Journal

Rev. J. C. Thomas called on us on the 24th inst. He reports his Work at Mo-Moseley as in a prosperous condition as well as his Church here.

Mr. Z. E. T. Williams, Asst. Examining Officer of Customs at Mooh Saljah in the Sulymah District, arrived here on the 16th inst on ill health, leave from an attack of *Acute Rheumatism* and *Debility*.

Messrs. J. W. Domingo, and E. D. Palmer

Gentlemen,

Circumstances in some measure compels us to write and report the conduct of Kong Gboyah's people; they loaded two canoes with so many troops and landed at Tombay they say that they come to take their Chief either willing or not they must have him. Had it not been for one Mr. S. A. Pratt Agt. for S. B. A. Murfor who threatened them "that if they do but say anything he will have to blow up their canoes with canon" before they went away. But now they are gathering troops to come and see weather they can be able to Bombard the place now we have to set a watchman every night to watch the place, so you can easily put this before the Commandant hearing.

Yours truly.

Peter Handerson, Agt., for
J. W. Dominos.
Shipwright.

THE COMMANDANT'S RETURN

The return of Mr. C.H Harley Moseley as Commandant of the Sherbro District has been made the occasion of much popular demonstration; and the hearty welcome it has evoked is as widespread as it is just. For the space of 15 months when he held the acting appointment here, Mr. Moseley evinced such qualities as won the confidence, respect and attachment of all; and now that he has attained to the position which, by his assiduity, his patience, and his devotion to duty, he most justly deserves, it is fitting that hearty congratulations should be tendered to him from every quarter. That Mr. Moseley has the interest of Sherbro at heart, cannot for one moment be doubted; the enthusiasm with which he has been welcomed by all classes speaks for itself. It would be difficult to find another Commandant, I will not say so efficient—(for there have been others as efficient as he)—but so efficient and popular together, who could so successfully awaken such an appreciative feeling from the heterogeneous masses of which this Isle is composed. In a community where there are such diversities of interests and aims, it is no easy matter to weld together the jarring elements that must underlie such a society as this. But the Commandant has sufficiently shown that he can steer clear of the Scylla of racial animosities, on the one hand, and the Charybdis of social jealousies on the other. Not the least feature in Mr. Moseley's character is the honor and respect he pays to religion. He has wisely recognised in the Church a factor which cannot lightly be despised, whether for one's personal benefit, or the spiritual and moral advancement of the community at large; and if he is actuated by deeper feelings of reverence for his Creator and genuine faith, as we do not for one moment doubt, he cannot but be prosperous all through his career.

Mr Moseley has a bride to his happiness —abride; an amiable and accomplished lady who, by her winning ways and suavity of manner "wreathed smiles," has already won the admiration of all —Mrs. Moseley does not repel, but attracts; and if she adheres to that centripetal line of action which she has so generously commenced,—the hearts of many will beat faster and faster with earnest and best wishes for her welfare. We welcome Mr. Moseley back as Commandant of the Sherbro District—with sounder health, than when he left us last year. We tender to his charming bride and himself our warmest congratulations, we wish them long life, in our midst, and God-speed.

A WELL-WISHER.

Bonthe,
22 Sep. '86.

To the Editor of the *Early Dawn*.

Dear Mr. Editor,—Will you kindly find a small space in the columns of your valuable Journal for this piece of news which I hope will amuse your readers.

For the past few months our friend at Gbarlarlar has been very much cast down since the arrival of a gentleman who has just taken charge of one of the Trading Factories of P. Z. & Co., in this locality; the reason for his being thus cast down is, that previous to this gentleman's arrival he has been blowing his horn in the Sherbro language to the poor ignorant people that he is "*Gbartch*," he is "*Stackay*"—i. e. "He is a rich man,"—that he has "*ringgah*" *Kail te Paye*, which means "that he has built a stone House," (which is not his, he is only an occupant pro tem), and that he has also a "*Pauyal*." [Harmonium.]

The poor ignorant people hearing him make such self laudations, flocked to his place where he takes the highest advantage of them by treating them as he likes.

Fortunately a relief to the people arrived in the person above named, who treats them with the highest courtesy and respect, (although they are natives) and thereby secures their confidence.

This extraordinary Gbarlarlar chief who is pokkisons among civilized and native people as a braggart, and boaster &c., and who thinks that his present position will last for ever, is now mild in his demeanour.

He is to be seen now and then in the small Farkies adjacent to his Factory, using kind words to the people that they should not forsake him, and I hope the lessons he has learnt from the new comer will teach him that it is not self laudation that makes a man become popular, but by "doing to others as he would be done by."

I wish the newly arrived gentleman success in his undertakings. "A hint to the wise is sufficient" Let him read Psov. xxvii. 1.—2.

Yours Mr. Editor,
TRUTH.

Sea Bar, Sherbro,
September, 8846.

The infant mission at Mo-Moseley under the auspices of the Wesleyan connexion is rapidly growing. It is reported that the Rev. J. C. Thomas visited that station on the 19th inst. where he preached morning and afternoon to a large and interesting congregation of natives. Marked attention was given and the preached word appreciated. George Tucker the first convert of that mission retains his integrity, and is doing his utmost by his example to bring others to Christ. The Day and Sabbath Schools are prospering under the supervision of Mr. Macauley the Catechist.

Mr. J. A. Williams has presented a few pieces of cloth on behalf of the unclothed children who attend both school and service, which will be made up into shirts for the boys, and other clothing for the girls by the sisters of the Dorcas society formed here some months ago.

THE FATAL GLASS OF GROG.

Concluded from page 1.

Still the water was rising. Merciful Heaven! must they die thus in the sight of the shore?

An umbrella hung on brackets beside her. She seized this and frantically punched against the roof. Already Captain Barton convinced that his ship was lost, had said, "We must save my wife and children."

The waves broke ruthlessly over the deck as they were brought above, and the small boat with a seaman aboard was tied to the stern.

Mrs. Barton was securely locked to the side of the vessel, and saw her children fastened to the mast in the boat. The baby was the darling first, but fell into the Water Down, down she sank, but the brave strong sailor is after her. He has caught one little foot, and now, with the little impotent in his arms climbs into the boat. She is saved!

Little Dick fares better. He lands safely in the bottom of the boat. And now comes the command to the poor half-frozen mother! "Drop—let go!" and dropping into the sea, she is caught in her husband's arms and borne into the boats. A little later they were safely landed on a desolate beach, and

Found at Last a Robertson's Hut.

Chilled and drenched with salt water though they were, no chance of clothing could be obtained, and when Mrs. Barton's long dress was dried at last she mended it with a piece of sail cloth. Shoes for the little ones she made from the straw matting material. Thankful for deliverance from the cold, hungry waves, though they had swallowed up all their much prized earthly possessions.

Tidings of the wreck soon reached a neighbouring town, and people came flocking to the scene. The sign of distress known only to the initiated was given by Captain Barton and he found himself at a friendly seaside hotel by brothers. There prevailed a cravey soon back to the city from which they had started with such high hopes only a few hours before.

Mrs. Barton's mother sat at the window of the house from which her beloved daughter and son recently came out, for nothing but the separation, yet cheering herself with the reflection that, though separated, fortune smiled upon her, when a carriage stopped before her door. The child-face at the window looked strangely familiar, and a gentleman helping a lady down who wore a calico sun bonnet and draggled dress. "How like she was to Captain Barton! But that was folly."

Suddenly the bonnet fell back, and the fair face of her daughter was revealed. She was now by her side, exclaiming, "My children! What can this mean?"

When they were again within the dear shelter which Mrs. Barton had left so reluctantly, Captain Barton said solemnly, "Thank God! in other, my treasures are safe. We have been wrecked, and my earthly possessions all lie at the bottom of the ocean. And it is all due to Mr. Bowles's fatal glass of grog."

NOTICE.

ANY PERSON wishing to Lease that Portion of Land known as Mutugba, situate near the entrance of the Small Boom River, and hitherto occupied by Mr. W. E. Bull, must apply either personally or by letter to Rebecca Eastmon of Bendoo, or to the Undersigned at Coronkoh Factory, in the Kittam River,—the indisputable Proprietors of the said Land.

W. H. DAVISON.

Aug. 23, 1886.
2m*ly

ADVERTISEMENTS.

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Bonthe Sherbro
January 1885.

EARLY DAWN

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2 yrs.

DEATH, the Great THRASHER.

It is also true, in grace as in farming, there is a time for thrashing. I tell you bluntly that is death. Just as a farmer with a flail beats the soul out of the straw, so death beats the soul out of the body. Every sickness is a stroke of the flail, and the sick bed is the thrashing floor. What say you is death a good man—only taking the wheat out of the straw? That is all. An aged man has fallen asleep. Only yesterday you saw him in the sunny porch, playing with his grand children. Calmly he received the message to leave the world. He bid a pleasant good bye to his old friends. The telegraph carries the tidings, and on swift rail trains the kindred come, wanting once more to look on the face of dear old grandfather. Brush back the gray hairs from his brow; it will never ache again. Put him away in the slumber of the tomb. He will not be afraid of that night. Grandfather was not afraid of anything. He will rise in the morning of the resurrection. Grandfather was always the first to rise. His voice has already mingled in the doxology of heaven. Grandfather did always sing in church. Anything ghastly in that? No. The thrashing of the wheat out of the straw. That is all. The Saviour holds a little lamb to his bosom; the little child filled all the house with her music, and her toys are scattered all up and down the stairs just as she left them. What if the hand that plucked four o'clocks out of the meadow is still? It will wave in the eternal triumph. What if the voice that made music in the home is still? It will sing the eternal hosanna. Put a white rose in one hand and a red rose in the other hand, and a wreath of orange blossoms on the brow; the white flower for the victory, the red for the Savior's sacrifice, the orange blossoms for her marriage day. Anything ghastly about that? Oh, no. The sun went down and the flower shut. The wheat thrashed out of the straw. "Dear Lord, give me sleep," said a dying boy, the son of one of my elders; "dear Lord give me sleep," and he closed his eyes and awoke in glory.

Henry W. Longfellow, writing a letter of condolence to those parents, said: "Those last words were beautifully poetic." And Mr. Longfellow knew what is poetic. "Dear Lord, give me sleep."

"'Twas not in cruelty, not in wrath
The reaper came that day;
'Twas an angel that visited the earth
And took the flower away."

So it may be with us when our work is all done: "Dear Lord, give me sleep."—*Sel.*

A CONSCIENCE TROUBLED MAGISTRATE.

A Jeweller had occasion to travel in the way of business, taking with him many valuable things, Watches rings, Precious stones, and so on. He was accompanied by a journeyman, who knew what his master had with him. On the way, the servant, watching his opportunity, snatched a pistol from the master's side—it was dangerous to travel without arms in those days—and shot him dead. Then he rifled him of all his money, jewels, and precious things, hung a large stone to the body, threw it into the nearest canal, and made off to a distant part of the country. It was in the old days when there was little communication between one part of a country and another, when there were no railways, nor telegraphs, nor police, only stage coaches, carriers Waggons, and Village constables. Thus he set up business, in a small way at first, to avoid suspicion, and gradually increased it, till he became one of the foremost men in the place where he lived. No doubt he must have thought upon his crime sometimes, but his conscience grew harder and harder like the freezing ice on the pond, and gave him less and less trouble as time went on. Besides, so foolish was he, he did all sorts of good works with his money, and lived respectably in the hope that that would be a satisfaction for his wickedness. He prospered so well, and was thought so much of, that in the end he was chose a chief Magistrate of the place, to that capacity, he was reckoned a good and fair man, who did his best to administer the law to rich and poor alike. One day, as he sat on the bench with his fellow-Magistrates, there was a man brought before him accused of murdering his master the evidence was clear, and the people in court waited with great suspense to know what the sentence would be. But what is this? the chief Magistrate cannot speak well. How why pale his face is! how he shakes and trembles! What dreadful contortions pass over his countenance! the conscience that was nearly asleep, is now aroused and speaks, not in whispers but in thunder tones, "Wilt thou pass sentence on this wretched murderer! Thou! thyself a murderer." The miserable man could no longer rest in peace, but went forward and took his place by the prisoner in the Dock and confessed that, thirty years ago, he had been himself guilty of murdering his master just as this man Enquiry followed, and he was punished."—*S.S.*

"It is not all gold that glitters" is an old oft-repeated saying, but it would be well to remember in these days of glittering generalities.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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"CIVILITY" we have read, "is a kind of charm that attracts the love of all men" then why do not men practice it more generally the world over? Why is it rather the rare exception, of men's practice, than the rule of their lives? Let every one ponder well these questions and try his life by the rule of civility, adhere to the practice of the same during life, and see if the world will not appear brighter to him.

TEMPERANCE MOVEMENT.

"Wine is a mocker, strong drink is raging, and whosoever is not wise is deceived thereby."

Your able Leader in issue of the 31st August dealt most forcibly but justly on the intemperate habit prevalent in the Sherbro District. I must in strict justice congratulate you for the noble and candid statement it contains.

It is an admitted fact that intemperate habit or drunkenness, is one of the reigning peculiar evil equally common among men and women, and as you have wisely commented there is hardly any step taken to suppress this crying sin of the times. During the "Mission Services" three fourths of the petitions put forth are for drunkenness.

The question which naturally forces itself on us is, what is to be done to alleviate this vice which is ruin our young men and women in our midst? They seem to have became wedded to Bacchus Will the Church be faithful to her trust in remaining quiet when the watchman on top of the Tower sees the people runing headlong to distruction?

Are there no true children of God in our midst who would lift up his voice like Luther and cry against the sins that is now slaying our people by thousands? will not the "Early Dawn" cause its voice to be heard, and would not cease till a Temperance Mouument be formed?

Already the Church of England's Temperance society has created much sensation in England, men high and low, Minister and Laymen are interesting themselves towards this great monument in crying against drunkenness and intemperance.

It is a sin,—a grievous sin—it effects men physically as well as intellectually. It has ruins many a house, seperate many a family, and young men, and women have insidiously caught the contagion, and blasted their future prospect with their own hands.

I therefore raise my voice for a Temperance Society.

CYRUS.

HOW DOES THIS HAPPEN.

Mr Editor.—It has been remarked in your valuable journal for June 30th "that cannibalism has not yet been stamped out of the country," and to my understanding, you no doubt refer to that section of country belonging to Bullom District of British Sherbro. Since the above-mentioned paragraph was perused, I have always pondered over it deeply, and thought to myself, is not this also true of the country belonging Shengay District and Thaundale land? Of course the water-crafts for the present are becoming egregiously powerful and so extraordinary that every body this way trembles. On the river and on land every body keeps a look out. If it would not be out of place, I will say right here what has recently taken place, as I determine now and then to expose this habarous practice from last month to now, five individuals have been caught and eaten. One was caught by a leopard at Bompeh tooke.

This fact is concealed for even the very relative to the individual who was caught would not move their lips to say any thing on the affair. The secret of this is, they were bribed with few pieces of calico &c. Alas! Would that give satisfaction for their lost one? The cannibals are moved pushing ahead towards the Capital viz Shengay Town.

They have visited the Yaiahain Points, and if stringent investigation for real facts concerning this matter is not made, I fear, that "the last error shall be worse than the first" I may be thought of as being rather hard on those who have taken a delight in feasting on human flesh commonly speaking what cannot be avoided must be endured.

Fact is fact and must be presented as it is. The chief should not sit with folded hands cannibalism is having its sway within the length and breadth of his jurisdiction. The measure he adopts is not that which is essentially necessary to put a final stop to such abominable act. There are fears a Sierra Leonean was lately caught while fishing at the opening of the Cargboro's River.

I remain always the same
A WATCHMAN.

Sept. 20th '86.

To the Editor of the Early Dawn.

Dear Sir,—It afords me the highest pleasure of informing you that nearly all the towns beside Manbee in the Thaundale District or beyond its limit and as far interior and up the mainland the glad tiding of Salvation are heard by the people, I rejoice in the success of the gospel in this region, you will take courage from the rapid progress made here by the Rev. R. C. Taylor in charge of this Station; I wish this Brother happy success in all his undertaking. But my heart burn for other towns and people which I mention in my last article Drawn nearer to me by the strongest ties of nature that are still beyond this gospel influence.

With this, I am, sincerely yours,
J. J. DOOMAHGEY.

Manboe 27th Sept. 86.

A woman returning from market got into a South Hill Street car the other day with a basketful of dressed poultry. To her the driver, speaking sharply, said, "Fare!" "No," said the woman, "fowl." And every body cackled.

To the Editor of the Early Dawn.

"IS FREEMASONRY COEVAL WITH CHRISTIANITY?" "ARE THE OBSERVANCES OF BOTH THEIR RITES CONSONANT TO SALVATION? OF COURSE, I MEAN THE SALVATION OF SOULS."

Dear Mr. Editor—The above are two questions about which Mr. Earnshaw C. in your last issue, required to be informed through your valuable journal.

As an Anti Mason, and Anti All Secret Orders, I feel that I will be doing injustice to my faith, and injury to my country, if I should allow the questions to pass my notice without saying a word.

Had Mr. Earnshaw desired to know whether Secret societies generally are coeval with Christianity, I would attempt to prove clearly to him that they are antecident to Christianity and coeval with the fall.

But speculative Freemasonry originated at Apple-tree Tavern, London, in the year 1717. It was instituted by some mechanics or masons who with the object of monopolizing the trade, combined themselves into a secret band of brotherhood. This selfishness soon turned its course from its original design, by controlling not the architectural departments, but seizing also the reigns of Commerce, Legislature, Ecclesiastics, and Governments.

It has undertaken to shelter crimes, and to protect a guilty member from punishment however heinous his crimes may be. It has vouched to keep a secret all its dard and abominable practices, and those who have the courage enough of liberating their consciences of the tyrannes perpetuated in the lodges, have been submitted to foul murders, implacable persecutings, as the penalties of their obligations.

Freemasonry as a secret order has its origin in idolatry. We are acquainted with a kindred society as early as in the days of Moses. The Magicians of Egypt, and the Magi of Persia are secret others. The rites and ceremonies of Masonry are borrowed partly from those of the Eleusinian secret oders, or Mystery of Ceres, founded at Attica by Eumulpus, and are very idolatrous and superstitious. Their religion is based on the fable of Jubela, Jubelo, Jubelum, and their fanciful founder Hiram Abiff. They do not recognize Christ by name, and no member can pray in the name of Christ in any lodge without violating his masonic obligations Dr. A.G. Mackey in his Masonic Lexicon, Art. Religion, says "The religion on Masonry is pure theism (deism) on which the Mason may engraft his views, but not permitted to introduce them into a lodge." Freemasonry is carnal, and "therefore do mind the things of the flesh." The open and plain religion of Christ cannot afford it the happiness of the world and therefore, it resounds for charity and brotherly love, in the secret pavilion of the wicked: Here Jews, Mohamedans and even heathens are united in the same bond of brotherhood, with Christians to worship the golden image of hypocrisy and selfishness.

Continued on page 3.

The Early Dawn.

BONTHE, SHERBRO.

OCTR. 15, 1886.

KONG GBOYAH,—Reputed the pest of the Tucker River called on us on the 6th inst, he felt that he had been hardly dealt with, by the Authorities here, who it appears had fined him for non appearance, when indeed he said he had done his best to return in time, and was now back ready to answer his case; we tried to explain to him that the proceedings as far as the court was concerned were just and that justice would be given him here by the Authorities; however as we had heard many evil reports of him, we thought best to tell him of the same; of course he denied many, and possibly all the charges, that had been reported against him. But one thing seemed very evident from his demeanour, and that was his vindictive spirit, of something like revenge; and while it appears that he has been wronged possibly in course of the events, connected with the troubles in which he has been involved, yet we were not at all well impressed with his manner. However to us it would seem that the best place to try such cases as Kong Gboyah's would be on the ground where committed.

A gentleman in London writes us the following about our little JOURNAL:—"The Dawn under date Sept. 15th, has come to hand (of 16th ult.) having first Exhibition review in it, this issue seems to me a capital one, lots of interesting matter in it. I hope it will be appreciated by the Sherbro people; to me it is wonderful that you are able, in such a place to produce so excellent a paper it certainly reflects immense credit upon you and your staff."

ADDRESSES.

SHERBRO,
September 1886.

To C. H. Harley Moseley Esq.
Civil Commandant &c. &c. &c.

WE the undersigned representing the respectable Native Tracers of Sherbro, desire to pay our respects to you and to welcome you back again in our midst as Her Majesty's Representative and head of local affairs here.

In doing so, we beg to express to you our keen appreciation of your past untiring efforts in having been instrumental in representing as opportunities offered by the local authorities in Freetown the existing state of trouble some affairs in this country prior to your leaving for Europe.

We trust that the experience you have gained during your travels with His Excellency Sir, Samuel Rowe in and about the districts agitated by the war, will qualify you to deal more extensively in your knowledge of Local Native affairs and that you will do your utmost by representation or otherwise o bring the present affairs and future possibilities of this country prominently before proper Authorities by so much as would lead to the material advancement and prosperity of the country politically, commercially, and socially.

We beg here to express our satisfaction in and to congratulate you upon, 1st. Your permanent appointment to the Commandantship of this place.

Second.—As in the order of things though not least—your recent auspicious marriage.

Permit us Sir, to welcome Mrs. Moseley in conjunction with yourself, and we pray that she being among us may enjoy much blessing and good health, and that you both may share in the blessings and long life and prosperity.

We subscribe ourselves Sir,
Your respectful & obliged Servants,

(Signed) C. B. Collier,
J. B. Wright,
J. K. Parkinson,
C. J. Cole,
T. E. Hacfoy.

BONTHE, SHERBRO.
September 8th 1886.

To
C. H. HARLEY MOSELEY ESQ.
Civil Commandant of Sherbro.

Sir,—We the Public Officers of the Sherbro District in the Settlement of Sierra Leone here assembled, respectfully beg leave to address you, desiring to congratulate yourself and Mrs. Moseley, and extend to her as well as to yourself a hearty welcome.

We congratulate you, first of all Sir, on your recovery from the severe illness that has been your departure from our midst in October last on your restoration to health and vigour, and your safe return; and secondly; on your happy union in marriage with the lovely object of your choice;—an event which we had all hoped for, and now take a pride in, and expect flattering possibilities from (which union may Heaven bless) and thirdly, on your confirmation in the command of this District, a country whose resources are being gradually developed, and is so promising in a social, moral, commercial, and political point of view.

You are no stranger Sir, to our high sense of your personal importance here, and you need no contribution of this nature from us to testify our sincere regard for you; still this public expression is due from us at this time, not only to keep up that respect, but more particularly to impress Mrs. Moseley with the important fact that her worthy husband, as Her Majesty's Representative, has been successful in his work, and won so much popularity in the Sherbro Community.

Confident of the usual encouragement we have received from you, Sir, in various shapes (for which we are ever grateful) we as subordinate Officers, pledge ourselves to supply in our respective positions, as we trust we have done in the past, that assistance and support which are indispensable to success in carrying on the affairs of the District, and which are due to you, Sir, as Civil Commandant of Sherbro.

Wishing you the blessings of health peace, long life and prosperity.

We remain, Sir,
Your humble Servants,
J. F. BROWN,
Actg. Sub-Treas. & Coll.
WM. HUGHES,
Dep.-Coroner &c.
JNO. D. MACAULAY,
Clerk & W. H. Keeper.
H. R. WILLIAMS,
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Tide Waiter.
S. G. COLE,
Tide Waiter.
J. A. DENNISS,
Gaoler.
S. W. ADAMS,
Asst. Clerk to Commdt.
M. BETTS.
Sub-Inspector of Police.
F. E. B. BUCKNOR,
Bailiff
J. R. TURNER,
Tide Waiter. 8. 9. 86.
A. OCUNR. WALKER,
Overseer & Sanitary Officer.
D. Morley Pandson Thorpe,
Medical Dispenser.

THE COMMANDANT'S REPLY.

The Commandant in reply thanked the Officials and Merchants for their kind addresses and for the hearty welcome they had given Mrs. Moseley and himself. He further stated that since his arrival in Sherbro it had been his earnest desire to do all he could to further the interests of the place, and so far as lay in his power to establish Peace and Order. He was pleased to know that his efforts were appreciated and it was his intention to continue cheerfully the same course to the best of his ability. He concluded by wishing the inhabitants prosperity and happiness.

Bendoo, Sherbro,
Sep. 18, 1886.

To C. H. Harley Moseley Esq.,
Civil Commandant Sherbro, &c.

Sir,—We the undersigned inhabitants and others in conjunction with the Catechists and Schoolmaster of Bendoo, desire most respectfully to congratulate you on your safe arrival once more in the Sherbro, and hail with much pleasure your return with a partner who, we trust, is likeminded with yourself, a true sharer of your joy and sorrow. We pray that your life may be long spared to reap those honors and distinctions which your well merited reputation and social virtues deserves.

We have no doubt you have returned to us with your health fully re-established. May it be the Lord's will to spare you long to each other, and to bless you both, and make you a blessing to us and the Sherbros so many thousands of whom are around our borders. It is to be hoped that you will be enabled to develope further plans for the consolidation of the race, over which Her Majesty has been pleased to nominate you the Head and that the several peace missions which are now pending in the River Countries by different Chieftains will be sound and lasting.

Once more congratulating you and Mrs. Moseley on your safe arrival and wishing you every needful blessing.

We have the honor to remain Sir,
Your obedient Servants,

C. S. Brown, Catechist;	Theo. J. Williams,
T. K. Norman, Schoolmaster;	U. G. Hollist,
D. A. George,	A. C. Williams,
R. N. Smart,	Ephram Dixon,
J. H. Ackim,	S. W. Johnson,
A. G. Tilley,	A. N. Jones,
P. E. Johnson,	J. B. Thomas.

REPLY.

Dear Sir,

I regret exceedingly I was not at home when Messrs. Norman and Smart called on Saturday. Will you be so good as to convey to the inhabitants of Bendoo my sincere thanks for the Congratulatory letter they sent me.

I feel highly sensible of their kindness in writing to me as they have done and appreciate their kind expression in reference to my marriage. With our united kind regards.

Yours very faithfully
C. H. HARLEY MOSELEY.

Bonthe, Sherbro,
Sept. 18th. '86.

EARLY MARRIAGE—ITS ADVANTAGES AND DISADANTAGES.

"Wedlock is an ill,men eagerly embrace."

We consider the above subject as one among others that might be dealt upon, with great caution and care, of considerable interest, in as much as it relates not only to the actions of all those who have not yet attained matrimonial periods but who though compled prior to that period have failed to gain yet that well earned experience most necessary to assure conjugal happiness and felicity.

For many months in the past we had been under the consideration of undertaking this rather arduous work but as often we feel inclined to carry out our desires so often have untoward circumstances transpired to prejudice our intention and consign it to the regions of the past, the necessity which however animates us to undertake the work at all chiefly results from an eager desire to satisfy the curiosities and minds of those who might be induced either by the lives of, and examples set down by new couples who live in comfort, happiness, and concord to consider on the advisability of effecting Early marriage, or from the wrecklessness and utter indisposition of those who by their ill conduct and total disregard for that true affection which alone should induce holy matrimony even in minor years to discountenance the idea of getting married at early periods of life.

With such honest pure, and laudable motives, with a desire simply to produce beneficial results, it is to be expected that no offence will be taken at our remarks,no matter their weight, or nature of the practical insinuations they venture to throw out. Ourselves, being once individuals of insatiable curiosity who have had prospects and all hopes to obtaining positions of eminence and trusts blended to an alarming extent not only through early marriages but want of that well earned experience essentially needful to warrant the rather successful government of new homes, have fully considered the subject as one necessary to be dealt upon for the guidance and instruction of those who either have preceded or followed us or are thinking to tread the steps we have trod. In attempting therefore to bring this subject before your readers we shall deal upon three main lines of thought along which a treatment of the subject in its general aspects must necessarily lead us

1 *Early Marriage*
2. *Adeantages of Early marriage*
3. *Disadeantages of Early marriage,*

THE GRACCHI.

(To be Continued.)

We have been pleased to learn that a New Chapel has been opened, by the Rev. J. C. Thomas of this place, on Sunday last the 10th inst at Gbangbatooke in the Gbargroo District. Our Reporter says there was a large gathering on the occasion we expect a more extended account for the next issue.

NEWS ITEMS.

MARRIED.—At Shengay Shedbro on the 26th ult in Flickinger Chapel by the Rev J. Gomer, Mr J. A. Richards, of Bathurst Gambia to Miss K. B. Cassamboe of Shengay, Miss Kate is a neice of Regent chief T. N. Caulker and sister of the late David Lowding. Mr Richards has for the past few months had charge of the Shengay school and traveled the Tresannah circuit on the morning of the 28th the bridal party removed to Kooloonge to take charge of that Station and circuit here he will have charge of Funkhouser Chapel a day and Sabbath school and 22 vil ages, two itinerants will assist him in visiting these towns so that he will have the spiritual oversight of at least 1000 souls; will the Christians pray that God may abundantly bless his labour.—J. GOMER.

MARRIED.

The following is copied from the "Morning Post" London 16 September 1886.

Wall—Ridgway.—On the 14th inst at St. Jude's, Southsea, Thos. Alfred Wall J. P. late Commandant of Sherbro and Her Majesty's Deputy Collector of Customs, to Florence Emily eldest daughter of T. G. Ridgway late of norfolk crescent Hyde park. No cards.

Mando.—Rev. R. C. Taylor reports a large gain in seekers over two hundred and fifty during the last quarter and if we read his returns correctly he has now a little more than 700 on his class rolls.

Sinkim again.—Not as a district or separate charge but in connection with Avery Station, is now being visited by our Itinerants with we believe good success.

Konconany.—Now embraces 24 towns under the charge of Mr. J. W. Baker, who has organized 7 classes with member ship of 166.

Personal

Mrs. J. C. Thomas and Mrs R. L. Evans returned from Avery Station Mrs Morrison accompanying them on the 6th inst., the latter returned on the 12th.

Revd J. Gomer Gen'l Supt. of Sherbro Mendi-Mission who arrived in this place on the evening of the 4th instant; after an enjoyable and interesting visit with the District. Supt. of this place, left for Shaingay on the 7th.

MR J. W. BAKER—of Konconany, was down about the first of the month, for supplies, he returned on the 6th inst.

Mr. George Cole, Headman of the town of Konconany was in this place last week and gave us a call on the 6th inst.

Mr. Joshua W. Fewry, of Victoria called on us on the 11th instant and enrolled his name on our Subscribers' List for one year.

Mr. E. T. Bradley—Agt. of the Firm of Messrs J. H. Ashcroft & Co, paid a short visit to this place last week, he informed us that he had not suffered from illness since his arrival on the coast about we believe one year ago. Mr. B. returned to Freetown via Shaingay per s. s. John Brown that left this port on the 9th inst.

Mr. John Dougal—Editor of the *New York Weekly Witness*, died suddenly while at the breakfast Table on the morning of August 19th his Funeral was observed in Flushing R. I. (U. S. A.)and Montreal Canada.

IMMORALITY—AS ONE OF THE BARRIERS TO AFRICA'S PROGRESS.

To the Editor of the "Early Dawn"

Dear Sir,—On all occasions of social gatherings, religious or secular, I believe the progress of the community or nation is their aim and end. It is, and has been an enthusiastic declaration, that "Africa shall rise." Many who have discoursed, written, and debated on this Subject of Africa's progress, are now in their graves. One of these a famous writer in a pamphlet on Africa gave these beautiful lines:—

"For though her sons are scatter'd and
her daughters weep apart,
While desolation like a pall weighs down
each faithful heart,
Like a palm beside the waters, like the
Beauteous cedar tree,
They shall rise in strength and beauty,
When the Lord Jehovah wills."

From the nature of existing circumstances, I fear, that without a reform, it stands ten chances to one, whether they will not at the last, rise from their graves, to find once noble anticipations, only "*a wish*"

Facts are stubborn things, but in the midst of innumerable incongruities, truth will crave its way. True it is that there are many noble educational establishments steady and zealous Philanthropists, who by their untiring instructions and devotions inculcated, are calculated to bring about this glorious result But when? This is the problem. Every other moral quality (like judgement) begins at home; and *aforetime* immoral qualities also emanated from the same source.—home.

It is not my intention to say anything about the isolated cases of morality ably exercised and experienced by a few within the sphere of my knowledge; so that those who may intend carricature, must not think that I am ignorant of them. My aim is at the *moral progress* of the community, (if I may use the term *progress*) which has been so often expressed in many Missionary and Official reports as the "*sine qua non*" of the Africans; (Sierra Leone and Sherbro being understood.) Can these reports be true! Let a few observations prove. Hence, the causes of such immorality. To begin with, let me turn to a portion of the mothers of the land; and if any of this fair sex deem me partisil and enquire why I make them prominent in this subject, I'll beg them not to think that it is because that I am under the impression that Eve was the first actor in the drama of the Fall: but that "*sine prejudicio*, it is my humble wish that they may be benefited by what may be pointed out, so that they may in every instance become what God had intended them to be—man's helpmeet—his solace—his ministering angel—his most beloved companion, and "training up the children(who will compose the future community) in the way that they should go." I reiterate Mr. Editor that I am not ignorant of some isolated moral virtues, strictly adhered to by the fair sex; whose deportment and ministrations in religious, social, and private life, speak comfort and deserving praise. God bless them. But sad it is to tell that these are but few, they are to be found like oasis, amidst a vast barren and sandy deasert. They are met with only once in a while. While it is to be deeply regretted that the great mass of them in the community are the responsible parties for this reign of immoral propensities. "Facts are stubborn things." and if any should choose to cavil against the details I shall have to mention, I will only to ask them to say nothing, but what the God of heaven will say "Amen" to.

To be concluded in our next.

Concluded from Page I.

If there are any mysteries in Freemasonry, they are blasphemy, deceit, and childishness.

I say blasphemy, for they have no right in using the name of God in the administration of their brutal and illegal oaths in which they pledged their life for the abrogation of a trivial and beneficial secret of which even the swearers were then ignorant. It is also a foul blasphemy, to personify the Living God, as the Master Mason does in the administration of the Fifth Libation, when to lighter the imagination, and fill the candidate with awfulness, he cries out in a shout from within his desk, "I am that I am."

I say deceit, because all masons have been disappointed; they have found that there are no more secrets in the lodges than what could be found in blacksmith shops, and yet they urge men to the mysterious happiness of dark lodges.

When I say childishness, I refer you to their fantastic tittles, to their aprons, and foolscap, and their protestations to mysteries by which candidates are kept seven days in the grave.

There is nothing in Freemasonry, which could not be found in the Purrah, Kofang, or the Egungun and Ora of the Aku Nations. If these can save a soul, then Freemasonry will.

We do not deny that there is something of worldly love and affection in these societies, for "the world loveth his own."

It was said of Pythagoras that when on his death bed, his wife sent him a message, reminding him not to forget the wonderful things they had seen in the mystery of Bacchus. Some believe this meant drunkeness. This is true in some respect, as secret societies from their early date are generally combined with intemperance. But it meant their love, which had been intensified by secrets known only to them in the Mystery of Ceres. It is even so now in Freemasonry. Their members are visited on death beds and given a farewell grip and tokens of love; and the Bundo member in her last groanings of death, is called aloud by her Bundo name, to remind her of the mysteries of bundoism. I shall be exceedingly happy to prove to my dear Mr Earnshaw that Freemasonry is worse than heathenism, in five articles; and if he desires it, he will kindly let me know by your medium. Meanwhile I remind him again that the name of Christ is not to be used in Masonic lodges. It is not in their ceremonies of the burial of the dead. And that soul, whose body is interred without hopes of rising in Jesus, by a secret association who own no Christ, must be expected to usher to a world of seclusion, burning with fire and brimstone: for "neither is there Salvation in any other, for there is no other name under Heaven given among men where by we must be saved."

I remain,
Your humble Servt.,
J. AUGUSTUS COLE.

Sept. 22, '86.

"To the Editor of the Early Dawn"

Dear Mr. Editor—Permit me a small space in the columns of your valuable journal, which no doubt will draw the attention of the public.

Seh Lolo the then reigning Chief of Manoh in the Bargroo District, who has for a few months ago, selected as a Chief to act instead of Gonah Cambeh, who since feels the weight of himself, began his cruel reign by loading necks of the poor helpless natives who are within his reach, with chains of considerable length. I have no doubt Mr. Editor entertain the hope, that if such inhuman practices carrying on to such an extent will only induce one to refer matters to the Authorities. Meanwhile I remain Dear Mr. Editor,

Truly Yours,
AN EYE WITNESS.

Several articles have been unavoidably left out of this issue; but specially those on the *Exhibition* and *Praying Gbannah* others also some of which with the above will (D. V.) appear in the next Issue; of course others again will not suit by that time.

S. M. MISSION STORE.

From the tone of recent advices from Home and also the pressing necessity of more Type & Press-Room for the *Early Dawn Printing Office*, The Undersigned feels compelled to close the Prosperous Enterprise above named for the present. A part of the Stock therefore is now offered For Sale in good condition very low if taken in large quantities for ready money (Cash or Produce.)

N. B. Our Lumber and other business will continue as usual.

J. A. EVANS
Agt. S. M. M.

NOTICE.

PARTIES wishing to lease that portion of Land known as Matugba, situated at or near the entrances of the small Boom and Jong Rivers, are hereby warned against making application to any other person but the undersigned, as should they enter into any arrangements with any other person they would have done so at their risk.

W. E. BULL.

Bull's Creek,
Oct. 11th 1886.

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Bonthe Sherbro,
January 1885.

J.A. Clemens.

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FROM SHENGAY.

On the 7th Sept. as Bannah Sarah, Barnattie, Seafah, (three men) and Myah (a woman) Joseph Gomer & James Peabody were crossing from Plantain Island in a small canoe loaded with cassada about 7. p. m., the canoe swamped, the men called loudly for help, men on shore heard their cries and got a boat and went in search but the hollowing had ceased and no one was to be seen no signs of the canoe, after searching for some time the boat returned, and all the people were mourned for as lost, the evening of the 9th inst. about 7 o'clock the whole party except James Peabody, walked into Shaingay alive and well, when the canoe filled with water the men managed to get it turned over emptied the cassada out then swam and gathered the boys and the woman, laid them across the canoe, and the tide swept them far out to sea, they clung to the canoe for 22 hours; the boy Peabody whose strength failed him went down. A flood tide next carried them near the mouth of Bompeh river, and about 5 o'clock a fishing canoe found them, gave them a paddle and helped them to the shore: they went in to Rembee, were kindly cared for, and next day they set out for Shaingay, where they arrived just as we were commencing our Prayer Meeting, to which they all came, though none except Gomer had ever attended before.

J. Gomer.

FROM MANDO.

It is reported that a country gentleman of great repute most of whose wives are guilty of adultery, imposed on one of the offenders the following Fine—To cook a Binky of rice twice for those whom he sent to receive from him, one barrel of rum, two long strings of coral beads, about 200 leopard teeth and ten slaves, a total of about £71. 10. 0. The man sent the bearers back with one slave, six country cloths, one piece shirting and promised to follow with other presents to crave for pardon.

Shaingay Town,
24th Sept. '86.

To the Editor of the "Early Dawn."

Dear Sir,—It is not my policy to oppose or contradict any opinion inserted in Public papers, but as far as truth concerns, allow me to say a word or two, respecting what the supposed John Milton of Shaingay wrote; who is supposed to know more about my father than myself. In true speaking Mr. Editor there was never a stone chapel built at Shaingay town, but a mud chapel; so far Mr. Milton excuse Zainus in this point, as man is liable to mistake. But with regard to the idle chief advising his successor to rebuild the mud chapel at Shaingay native town, this is very true. As soon as the late Chief died, our regent Chief ordered the people of McCaibay to cut Mangrove posts brought them down to Shengay, and piled them on a piece of ground near the late Chapel after which he made another use of them.

This shows Mr. Editor that Zainus was actually right. If this not sufficient, the letter that was written at Bonthe by a cousin in the family towards the rebuilding of the mud Chapel? As you Mr. Milton are a native of Shaingay do you know anything of this letter? If you know then show, me the new mud Chapel for you tried to convince us that the present Chief is willing to build the chapel but does not want to force the people to do so. Do you mean to tell us that all those churches that are built in Sierra Leone and civilized countries, people are forced by their Governors and Rulers before they are built? I trow not; If the Chief is not reluctant towards this work of God, then let him collect his family, sub-Chiefs and subjects together and acquaint them of this fact that he is about doing, what his dear late brother charged him, and that is the rebuilding of the mud chapel. Then Mr. Editor many of his sisters, brothers, and other relations and subjects will be quite willing to give up what they have towards the rebuilding of Zion.

Is this not a shameful thing for us the Pastor of St. Matthew's to preach, at the Barray at Shengay and we call the Barray a Court house Zion? Why should we hide the truth when we know that we must have to die, *John Milton* Zainus is actually acquainted with facts perhaps he is not a native of Shaingay as you are, but he seems to know more of the Royal house of Shaingay than you. Allow him with what he knows; not all natives are acquainted with Royal places.

Up up our Regent Chief, let's rebuild our Chapel Zion. Delay is dangerous. How many have waited and saw not the day? With God's assistance to day let us rebuild the Chapel, it will be late for tomorrow.

Thanking you Mr. Editor for the space occupied.

Yours truly
A CAULKER,
An eye witness, the present Chief's daughter.

N'CHARMANY STATION.

Of the Shengay Mission is all right it is in good working order. Rev. H. J. Willams and his wife are exerting a wholesome influence over the people, they made my stay very pleasant, I have however one criticism to make on the town, yes two for the town is miserably dirty 2nd there is altogether too many dogs in it, they are actually a nuisance. Our services were held in the village in a barra, a flock of dogs went with us from the Mission Station, and at the barra they were met with a drove of the town dogs they got into a fight and disturbed the meeting very much, after the fighting ceased a number of them came up on the platform, I tried for a while to keep them off, but found they bothered me in my discourse, and they laid down, but occasionally I would step on one, and then there would be a growl. It is a shame for people to allow dogs such freedom in the place where God is worshipped especially since there are unclean animals, and these were all poor lean and hungry looking dogs, a man came in to our morning worship lately and brought a dog with him and lifted him on the seat and the dog sat by the side of his master, now that's what I call dog equality, it may be all right but I should not like to take a dog for my equal and then I do not believe that Our Heavenly Father is pleased to have us bring dogs with us when we came to worship him.

If you must keep worthless dogs please leave them at home when you go to the house of worship.

J. Gomer.

Sept. 15. 86.

A collection was taken up in one of our Churches recently, and when the box reached the seat occupied by a lady, her daughter, and her son, the two ladies found themselves without a cent of money. But Young America reached over and deposited a cent in the box, and then whispered to his sister, "There! I just saved this family from being whitewashed!"

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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COLONIAL & INDIAN EXHIBITION.

GOLD COAST.—CONTINUED.

London, 6. Aug., 1886.

The Exhibits from the Gold Coast are so very varied and numerous that we were unable to conclude our remarks in the last paper, we therefore continue our Review of this Section in the present instance.

Ornithology is further represented by a very exhaustive and interesting display of stuffed Birds exhibited by Mr. Swanzy, who shows fine collections of Butterflies and Beetles, amongst the latter are some of gigantic proportions measuring fully 3 & half inches in length, and of great breadth of the stag beetle species, with fearful looking horns (Antenna). Most repulsive long haired Tarrantulas are there too, of great size, many varieties of the Green Beetle and a praying Mantis, 4 inches long. Mr. Swanzy also shows several varieties of Reptiles in Spirits, Snakes and Camelions, some stuffed Iguanas, the skins of two Armadillos. Alligators' eggs and two fine specimens of the Queen Ant. Mr. Swanzy is to be congratulated upon the completeness of his collection, a very cursory glance at which will do more towards enlightening the Public in these particular branches of Natural History than could be obtained from a long course of book-study.

Mr. Horace Brandford Griffiths of Accra, sends Three splendid Tusks of Ivory, weighing 72 lbs., 34 lbs., and 33 lbs respectively.

Dr. Easmon Exhibits a very daintily looking Ivory Horn about 3 feet 6 inches in length; carved at the Butt end and tapering off in an octagonal shape to a fine point, it has a beautiful appearance and seems to be an unusually fine piece of native work.

King Tackie sends some curiously made Native Shoes, which would appear to be made from the dried stems of the Palm leaf, the shape is quaint and we judge that they are peculiar to this part of the Coast.

Sir James Marshall C.M.G., shows a Cloth which was taken from the King's Palace at Coomassie in 1874, the back ground is white, and all about are most grotesquely drawn Birds, embroidered in many colours, the whole device presenting a strangely weird appearance, it is however the only cloth of this description which we have noticed in the West African Court. There are several Silk Cloths, beautifully worked in coloured silks, noticeably those exhibited by Mr. G. F. Cleveland and Mr. Alexander Bruce—Mr. T. F. Bruce makes a great display with Paddles which are ranged in a group along the wall—the fantastically carved heads being coloured in the most primitive fashion, give them a peculiarly wild and savage look.

Fetish charms of every conceivable description abound every where, turn where you will some Fetish or other meets you, but perhaps one of the most frightful objects on this way is that shown by the above named gentleman. Mrs. T. F. Bruce which consists of a small drum made from a small white calabash the top covered with skin from the sides project several wooden ornaments of the usual savage description inexplicable to the majority of Natives themselves and certainly to all persons in every land, but no doubt having some heathenish mystic signification, this drum rests upon the upright carved black figure of a woman of the most distorted and inhuman proportions the figure in fact being hardly discernible as being intended for that of a human being, it is scarcely possible to describe this fiendish looking object, but it shows very distinctly the barbaric nature of these peoples, and the fearful state of paganism in which they are engulfed.

Several interesting photographic views are shown of Quittah, Cape Coast Castle and Elmina, and a capital display of natural products is made (chiefly by Mr. F. A. Swanzy) comprising gum copal, Tiger Nuts fruit of the Dolin Palm-tree, Silk, Cotton, Cola-Nuts, Palm-Oil, Palm-Kernels, Ground-Nuts Fibres, Rubbers, Bennie-Seed, Ginger, Cocoa, Copra, and Calabar Beans. Mr T. F. Bruce sends a very fine sample of large block gum copal, from the interior which resembles the cowrie gum from New Zealand and is the only specimen of the kind shown from west Africa.

Our next review will be upon the Exhibits from Lagos.—

VICTORIA CHAPEL,

TOMBAY,—TUCKER RIVER.

To the Editor "Early Dawn."

Sir,—Kindly grant me a space in your respected journal to put in for the information of your readers that during my visits, enquiring as I was wont to do for something new, I was gratified to find one thing which to me seems very surprising. Victoria Chapel was to have been a House built for the worship of God, at a place named Victoria near Tombay in the Tucker River, through the combined resolutions and good will of five gentlemen (one an Agent of late) and the respectable Traders, residing respectively at Mye, Kormenday, Belargboo and Camarsunoo. They had collected a handsome amount for the purpose. The undertaking was fully appreciated by the natives around, who of their scanty means gave to the good cause.

A Meeting was appointed to convene on a certain day to consult the Commencement and Model of the intended Chapel. The day arrived; and one of these members from unavoidable cause was absent, the others having met, at last separated with impreccations on the head of the absent member and determined not to have any thing to do with the Chapel, thenceforth and forever. The impreccated sent and made apology for his absence and even offered them to charge him if possible with neglect, and forfeit the office he held as a punishment for such neglect, only that the work go forward; (how condescending) but to no purpose.

As a consequence, the building of the house intended for the worship of God has been neglected, and the undertaking is now regarded as a farce and has become a by-word.

If this was an act of ignorant and unenlightened men there would have been some room for an excuse, but by men who were intelligent, and with education; who are christians by birth and profession, (real or false they will one day realize) to make such a beginning and not to continue or finish, in the face of the injunction of holy writ. "When thou vowest a vow unto God, defer not to pay it: for it is better that thou shouldest not vow, than that thou should'st vow and not pay"——seems rather a marvel. I send this information with hopes that those gentlemen (who I believe are either readers or subscribers to your Journal) be awakened to a sense of their true position and not forget themselves, because "apparently entangled with the rancor of prejudice. Thanking you Mr. Editor for the space allowed me.

I am, Sir, yours truly,
Tucker River, A TOURIST.
Oct. 1st 1886.

MOCAIBA CIRCUIT.

This circuit has five villages viz, Mocaiba, Mokella Mayama, Moharraw and Good Hope for two years this circuit has had no regular Itinerant for the reason that the towns are hard to reach, they are far inland and there is much water to be waded through, the people of the different towns have repeatedly sent to ask why they were neglected.

Mr. Richard Domingo a young man that has grown up in our Mission and has learned the blacksmith trade (but unfortunately he can not get employment at his trade,) has taken this circuit to travel he left Shaingay on Friday and held his first meeting in the night, the people were highly pleased to know that they are to have regular services every week, and promise to attend, Mr. Domingo being a sherbro, speaks to them in their own language and this the people prefer rather than to have an interpreter, If this circuit can be kept up we may look for good results for the head men of these towns are all friendly to the Mission.

One man was asked by another, with whom he was on the best of terms, where he had taken up his abode. "Oh" he replied, "I am living by the canal at present. I should be delighted if you would drop in some evening."

The Early Dawn

BONTHE, SHERBRO.

OCTR. 30, 1886.

EARTHQUAKES are reported from almost every part of the Globe; nearly every Exchange has an account of some tearful catastrophe, and altho' these are among the Biblical Signs of the last Days which are by most people understood to mean the end of time. Yet as far as we have read and are informed, the most religious Journals of the day have not commented, as a rule, either very seriously or largely upon these quakings of our Globe as omens, and it seems further remarkable that in proportion to the number of disastrous Earthquakes, the destruction of lives (human) has been small (unless the reports have not given the fatality in full) from which we infer that our Beneficent Heavenly Father is dealing mercifully with his children, and that we should deal wisely with him.

TORNADOES.—Their season having fully arrived, some weeks ago, the storm King seems to have been well supplied; and has consequently been furnishing us with one every night for some time past; and most of us who have tested their strength, have been quite well satisfied, that they have been genuine Tornadoes.

OUR SAY.—we mean what we promised sometime, ago to say when the pamphlet *Sherbro* and the *Sherbroes* should come to hand. We have been favored with a single copy by the kindness of some friend, and have carefully examined it and while it has no doubt been especially prepared for American readers it is yet full of interest to any one who wishes a concise account of the people called Sherbroes and it is especially well adapted for the purpose of giving information to foreigners of the country and people at the water-side. We expect a supply next month.

CANIBALISM.

Under various forms or rather disguises is now reported from almost every quarter and would appear to be more general than for many years past, however this is very possible only apparent, and not real as the disguises under which it occurs now have in the past not been so often and closely watched as at present hence what in those years was often attributed, for want of investigation, to wild beasts and crocodiles was, no doubt then as now, really canibals in disguise. To us it would seem that something more should be done than has been to put an end to this Horrible practice by sea and land.

VISIT TO GBARGROO.

It has been our pleasure since our last issue to visit the above named District and we were pleased at Avery on the Manoh River to find that while secular business seemed some what dull, good religious interest prevails among a portion of the people and large gatherings at the Avery Chapel on sunday the 17th inst. when it was our pleasure also to hear a fine sermon delivered by Cop'l J. W. Nicol and further attend other interesting Religious meetings during that day and the Monday following. Guavas are a abundant on the Mendi Mission Farm, a fine Crop of Casada also and Coffee are growing on the same premises. Lumbering seemed rather dull, the Mills not making more on an average, than half time, for want of suitable Logs to Saw. An Order for the Training School Building at Shaingay was being executed; some others are awaiting the arrival of suitable Timber.

We had heard much of the depredations of Leopards in that region catching goats and sheep but at length a child is reported has been caught, and from all appearances, it would seem that the Leopards are canibals in disguise.

Tuesday the 19th we visited Danville Station at the head of the Gbangbah Branch of the Gbargroo river. We found the station prospering under the charge of the Rev. W. S. M'Cauley who seemed cheerful in his work in which he has so far succeeded well. Gbangbah we noticed is being rebuilt without the stockade. Our boatmen were startled by a mysterious monster in the water while eating their breakfast at the Danville wharf which they say approached very close to them and they believed to be a human aligator. From Gbangbah we returned to this place completing our Trip of more than one hundred miles through the various branches of the Gbargroo river.

The September number of *The Noon Day Sun* Chicago O. (U. S. A.) has come to hand it is full of choice Matter as usual; we are much pleased with its style and make up and its visits, although some times long delayed, by the distance it has to travel, are always awaited with pleasure some time ago, we copied at length from it, an article entitled "*The shadow of Death*" which pleased us greatly but from some cause failed to note that it was an original article and for that reason marked it selected and thought no more of it until the Editor of our little Favorite was giving us a rubbing down for not giving *The Noon Day Sun* due credit, at the time we could not respond but now wish to say that it was a *head* and not a heart Blunder for which we beg to be excused.

LONDON LETTER.—GLIMPSE OF FRANCE.

We give the following from a private letter from our good friend in London England under date of Sept. 23rd who had just returned from a visit to France and gives us glimpse of a sea side Village of that country.

DEAR MR. EVANS,—I am very much pleased to find that you were interested in my letters. I have been away from home and have only just returned, so that I have not yet been able to collect much news, and indeed at this time of the year people are so unsettled that there is not much doing. However the holidays and the summer are now over, and Londoners will be getting to work again in real earnest. I have been to a little sea side village in France, where life seems very different from life here.

French people are very industrious, the land is cut up into smaller portions than with us, and the owners have to work very hard to make their little farms pay at all, so they engage in many small industries, and you will see the women sitting in the market with quite small quantities of fruit or vegetables to sell. Nearly all the fish selling trade is done by the women, the men going out in the boats to catch the fish. Hoping I may soon have something of more interest to send you Mean while.

I am yours truly,

L. ——A.——

HOW DOES THIS HAPPEN?

Mr. Editor,—How is it that some worthless people about us here are becoming notorious for high-hand wickedness even to commit daring aggressions? Gbannah Kankah of the town of Mogben, Cargboroh River, on the 30th ultimo, plundered the farkie Mo-Timpeh, Tucker River, built by Peeh Chaindain who is the present headman of it. The Gbannah Kankah had a wife, who deserted and resided at Mo-Timpeh and was there for a few months, when he sent that the headman Peeh Chaindain should compel her to return. Peeh Chaindain replied that he could not do so, for he could not conscientiously compel the woman against her will,—she being a freeborn and not a slave. In resentment for this, Gbannah Kankah sent for his nephew a "Croogbah" (Warrior) who came with his troops and on his arrival was told to go and plunder the farkie of Mo-Timpeh and bring Peeh Chaindain in chains. But fortunate for him that he was not in town when these marauders reached there. They plundered every thing in the town together with seven goats. Peeh Chaindain is indeed in distress, and I do pity him for the great loss he has sustained. The maraunders had made another gathering to return to Mo-Timpeh in order to perpetrate more of their dishonest deeds, had it not been for the interference of a Mohammedan Foday who interceeded on Peeh Chaindain's behalf. You cannot imagine how many insolent words are uttered by those who claim to be sub-chiefs (but they are not sub-Chiefs) for I know only a few who are real sub-chiefs among these is Canray Sokatha, a man who is honest in his purpose, and decent in his manners and behaviour. If you can very well remember Mr. Editor, I stated in one of my articles published in your most valuable periodical, that there are those in the country, who are making laws for themselves, and putting them in force. While they are here in this (permit me to say Gbangbah) or wilderness and after having a belly full of palm fire, they always commit such acts that the honorable Chief of the entire Country, Regent T. N. Caulker of Shaingay and Plantain Islands would not even venture to commit. They sometimes act as it there is none to question, "What dost thou?" If this incongruous principal inbibed is allowed to continue, toore is every reason to believe, that many will fall short of the respect due to their Chief, and sometimes result in petty wars; though for the present it may seem to be an inconsiderable matter yet if duly considered one would know that I am always for the truth. What has happened no doubt has not yet reached the hearing of the Chief, and I trust that when it reaches him he may not slack his hand in checking plundering in the country.

A WATCHMAN.

Oct. 13th, 86.

The Commandant Mr. C. H. Harley Moseley and wife, gave us a very pleasant call on the morning of the 28th instant. It was our first opportunity of meeting with his worship since his return to the Sherbro, and it afforded us no small degree of pleasure; which was greatly entranced by the presence and an introduction to his very amiable lady and companion Mrs. Moseley who seems to vie with her very estimable husband in the highest qualities of true gentility; we wish them much happiness and success.

Bishop William Taylor writes from Central Africa that missionaries with big families are no encouragement to his mission. He says: "Wm. H. Read, for example, has wife and six children. I wish I had forty such families at command for Africa." He adds that only one or two of the eight can go yet, "no efficient service as teachers, but they can 'edify.'" For this purpose 2,500 acres of good land have been staked off, and there will be plenty of work for all hands. This is the Pauline principle. It is also the German. Dig and teach, hoe and preach.

Mr Wm Hughes—Our esteemed friend and chief Government clerk as a Deputy coroner of this place we regret to note has not been well for some days altho able to be out at times. Mr Hughes we also learn has been quite ill we wish them a speedy recovery.

NEWS ITEMS.

BIRTH.—On the night of the 13th inst. at Tombay, Tucker River, Mrs Betsy Cordelia Palmer wife of Mr. E Donald-on Palmer of a daughter.

KONCONANY.—Bro J. W. Baker under date of 19th instant, writes of interesting services on the previous Sabbath Chapel filled, he also further says that the day school is thriving.

DANVILLE.—Rev. W.S. Macaulay has indeed given a new aspect to things in that station and we were pleased to meet in the School 12 boys and 8 girls not on paper but actually busy with their lessons in school.

AVERY.—Interesting services large gathering on Sunday 19th inst. Corp'l J. W. Nicol preached a very able discourse at 11 a. m. sunday school at 2 p. m. preaching 4½ p.m.

FIRE.—at Timpehtook Boccary Soso's new town several houses mostly filled with new cut rice in the straw overhead were consumed by fire on the 19 inst. the accident it is said was caused by a woman carelessly burning rice chaff in the Town.

REBUILDING.—The town of Gbangbah is being rebuilt but the stockade has fallen into decay except the few plumb sticks which are growing into a kind of hedge about the Town.

From U. S. A.—Our latest advices from America say that Revs. R. N. West and D. F. Wilberforce with their wives and Rev. J. M. Lesher, sailed from New York on 18th Sept hence are now due on these shores.

Personal

SEY-LOLO.—Chief of the Eastern Gbargroo we learn was in Town about the 21st inst.

Mr. E. A. Lewis was down we believe with his Landlord on business about the 20th inst.

MANDOE ITEMS.

The District Superintendent visited this station on the 25th inst. His stay though a brief one was delightful. Many important and perplexing matters received his careful attention. The People of Mandoe thoroughly cleaned their town of every weed on the 25th inst. as though they thought of doing honor to the Dist. Supt. who arrived here on the 25th.

It is reported that Canray Bassy intends bringing some war boys to plunder this place. How true we dont know.

EARLY MARRIAGE.

Continued from last issue.

Thus grief still tread upon the heels of pleasure,
Married in haste, we may repent at leisure.

In writing upon the first of the three great divisions into which we have thought necessary to treat the above Subject, we really desire that the above quotation from "Concreve," "The old Bachelor," "*Act V. Scene I.*" would not serve as discouragement to those who may be on the eve of effecting Early Marriage or in any way tend to discourage or prejudice their intention.

Now a days, that the world is overrun with Romantic Fortune-Hunters, who sniff their noses about to smell in order to detect where fortune is by Early Marriage, now a days that inexperienced youths there are who through indigent circumstances may easily be got to go contrary to their souls' desire and contrary to their consciences to effect Early Marriage and make a Bargain with anticipation of reaping some pecuniary gain thereby, it is indeed a risque to write upon the above Subject, without giving some offence where none is intended.

We cannot conceive that among your readers, there may be any one heart so calous or understanding so depraved as not to feel any sense of sympathy for the helpless and incensiderate manner, youths in most civilized coasts, go about to effect Early Marriage through mercenary motives, even without first ascertaining the worth of their *Purse* and the standard of their experience.

A *boy* who admires his person in a mirror, his clean collar and breast and perhaps with a small salary of some 36 or £15 per annum, soon enters into a resolution of making his fortune by marriage with the daughter of one of the C who may be able to furnish himself and partner with almost all the necessaries of life, thereby making his entire existence one of wrestlessness and everlasting regret—We do not condemn the system of Early Marriage, on the contrary we are of opinion that it is the safest method for the restraint of vice, and the promotion of virtue. It is the source upon which in some measure or the other, a country's social and moral improvement depends. It is an institution calculated for a constant scene of so much delight as our being is capable, it helps the suppression of crimes and misdemeanors, and as well augments by lawful means the population of the country where it is encouraged and patronized, in fine, it is like mirriage in matrimonial periods, the state capable of the highest human felicity and unanimated by mercenary motives it is a move in the right direction. Consequently, we cannot condemn the system.

What we chiefly are against is its being carried out by unlawful means.—In this fault-finding age, Fortune-Hunters and Fortune Stealers under the garb of honest men very indiscretely labour in the choice of wives, they care less about making good selection, and so soon as they are indaced by the hope toget some property Real or Personal, they effect a marriage regardless of all ills, all consequences and disadvantages that must necessarily be the result of an indiscreet selection, and mark you! these sorts of "Fellehs" may by their lives and examples, evinced by a shameful and yet public demonstration of their conduct set very bad examples, or offered grave discouragements to those who are thinking of imitating their examples.

The youngman who in securing a wife at an early period of life, does so with caution and discretion is certain to enjoy happiness and obtain affection for, and sympaty of his partner in every particular, we say caution in regard to the haphazzard manner which the selection of a wife is made under the false and troublesome cloak of love; we say judgement relative to the fatal consequences that generally follow the track of marriage where no true love exists. If he marry from mercenary motives, he is sure ere long to become the object of pity & compassion. Perhaps with a small annual salary along side the probable expenses of a loving father and compassionate sister, he uses the strictest economy to shield himself from the reproach of a wife who being in every respect his superior, may always be ready to bring his worth his purse and position to the test. In some way or the other sometimes he is disappointed, either he is befooled or his anticipation as regards domestic happiness are destroyed in their growth. Poor youngman enjoying such an unpleasant trent at home, he soon finds equal uncomfortableness abroad—*within he is miserable, without he is uncomfortable.*

What a miserable apostate state then he may find himself; Imagine he walks about without his mind, his phisiognomy becomes dark, his countenance sad, and seems to defy even that of the phrenologist. What then we ask is the gain of Early marriage from mercenary motives?

The young woman who unfortunately is the victim of mirriage from mercenary motives is likewise the subject of her partners' grief and discomfort, especially when she is conscious of the motives that induced their union—With inexperience blushing in her face, she soon discovers herself the superior of her husband she would nothing encourage unless that which would bring him into direct contact with friends and at last into calumny and shame. She would not hesitate to under take any liability without her husbands knowledge and as a woman of fortune, would pride a little too much upon her wordly consequently value herself greater than her husband.

To be married therefore at an early period of life and obtain felicity is to insist on a good like and not an haphazard selection. For an indigent young man to be married to a woman in love of worldly pursuits, who is addicted to indulge in the want and use of the newest and most recent fashion is the surest method to obtain misery, discomfort, and wretchedness, in a word as it is evident marriage in absence of mercenary motives is sure to produce comfort, peace and cheerfulness, which last we must regard as the test promoter of health so early marriage with mercenary motives is certain to be productive of serious consequences. The system of choosing a wife superior to oneself in either talent, position or wealth and affluence is highly condemnable as will lead to unpleasant results. In such an union displeasure must exist. Repinings and secret murmurs of heart which always gives imperceptible strokes to the delicate fibres of which the vital parts are composed, must in the event of such an union, exercise their influences and in most cases prove very fatal.

We would however rather not choose to run the risque of pointing out the many instances indicative of the sorrows that unequal marriage, especially in early periods of life have produced, as we are afraid of introducing any thing that might seem to bear hard upon the merits or demerits of young married couples, being wholly sensible that though our arguments may be supported with all the powers of reason we might instead of gaining the opinion of those concern expose ourselves to their discesteem.

THE GRACCHI.

To be Continued.

The opening services of Zion Wesleyan Chapel at Gbangbatook took place on the 10th inst, when two appropriate discourses were delivered at 11 in the forenoon by the Rev. J. C. Thomas and at four in the afternoon by the Rev. W. S Macaulay of the Gbangbiah Mission. At the morning service there were 112 natives, and half that number in the afternoon. Chiefs from the neighbouring towns assembled and showed their appreciation of the gospel. The Chapel was built by the Sierra Leone traders under the auspices of Messrs Pratt and Roman for the benefit of the natives in that direction; The Chiefs, who at the outset thought the traders had some improper object in view, were reluctant in granting the site, but now having found out that the object of the traders in asking for the site was simply to extend the Redeemer's kingdom, are glad that the Chapel has been built. It is to be hoped that converts to christianity would grow out of that seed ling mission.

To the Editor "Early Dawn."

Sir,—As you are more than interested in the cause of Education and improvement will you be good enough to give out Subjects for composition or essay to be written and to be published in the colums of your valuable paper, with prize to be awarded for the best composition or essay. This, I think will be a stimulus as well as an advantage to the reading public who will avail themselves the opportunity of competing for the prize; as also it will tend in a great measure to improve the youthful minds of our community. Pupils of schools may also share similar advantages as time and circumstance will admit.

Thanking you for the space I have occupied.

Yours very truly,

A.

OTTERBEIN STATION, BOMPEHTOKE.

Dear Mr. Editor,—If you remember some time in April I wrote an Article which appeared in your Issue of April 29th in behalf of the above named Station that is neglected. I was trying to show, first, The necessity of reopening it for the love of the name it bears only, which is Otterbein; that Venerable saint, who was the founder of your Church in America; And in the Second place, of the results that had accrued from it in comparision with the results of the other Stations. But since that article was published for the past six months I had been listening and looking quietly to see some thing done for this neglected station, but at best no step taken. Well I sit down, and after good consideration, I fancy that if I try again my article may be picked up by some one and a change for the better will be made. I must try to put before you Mr. Editor, that the pure religion of Christ is love. By loving each other shall men know that we are Christ's disciples. Saint Paul sums up Religious duty under these two heads, love to God and love to man; on these two hang all the Law and the Prophets. There is no exception to Christ's love for his church, and he has left us an example that we should follow his steps; so if we look into it closely we shall find that love is the very reserve o true religion, it is the main spring which puts everything in motion. This was the true feeling possessed by David, who having tasted that the Lord is gracious, was exceedingly desirous that not only those he saw around him but those afar off even should experience the same loving kindness. After this in the 67th Psalm we find a special prayer there, for the enlargement of Christ's kingdom. Phillip and also the woman of Samaria through love for their brethren, went out after they had found Christ inviting others to come, saying, come see the Christ who has told us all things. Whom you find Jesus tell others the story that your loving Saviour may be their Saviour too and looking into it closely I think that this was the christian feeling of the U. B. C. in America towards dark dark Africans in sending them the Gospel. This is indeed the true love which every child of God should have for his fellow creature. But if such be the case, his love should never be allowed to abate, even if cast on a sterile soil. "A good action shall never be thrown away if it is even done to a dog" much more to the saving of precious souls. Some part of the Scripture says that we must not be weary in well doing, and the divine injunction is, "Be thou faithful to the end and it thou art faithful till death I shall give you a crown of life, well it such is the case why don't you endeavour with Bompehtoke till death to receive that crown. We may say that Otterbein station may be looked upon as casting the children's bread to the dogs,but we should remember that the dogs eat the crumbs that fall from the master's table, do I beg earnestly to give the crumbs to Otterbein Station. There are too many little children who are unable to walk over land to Kookoong station for school, on this account they cannot be sent to school; and the station is not allowed to take any more boarders, or mission child ren just now. So they are not going to school. Dont be discouraged the tares are speaking away the wheat is remaining But some one may ask how do you mean that the tares are passing and the wheat is remaining I mean to say the old Sherbro people who have no delight in Religion and who are so stiff necked to hear the gospel preached are dead, and we the children whom it has pleased the Almighty to send as to school are remaining so few as we are, shall only the teacher for the remaining elders and heathen Bretheren to believe on the gospel. Time will not allow me to put all before you; let some thing be done for Bompehtoke, and great shall be your reward.

Thanking you Mr. Editor for the space occupied.

I remain yours as before,

G. M. DOMINGO.

GBANAH PONNOH OR THE PRAYING SHERBRO.

A young Sherbro gentleman about 8 miles from Mando Station, a regular attendant at divine service at the little Town M.,—was once asked by one of his own nationality how is it that he, as well as people of other distant towns S. 10, and even 12 miles off never find it difficult in walking so many miles every Lord's day to go to meeting Especially that Gbanah Ponnoh from N'koleh (8 miles off)who passes here regularly every Sabbath unless unavoidably prevented. He sometimes sleeps at my house when benighted and once at midnight I awoke and went to look at him and there he was on his knees praying, and his comrades began to laugh and mock. But the Christian gentleman candidly told them that they may laugh at Gbanah now, but at the end, they will find the tablet turned on their own heads, and praying Gbanah if he remains faithful will laugh at them in turn.

Men may scoff and mock at the Christian and his religion now, but at the end when the awful realities of the Spirit world break upon their vision they will be too glad then to exchange place with the Christian, but will simply be told the two memorable words as spoken by our Savior "Son remember."

- Mando Station, R. C. T.
Sept. 26. 86.

IMMORALITY &c.,

Concluded from our last.

It is not a fact that the majority of mothers, make their sons and daughters emissaries of their vices, and is it not even more so with their servants? How many could we enumerate of mothers and daughters selling propriety, chastity, modesty, candour and conscience for the paltry gain of lucre? If the home and life must be moral, can it be denied that a great share of it depends on the mother? On the heads i. e. the manoeuline portion of the Community rests the burden of providing for the necessities of the family; and those whether from the drudge necessitated to leave hishome early daily: the middle classes of Tailors, Hawkers, who for the sake of a more commodious locality to effect an adequate acquisition of the "wherewithals" to make the home happy, must go off from his home. Traffickers, Officials, professionals, subordinates,all these "go forth to their labor until the evening." And can it be denied in the face of conscience, that in most of these cases, instead of the wives (mostly mothers) showing a lively interest in the toils of their husbands, and endeavour to set forth an example of industry, diligence, and affectionate feeling for the cares of the absent one for them, do they not invariably feel it a kind of pleasure when the hours for their partners departure arrives, and do they not instill the seeds of immorality in their children and servants by applying their services in hasty preparations of solids and fluids to feed their vicious caprices, and which action their little minds fail not to imbibe? Mr. Editor, this is general, and it is a sore evil.

If Africa must rise, gross immorality, incest, polygamny and all the kins of this ancestral abomination, must be regarded as an enemy to progression, and an effort(it must by striving) be made for their entire annihilation. If not, Africa " shall still be lien among the pots," and can never realize the place of having " her wings covered with silver and her feathers with yellow gold." Thanking you Mr. Editor for the space kindly granted me. I close for the present, with hopes of being spared to continue the subject.

I am Dear Mr. Editor,
LUTHER.

Shaingay October 86.

ADVERTISEMENTS.

C. B. COLLIER

BONTHE

AND

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Has newly opened a shop under his premises in HEDDLE STREET where he has exposed for sale a large assortment of

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Bonthe Sherbro
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J.A. Clemens.

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NOTICE.

ANY PERSON wishing Lease that Portion of La known as Matugba, situa near the entrance of the Smi Boom River, and hither occupied by Mr. W. E. Bu must apply either personal or by letter to Rebecca E mon of Bendoo, or to the U designed at Coronkoh Fact ry, in the Kittam River,—t indisputable Proprietors of t said Land.

W. H. DAVISON
Aug. 23, 1886.
m9.3t.

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The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. III. BONTHE, SHERBRO, WEST AFRICA, NOVEMBER 15, 1886. No. 21.

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Religious Directory.

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Wesleyan Methodist, Pastor,	Lime Street. Rev. J. C. Thomas
Mendi Mission, Pastor,	Heddle Street. Good Hope Rev. G. N. Jowett.

SPEAK SOFTLY.

Charity of speech is as devine a thing as charity of action. The tongue that speaketh no evil is lovely as the hand which giveth alms. To judge no one harshly, to misconceive no man's motives, to believe things are what they seem to be until they are proved otherwise, to temper judgement with mercy, surely is quite as good as to build up churches, establish asylums, and to found colleges.—*Telescope.*

COLONIAL AND INDIAN EXHIBITION.

LAGOS.

LONDON, 13 AUG., 1886.

This part of Western Africa, to judge from the Exhibits, has a speciality for certain articles which we do not find amongst the specimens of Native Manufacture shown in the other Sections of the West Coast. Brass-work is one of these specialities of which there is a large and very varied display, comprising Water-jugs, Coffee-pots, Bowls or Calabashes, &c., also grotesque groups of figures, and animals and a great many small works of the Customary Savage and distorted forms, to which it would be difficult to give any particular name but which too painfully show the uncivilized condition of the Natives in the immediate vicinity where this kind of industry is carried on, which we presume must be some distance in the interior, these rude productions compare unfavorably with the really beautiful examples of Leather-work, of which there are numerous specimens,we give the palm however to the large costumes which are worked in many colour-ed leathers, and having very elaborate and symetrically designed patterns they are complete works of Art and decisively create much comment and attraction from an admiring Public, there are some very curious Leather-bottles of strange shape, exhibited by Mr. Jos. Thompson, who sends also fine specimens of House-armour. Mr. J. S. Buckner shows some quaint looking Horse apporttinences and trappings, a "bit" with indescribable and intricate leather adornments being most peculiar. Leather-leggings and high boots embellished with fantastic ornamentation in many colours are creditable specimens of Native productions. The Grass-work exhibited is exceptionally fine and calls for the highest commendation there is an evenness and smoothness about it which makes it very attractive. Some of the Baskets are of great size, and beauty and apparently vastly superior to anything of the kind at any other part of the Coast, we observed some Hats, which for fineness of plait and exquisite finish closely resembled the famous Panama, this is evidently an industry in which the Lagos people excel and which they would do well to further cultivate and extend, as they seem capable of bringing it to great perfection.

The Catholic Mission exhibit a choice collection of Wood-work, Embroidery and Needle work generally, all of which has been worked by the girls of the Convent School, which calls for special praise. This Mission also sends some interesting Curiosities, amongst them an Ivory Horn used by the night Police of the King Pogto Novo, also a small Musical instrument, a small Gourd with the costomary netting around it, but instead of being string with Beads or Shells to jingle against the Gourd, the bone of a snake are used, giving it a strangely savage appearance.

Sir James Marshall C.M.G. exhibits probably as finely-a carved Task, as it is possible to obtain, the length of the Ivory is about 3 feet, and is simply a mass of elaborate carving's from the point to the butt there being no less than 700 distinct figures upon it. A smaller carved Ivory is shown by Mr. F. J. Crocker, and is also a very choice piece of workmanship.

The large and fine plan of the town of Lagos, prepared by W. T. G. Lawson C. E. a native, is certainly one of the features of the Lagos exhibits, indeed of the whole West Coast, it is a grand production and assists very materially to mitigate the deplorable want of Civilization which unfortunately prevails generally in the Exhibits from Western Africa.It is truly as an Oasis in an arid desert, and shows conclusively to what a high state of culture Natives are capable of attaining by careful Training and Education.

Mr. Geraldo Samuel native Calligraphist exhibits a specimen of his art, in the following ode which is highly illuminated in fancy colours and is mounted in a frame of Country Wood.

GOD SAVE THE QUEEN.

"Victoria thou Queen of the favoured Isles
In India honoured in Africa blest,
Couldst thou but lend thy listening ears awhile
To Afric's voice thou know'st her best beloved
Off on Albion's shore from Afric Coast
Receive the fruits of toil and jeopardy
In vain the Cystal talk sought in their boast
Afric loves thee, Queen of liberty."

Mr. Editor,—Permit me through the columns of your valuable Journal to make a few corrections on the article headed "N'Charmany Station" of 15th inst from the pen of the Revd J. Gomer. In the first place I am opposed to that Article as having "N'Charmany Station" as a Subject from the fact that it does not at all contain any thing suitable for that Subject, but a few obscure statements which I think will mislead the minds of the public. I do not handle my pen to criticise but to give an elucidation of facts I quote the following from the Revd gentleman's Article. "The town is miserably dirty" is a correct statement. That "there is altogether too many dogs in it" is incorrect. The fact is, there are only eight dogs owned by a native and they are of Service, as they assist in entering buildments. That "a flock of Geese went with us from the Mission Station" is only an exaggeration of facts; as there were only four dogs in the Mission Station there. In point of fact Mr Editor, I calculate that this reflected greatly on the teacher of that Station, and also that dogs use to form part of the attendance in divine Service. Let it be understood that the house of worship, as at last achieved of her company by death. As the widower's means were limited, the funeral was was plain, but respectable enough to satisfy any reasonable relative. The brother of the deceased lady, however, was not a reasonable man; and on the return of the mourners to the house he ridiculed the funeral, said that it was mean, undemonstrative, and so quiet that all the neighbors must have considered it niggardly.

"Yes it was rather quiet" responded the widower; "but what did you expect? Did you want me to show my submission to the decree of Providence in removing my late lamented spouse, by closing the funeral with a display of fireworks! I did think of a cheerful display of some sort, but abandoned the idea because I feared the neighbors might talk about it, and say that I was giving too much expression to my feelings.——*Sel.*

Yours sincerely,
AN EYE WITNESS.

25th Oct 1886

OLD SAYINGS.

As poor as a church mouse it
As tihin as a rail;
As fat as a porpoise,
As rough as a gale;
As brave as a lion,
As spry as a cat;
As bright as a sixpence,
As weak as a rat.

As proud as a peacock,
As sly as a fox;
As mad as a March hare,
As strong as an ox;
As fair as a lily,
As empty as air;
As rich as a Croesus,
As cross as a bear.

As pure as an angel,
As neat as a pin;
As smart as a steel-trap,
As ugly as sin;
As dead as a door-nail,
As white as a sheet;
As flat as a pan cake,
As red as a beet.

As round as an apple,
As black as your hat;
As brown as a berry,
As blind as a bat;
As mean as a miser,
As full as a tick;
As plump as a partridge,
As sharp as a stick.

As clean as a penny,
As dark as a pall;
As hard as a mill-stone,
As bitter as gall;
As fine as a fiddle,
As clear as a bell;
As dry as a herring,
As deep as a well.

As light as a feather,
As firm as a rock;
As stiff as a poker,
As calm as a clock;
As green as a gosling,
As brisk as a bee;
And now let me stop,
Lest you weary of me.

EXPRESSING HIS FEELINGS.

A——man whose matrimonial life had been anything but happy in consequence of the quarrelsome habits of his wife, who thus contrived to keep him constantly in hot water with the neighbors, was at last relieved of her company by death. As the widower's means were limited, the funeral was was plain, but respectable enough to satisfy any reasonable relative. The brother of the deceased lady, however, was not a reasonable man; and on the return of the mourners to the house he ridiculed the funeral, said that it was mean, undemonstrative, and so quiet that all the neighbors must have considered it niggardly.

"Yes it was rather quiet" responded the widower; "but what did you expect? Did you want me to show my submission to the decree of Providence in removing my late lamented spouse, by closing the funeral with a display of fireworks! I did think of a cheerful display of some sort, but abandoned the idea because I feared the neighbors might talk about it, and say that I was giving too much expression to my feelings.——*Sel.*

The Early Dawn.

BONTHE, SHERBRO.

Novr. 15, 1886.

DRUNKENESS.

From what we can gather from our community here the prevailing sentiment of the better classes of society is opposed to Drunkeness; but unfortunetely the best and most influential men among us are favorable to moderate drinking or in other words the free use of intoxicants as a beverage hence no Tea, Dinner, or other party is, or can be given without the use of wines, and such seems to be the awful depravity of nature that the majority of men and women indulge too freely, and if at first they only become funny, they gradually loose their moderation and if any adversity overtakes them they are sure to become drunken. But popular drinking produces drunkeness in many other ways a few only of which we may now mention; first in persons of weak constitutions who not being able to bear up under what others regard as a moderate quantity; Second those who have the handling of the wines, especially at Dinner parties, as in some cases, we have seen mere boys supplying the company with the various kinds of beverages, all of which no doubt in some way they get a taste. Third, Children of parents who use freely the various kinds of drinks in one way or another partake of them often enough to imbibe a taste that very likely will never be satisfied with moderate drinking. In the fourth place the general effect on the ignorant masses is very pernicious; so much so that thousands of laboring men and women are being drawn, by the example of moderate drinkers into the way that ends in drunkeness and debauchery. But to us, the worst phase of the drinking habit that curses our town to day is that of the women indulging in the use of Rum, Gin &c., the lowest of all abominations, and these can sometimes be met with in the places of Worship, as was the case in one of our churches only a few Sabbaths ago, a woman in the house of God smelling like a Rum Cask. Now we appeal to the better classes of our community to know if they do not feel that something should be done to checkmate the increase of the drunkeness that has become so common in our streets, that it has at length, and that too in feminine garments, dared to cross the threshold of our most sacred precints, to insult the worshippers in the house of God with the stench of rum. Oh! that we had words to express our feelings against strong drink, drunkeness, and their shameful results.

DOGS.

Of late have become rather a nuisance in town and country, for like some of the people, though not too religious, yet they insist on attending the chapels and living in houses with their owners. When these canine gentlemen and ladies get into the House of Prayer they never lie down and keep quiet with out much constraint, but insist on walking about as if employed to inspect the Audience, and they even feel it their duty sometimes to *"speak out in meeting"* which is to say the least of it quite unbecoming in pious dogs, and certainly no others ought to be allowed to attend Religous Services. But we, like the Rev. J. Gomer of Shaingay are opposed to dog equality and hence our friends will excuse for saying that dogs have no business in the house of God or any other house with genteel people, however useful they may be to catch Bush Beef.

A FEW OMISSIONS.

In our last three Issues we omitted to note several items of interest among the which we may mention the return of our Bishop, Dr. Flickinger to Europe from the United States. The safe arrival of Mr J. H. Ashcroft home to England and the improvement of his health; Also the return of Capt. Judson A. Lewis, U. S. Consul at Freetown from his European tour and of Mrs. Lewis' visit to America from which she is expected to return about the end of this month, and several other items that we cannot mention but we trust we shall be a little more careful of future notices especially when we have the information as in above cases in due time.

HUMAN LEOPARDS.

During our last visit to the Gbargroo, while at Avery Station, on the Manoh Brauch of river; we were informed of a boy being sent on an errand, who in going hurriedly along ran upon three huge men painted in such manner as to resemble leopards, of course this discovery was, accidental and the men spoke to the boy and bade him pass on, however he would not but returned and reported what he had seen; other men were sent to search for the painted men but of course the latter had secreted themselves and could not be found.

OPINIONS ON POLYGAMY AND BAPTISM.

From a Report to the *"Christian World"* Oct 14th of the Proceeding of the Church Congress at Wakefield England, we clip the following from the item on Foreign Missions.

"At the sitting devoted to foreign missions the question of polygamy occupied a prominent position. It was largely dealt with the Bishop of Exeter, who related that General Gordon once asked Bishop Temple whether converts might be allowed to retain three wives each, as the Bishop did not think it could be allowed, and Gordon replied, "What a pity! I might convert all Africa if you would allow that." The Bishop of Exeter said his view, founded on the general opinion of the best authorities on the subject, was in favour of admitting a polygamist to baptism and excommunicating a convert who took more wives than one. That, he thought, would stamp out polygamy in a generation a strong converts, and permit the Gospel to penetrate the whole system of society. Nor should all converts be required to renounce each of they would only so far overcome their repugnance as to join in communion with brothers or sisters of a lower caste. As to polygamy, a different view was expressed by the Bishop of Zululand, who said he did not feel bound to recognise the contract of the polygamous husband, the case of the women he thought was different, since she was fateful to the one man to whom she was bound, and he had allowed baptism in such cases. The Rev. J. Johnson, examining chaplain to the Bishop of Sierra Leone, and a native minister in West Africa, condemned the admission of polygamists to baptism.

The Annual meeting of the U. B. C. will be held, we are informed, at Shaingay to commence on Friday the 17th of December 1886. All the ministers teachers &c. of the Mendi, Bompeh, and Sherbro Missions are expected to be present on the above date at Flickinger Chapel Shaingay the hour of meeting to be hereafter given.

To the Editor "Early Dawn."

Dear Mr. Editor,—Let me through the medium of your valuable Journal bring before the notice of the Authorities at Bonthe the undue advantage taken by the Tomah Wolf and his followers over British Subjects and God's people here. About three weeks ago while engaged in quiet family devotion to retire for the night, the Tomah Wolf and his followers came out of their bush making hideous noise around the town and finally stopped in front of my house and made one more hideous noise (when they are out none dare to be out from their houses) when they listened and understood that we were having Family Prayers the devil fell into a great rage bellowing and yelling in the most unearthly manner, and one of his followers said in pass brogue "you no 'fraid, you nose go cut "?

We however continued in prayer to our Heavenly Father and retired. After a while the herald who pretends to understand what all the unearthly yellings were about, said in a loud voice to the people of the town that a man has defied their power today for when the peril spoke a man who said he was paying to God dared to speak and that the devil will not allow that any more. This class of people Mr. Editor is the most troublesome, disturbing and lazy part of the people, in and around this place. They virtually hold sway here for they boast much of having the power to cut people's noses by their greegrees. This keeps people of all classes in continual dread of them. Now Mr. Editor, I believe the God who gave me being alone can do with me what he wills.

And though two sparrows be sold for a fathing, yet one of them shall not fall to the ground without our Heavenly Father's notice. But this is not all, they disturb the public peace in that because they hate work they do not wish others to work. And when the poor people are out looking after their business, either cracking nuts or separating the Kernels from the shells, extracting Palm Oil or hoeing their garden, or a woman may be slanching her clothes and hanging them to dry, cooking in the kitchen, which unlike English kitchens is built apart from the dwelling house, a child maybe going for water or on his way to school, a man may be going on business and on a sudden you hear the Tomah wolf proceeded a few places by his herald who cries "kefuer kefuer" (run run) and then Mr. Editor, men, women and children seized with an indescribable panic, go tumbling one over another into their houses, those at a distance from their houses, rush into other people's and Nuts, Palm oil, Clothes, Cutlasses, Hoes cooking utensils, breakfast or dinner perhaps on the fire, are left to take care of themselves, the Tomah Wolf, his herald and followers enjoying the sight as cruel Nero did at the general conflagration of Rome. They often take pleasure in frightening the people of God out of Church during Divine Service, with the most cruel satisfaction. These and more than these are what we are experiencing from these disorderly, proud, and cruel people, and yet Mendi is within British jurisdiction. Now Mr. Editor as it is generally admitted by all of Her Majesty's subjects in and around these parts, as the welcome and congratulatory Articles with which the two previous issues of your valuable journal were replete, could testify, that we are blessed with a christian gentleman as our Commandant, a lover of order, christian progress and everything that is elevating. Will the Authorities give the matter a prompt and earnest attention which it requires that our Sovereign Lady the Queen be duly represented by a Police Constable to be stationed here?

Thanking you for space allowed me

I remain,

Manda, Sherbro, Nov. 4. 86. Dear Mr. Editor, Yours respectfully, B. C. T.

NEWS ITEMS.

Vienna and London seem to have been much stirred over a Report of the assassination of the Czar of Russia about the 22nd ult. Several dispatches of which seem to have flashed over the wires between St. Petersburg and Vienna ere the truth could be ascertained; when from our best information it would appear that His Majesty had not been killed but that he had killed some one else. But however this may have been, it appears certain that the report of his assassination was false.

Birth.—We understand that Mrs M. L. Jarrett wife of Doctor Jarrett colonial surgeon of this place has been delivered of a son on the 31st ult. We hereby congratulate the Doctor and Mrs Jarrett upon their new arrival.

It has been reported here that the s. s. John Brown came out to Shaingay a few days ago and hence it is believed that the missionaries have arrived from America.

We regret to note the bereavement that has lately befallen Mr R. T. Collier of this place in the loss of a daughter who we believe was attending Annie Walsh memorial School in Freetown at the time of her death.

Personal

Mrs T. E. M. Dillett—of Shaingay was in town and called on us about the 12th inst she left on her return to Shaingay on the 13th.

Mr. S. A. St John—Of this place has been taking, we believe some Photographic views of buildings and Premises in this place: those he was kind enough to send for our inspection, we pronounce very fine indeed. We understand further that ere long he is to Photograph quite a number of the principle Stations of the Mendi, Sherbro and Bompeh Missions.

GBARGROO ITEMS.

Avery Station; seems to be in a very prosperous condition, religiously, there appears especially to be a real good spiritual work going on among the children and young men of the Industrial School of course many have not yet yielded to this influence, but if it continues as now, they must ere long fall into line with those who are trying to live good.

A New Factory, in sight of the Mendi Mission House, at Avery Station, but above and accross the River we have been shown a site that is being cleared and we are informed that Mr. Wm. Lewis junior, contemplates opening a Factory shortly on the same; we only wish him a good Business.

Photography.—On our last visit to the Gbargroo, Mr. E. Albert Lewis presented us with Four Photographic views which he had taken of the Manoh lake at low and high tide—also of the House and Station; these we prize very much and feel under many obligations to the Donor for them, and wish him greater success and larger patronage in this line of business.

Koconuny.—All seemed quiet there on our last visit about the 1st instant. We called on the Teacher and his School, but it being Monday, it was not a favorable time, however, Mr. Baker assured us that on other days his attendance is good. The headman was rejoicing in his Religious Prospects. While Corporal Peacock seemed to be in fine bodily health; neat and tidy in personal appearance and manly in his bearing.

To the Editor "*Early Dawn.*"

Dear Mr. Editor,—Permit me a space within this issue to return my sincere thanks to Mr. J. Augustus Cole, who has so ably and intelligently informed, and also furthered and assisted my views which had generated the questions on "FREE-MASONERY." I was aware that I would be charged or looked upon as one wavering in my faith and profession. I am to say, if it be thought so it is all mistake. I fully know and firmly believe in the only salvation through Christ; for indeed "there is no other name whereby we can be saved."

True it is, that "wonders will never cease;" for when such Secret Societies as the Purroh, Kofong, Egoogo and Oro are only (what we may call) rude forms of Free masonery; perpetrated by the one an inferior, and other a superior class of people; where then is the moral difference! The Africans indulging in theirs, are subjugated with the doubtful pharaseology "Can the Ethiopian change his skin, or the leopard his spots' But when men, ranked amongst what we are taught to recognise as civilized and enlightened; intelligent men in Commerce, Legislation Ecclesiastics and Government; especially Ecclesiastics, serving God, mammon and Baal: the commerce of civilized nations, manufacturing the "aprons," "collar" and the *electrum* of folly;—what must it be called! I would my worthy friend Mr J. Aug. Cole, who is in every way qualified as an Author would issue a Pamphlet on this subject (regretting that I am incapable) for in this as well as in the *rum traffic*, it would seem an undeniable fact, that The fathers are eating sour grapes, and the children's teeth are set on edge. However as something akin to my wish is expected to be published by the Author of The hope Sherbro's future greatness I close with wishing that your readers will not surmise at least that I am in conjunction with Pythagoras. Thanking you Mr. Editor, for occupying your columns.

I remain, yours, EARNSHAW C.

Shaingay, Novr. 13th '86.

To the Editor of the "Early Dawn"

Dear Mr. Editor,—Although I note with regret, in your issue of the 15th ult: of the closing at present the prosperous and enterprising Store of the S. M. Mission, as by its continuance, it would have, as has been plainly evinced, that much as well, if not more could be done in merchantry without the nefarious traffic in demon *Rum*, yet I am happy for the extension of the "Early Dawn" Printing Office, as by this it is to be hoped, that this now popular Journal may not only continue to be so, but that it will soon make its appearance as many others of it contemporaries in the trans Alantic shores, if not even in an eight paged form, but in more extensive garb, to meet the wants of the times. Wishing you unalloyed success.

I remain Mr. Editor, Sincerely yours, EARNSHAW C.

Shaingay, Nov. '86.

Dear Mr. Editor,—Whilst proceeding on my tour up the Tucker River on the 28th inst as far as to Sankoh where one Madame Pitts residing, the news was brought to me, that a Soo-soo man a stranger belonging to Mangalbe, went to steal at a cassada farm at Mo-Conday where Mrs Postmaster was transacting her business of late, this said robber was well armed before he went out to officiating his dirty tricks, however he proceed on or about 12 o'clock noon and jumped at Farmah's old cassada field, and the said Farmah,s boys two of them went out that very day to keep watch at their cassada farm, he was on his nasty and bad habit in the height pulling the cassada whilst this man who went a little boy caught hold of the man by the wrist and they wrisling on, on the meantime this little boy was making alarm but to no avail then the Soo soo man drew off his sword and cut off the owner's boys fingers off and deserted your bush leaving his he cap and his gown.

What do you think Mr Editor ? If not through the mercy of God the robber would have created a toilful murder and fled away as he did now. In walking alone now we gets dread of which craft and the robbers really. I am surpised to see how the country is attacked by thieves and witch craft by water as well as land.

Yours as usual, TOURIST.

Oct 30th 1886 Tucker River

Dear Editor—I believe some of your readers are of the opinion that Zainus had failed, from the fact that some of your correspondents(I need not mention any name) wrote against the Article. But permit me a space in your valuable journal Mr E. to tell them that he has not failed.

Dear readers before going any further I must first tell you of a certain correspondent,allow me to mention his name as he styles himself,y John Milton a native of Shengay that he is an impostor. First, he calls himself a native of Shengay whilst he is not so. He deceives your readers and forges the right of an inhabitant of Shengay. The people are still indulging in their heathen customs, forgetting the great God and the labors of his servant especially the Rev J. Gomer as I may say is flesh of our flesh and bones of our bones. I as one, a true native of Shengay not as that John Milton have the belief that it is because of the chapel not being again rebuild. Although I am an adult, yet if I had the hold of any office at Shengay I would have effect to have Shengay's fame spread over the world both in Religion and civilization. Thanking you Mr. Editor for the space occupied.

I am as heretofore ZAINUS

Oct 3th 1886.

THE EASTERN CRISIS.

Philippolis Oct. 21.

An Official Telegraphic despatch received here to day, bequest the Deputies to the Sobranje to assemble at Tirnova on the 27th inst. Colonel Nicolajeff, Minister of War, arrived here this morning.

St. Petersburg, Oct. 22.

Several of to-days papers, commenting upon the article on the Bulgarian crisis published yesterday by the *Journal de St. Petersbourg*, expresses the wish that the semi-Official organ had enlightened the subject to a greater extent upon the public. The *Novoe Vremya* regrets that the cause of the late fall on Bourse was left in the dark. The *Novosti* is of opinion that the article would have produced a more tranquillising effect had it offered some guarantees for an absolutely pacific solution of present complications.

Sofia Oct. 22.

General Kaulbars arrived here at half-past three this morning from Rustchuck.—*The Globe.*

FRANCE AND THE ENGLISH OCCUPATION OF EGYPT.

Paris October 22.

The Journal des Debats, in an article to day referring to the approaching reimbursement of the quarter per cent; which was deducted from the coupon of the Egyptian Preference Dept by virtue of the London Convention, Censures the financial measures taken by the English Administration with the object of averting European intervention in egyptian finance. The article concludes as follows;—"Whatever England may do she will not succeed in withdrawing Egyptian affairs from the just controle of those who have collective, or individual interest in the Nile Valley. England delays the evacuation Egypt as long as possible in the hope that European complications—which she plainly seeks to provoke—will allow her to establish herself permanently in that country. It is imagined in London that France if the case presented itself, would resign herself to an act of appropriation which would render England mistress of the route to her colonies and Sovereign of the Mediterranean. Great people sometimes cherish great illusions."

GENERAL SIR F. ROBERTS.

Rangoon, October 22.

General Sir Fredrick Roberts will leave India for Burmah immediately. The Globe.

It seems rather unfortunate that most men, however honest, or religiously disposed, otherwise, are prone to the idea, that they must in some way, when considering the characters or actions of others, pass upon their faults, or even foibles, as well as their virtues; and at the same time feel, that others in speaking of them should be as charitable as only to mention their goodness, even to the catout, of exaggeration of statement.

EARLY MARRIGAE.

Dear Sir,—A strict attention to our health which during the past week, had been very much injured sided by curious Concurrent circumstances over which we can exercise no control, has prevented us to send you any portion of this "Early Marriage" for your next week's publication.

On Sunday last we took in, suddenly ill, suffering from cold internally, accompanied by sympathetic pains, all over the parts of the upper limbs, to great pressure, which really makes manipulation painful to us.

We however hope ere long, to continue the Good Word so much intended for the benefit of all concerned.

With due regards Sincerely Yours, THE GRACCHI.

November 11th 86.

Hearts That Once Beat In Unison.

For a year past a pair of souls in Flushing, Long Island, have been accustomed to share a thought between them, and two devoted hearts have beat in such close and perfect unison as to produce but one rounded and complete throb. Now, alas! they do so no more forever, and all on account of a cough.

Miss. C——and her fiance, Mr. L——, attended the sociable at the Baptist church parlors recently, and were happy as usual in each other's society, except that Mr. L—— was somewhat disturbed by a hacking cough with which Miss C was suffering. When at last the sociable was over, and the pair started on the three quarter-mile lap to Miss C——'s house which, it being moonlight and not too late, it is safe to assume was not to be covered too quickly—the lady was seized with a violent paroxysm of coughing. In great distress Mr L——supported her tenderly, wishing he might cough for her, when a happy thought struck him. He always carried troches in his pocket; possibly one was about him then. A quick search filled him with triumph.

"Take this," he said, pressing it upon her "it will give you relief, I am sure," and the young woman gratefully put the small flat disk upon her tongue.

They walked on. Miss C—— sucked upon the troche and hung upon her lover's words and one or the other acted so soothingly that her coughing spells were few and far between. Several times Mr. L—— inquired with solicitude if the troche were dissolved, receiving each time the assurance that it was not yet.

There was a prolonged and interesting farewell at the door, in which, for the time both cough and remedy were forgotten. As Mr. L——moved away, however, his anxiety returned, and he called back, "Shall I leave another troche?" And in the light of later events it struck Miss C——there was a mocking cadence in his tone.

She tightly decline his offer, and entered the house. A few moments afterward, by the light of her bedroom lamp, a discovery took place which so aroused her indignation that in a moment Cupid fled, and before she slept the letter containing the fatal words "all is over was written.

In his anxiety he had unwittingly given her a trousers button.—*Harper's Monthly*

FALLING IN LOVE.

A Champion of lovers and the ordinary course of love-making has risen up in the person of Mr. Grant Allen, who, in the current *Fortnightly*, throws down the gauntlet of defiance to Sir George Campbell and his recent suggestion, that the foolish matrimonial tastes of young people should be superseded by the deliberate choice of their parents with a view to the improvement of the race. For the present method of choice by instinct Sir George would substitute selection by art, under the impression that if this were done, there would be physical and mental giants in those days. But he is altogether wrong, according to Mr. Grant Allen, who, being a thorough Darwinian, sees in Falling in Love, as conducted by the human species, the last and highest development of that process of Sexual Selection which runs through the entire animal kingdom and is itself a branch of the greater process of Natural Selection by which all forms of life have reached their present condition. Taking the average tendencies of men and women, we find they fall in love with what is young, and beautiful, and strong; and that as individuals they fall in love with their compliments—short people with tall, dark with fair. These tendencies make for the perfection of the race. It is not a part of this theory that there is only one man or woman in the world for whom the lover is destined; for probably every one could find dozens of suitable mates, and most people do fall in love over and over again. Yet towards the vast mass of our fellow-creatures there is indifference, and this is due to nature's guiding voice. But if Sir George Campbell's plan were tried, the result would probably be that constitutions would be spoiled, and stereotyped patterns of amiable imbecility produced. Under the existing system, the delicately balanced organs and faculties of the race have preserved their equilibrium, and every good point is being improved; so that it would be an act of folly to interfere with this marvelous instinct. But if we get such good results from Falling in Love, how comes it that so many weakly children are born? To this question Mr. Grant Allen is ready with the answers, that no instinct is perfect; that after all each man marries, not the absolutely best-adapted woman, but the best obtainable there and then; and that Falling in Love has never yet had among civilised races a fair field and no favour. Heiresses, however ugly, hysterical, or unhealthy, have generally been married; and among the upper classes only a small percentage of marriages, is due to love, or instinct, alone. Religion also has played an influential part in preventing natural marriages, by interposing conventional barriers between persons of different faiths. The great counterpoise to this unwise interference is to be found in novels, the writers of which always side with the young against their parents, and make it their mission to deliver the world from Sir George Campbell and his theories. For the rebels and sentimentalists are right in this case, and prudent parents wrong. If husbands and wives have been chosen not for manliness or beauty, but for "sterling qualities of mind and character," we should now be a miserable race of prigs and book worms. The men who marry balances at the bank die out. Falling in Love, on the other hand, actually does assort together mutually helpful people. Although they choose while as yet they have but little knowledge of the world, the result of their choice tends generally to their own happiness, and still more to the production of their offspring. Marriage for love will probably, therefore last forever; at least Mr. Grant Allen hopes so. And in this hope most of his young readers will undoubtedly share. —*The Christian World.*

ADVERTISEMENTS.

C. B. COLLIER

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WORTH DOING.

Always say, "Yes, sir," "No, sir," "Yes, papa," "No, papa," "Thank you," "No, thank you" "Good night" "Good morning." Never say "how," or "which," for "what." Use no slang terms. Remember good spelling, reading, writing and grammar are the base of all true education. Clean clothes, clean shoes, and clean finger nails indicate good breeding. Have a place for everything and everything in its place. Rap, before entering a room and never leave it with your back to the company. Never enter a private room or public place with your hat on. Always offer your seat to a lady or an old gentleman. Let your companions enter the carriage or room first. At the table, eat with your fork; sit up straight; and when leaving, ask to be excused. Never put your feet on cushions, chairs, or tables. Never overlook anyone when he is reading or writing. Never talk or whisper aloud in a private room when anyone is singing or playing on a piano. Loud coughing, hawking, yawning, sneezing, and blowing are ill mannered. In every case cover your mouth with your handkerchief, which never examine. Nothing is more vulgar than spitting on the floor. Treat all with respect especially the poor. Be careful to injure no one's feelings by unkind remarks. Never tell tales. Never ridicule the lame. Never mimic the unfortunate. Never be cruel to insects, birds, animals, or any other brutes.—*Sel.*

"To The Editor of the Early Dawn"

Dear Mr Editor—I am in stance of this Station wants a boat. Was not a boat given to this Station when it was was newly opened, enabling the teacher to go down to the superintendent for consultation &c &c when necessary? why should the present teacher be transported as it were a? Man that we as teacher do not go down to Bonthe frequently as I do not always habit at Mandow, in going to Bonthe, hence the teacher is obliged many times to write out his report and other Station matters long before the appointed time proposed, I can not show you all the various reasons why a boat should be given to this Station but I hope I will be able in my next to show some more reasons. From what the teacher has often said of the superintendent I believe he would be very willing to grant a boat to this Station if the good people in America who are supporting this Station will instruct him to do so. The teacher spoke of encouragement in his last report. I would that in his next to read from the "Early Dawn" that a boat has been granted to this Station. Then I will feel more than paid for my pains the work will be more encouraging The teacher I guess will have to thank the good people of America for their untiring efforts the superintendent for his encouragement and the Master, who is the grand disposer of all things and I too will send my tribute of praise on behalf of my country people. Thanking you for the space allowed me.

With this I am, Dear Mr. Editor,
Sincerely yours,
J. J. DOOMAHBEY.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. III. BONTHE, SHERBRO, WEST AFRICA, NOVEMBER 30, 1886. No. 22

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COLONIAL AND INDIAN EXHIBITION.

BAGOS.—Continued.

One of the most instructive exhibits in this section is made by Prices' Patent Candle Company Limited, and shows to what uses Palm Oil may be applied. Probably there are very few persons in Western Africa who really know what actually becomes of the Palm Oil which they buy from day to day and year to year, and which is exported from the Coast in such great quantities. The above Company by their most interesting exhibits show that no less than 10 different results are possible of being obtained from the crude Palm Oil. These results are contained in handsome narrow white glass bottles, about 3 feet high and perfectly plain, so that the contents may be more distinctly seen.

No. 1. Contains Palm Oil in its Crude State.

" 2. contains Palm Oil after Separation, this is Amended Prime Yellow.

3. Rough Glycerine obtained from Soapmaking. Dark Brown.

4. Pure Glycerine by Distillation from No. 3 - White.

5 Palm Oil after acidification and Separation, this is Amended Prime Yellow.

6. Stearic Acid, or Candle Material, obtained from No. 5 - Dirty White.

7 Soft Patty Acids, Intermediate material passed from No. 6 - Dirty White.

8. Oleic Acid, Oil pressed from No. 7. —Dense Dark Brown.

9. 17-18 Oil, purified Oleic Acid, as used for wool scouring—Light Brown.

10. Pale Oleic Acid, for pharmaceutical purposes—Light Yellow.

A peculiar feature is the variety of colours which are produced in the several stages through which the raw oil passes.

Mr. G. L. Gaiser is to be greatly thanked for his magnificent and exhaustive collection of Natural Products embracing as it does over 60 different specimens, but for the forethought of this gentleman, Lagos would indeed have been poorly represented. There are a few articles of well made Furniture noticeably a Table about 3 feet 6 inches wide inlaid with 25 different Woods and being highly polished and of pretty design, but a very elegant appearance this exhibit is made by Mr. Justice Smallman Smith On the wall is arranged a neat device comprised entirely of country made Walking sticks. Many having curiously carved handles, mostly grotesque heads of men with very long black Beards, as so many have this adornment it might be infered that the Beard has some typical signification. Some models of Native Huts are shown, one being very large about 6 feet by 3 feet these models give a very good idea of the rude and primitive style of living amongst the Natives.

A curious exhibit is made by Mr. F. Evans and we believe the only thing of the kind in the Exhibition, an Executioner's mask, which is a kind of Nett in Brass Steel Beads, and having a fringe about 4 inches, depending from it, made of larger sized beads, of a slate colour; the whole arrangement is very barbaric both in conception and appearance. The Lagos Government show an illuminated Mahommedan Book, or more properly speaking, "single leaves" or Sheets of paper which are profusely covered in colours and gold descriptive of Mosques, interspersed with verses from the Koran, the wirl-bats or lines wherein the indentures of the designs interwingled by the quaint Arabic characters, render those productions very picturesque and striking but attractive. The remaining exhibits are simply a heterogeneous collection of what would be termed in England "Curios" comprising a great assortment of articles in Brass work, Leather work, Mats, Baths, Country Sofas, Chairs, Rattaches &c. which call for no special comment but which help materially to show the public the state of civilization in Western Africa. That this great National Exhibition has done, and is still doing, much good in diffusing knowledge to the Masses is admitted on all sides, the food of real practical information to be gained by a few visits is unlimited, and we believe it is not too much to say, that hundreds of thousands of the three millions of persons who have already visited the Exhibition, have become better acquainted with The Colonies and India in a few months that the Exhibition has been open than they could possibly have hoped to acquire by any amount of Book-reading—they are not only enabled to see, but they can also handle the productions of every English Colony, and not merely this, but so perfect has the management been under the personal direction of His Royal Highness the Prince of Wales, that in several instances, many things of great interest, are actually manufactured daily before the Public, by Natives brought purposely to England from different part. of Her Majesty's Dominions, if anything were really wanting to prove conclusively to Englishmen and Englishwomen their country's greatness, this drawing together under one roof in miniature as it were, of England's vast possession and their resources, the Universe, should be more than sufficient to convince the greatest skeptic, that the old England of to-day is still the old England of the past, and so long as Her most gracious majesty Queen Victoria is spared to rule over her gigantic Empire so long may her *Peoples* rest assured that England will continue to be as it has always been the most favoured country in the world.

Mr. Editor,—In glancing over an Article in your last issue from the pen of an *Eye Witness*, I was rather surprised to think that he felt so much annoyed at the Article, by the Revd. J. Gomer on N'Charmany Station, because that he objects to dogs attending Services; and then proceeds to inform your readers of mistakes—1st, as to a flock of Dogs from the Station, where, as he says there were only four dogs, 2nd too many dogs in the town, for he says there are only eight dogs in the town and that they all belong to one man, who lives close to, and attends the place of worship; from all of which I gather that at that one Service at N'Charmany there were about twelve dogs, and from the fact that the *Eye Witness* could not keep back the Station Dogs, nor yet drive out the town chaps, I should infer that these cats are an unruly lot, at least, and would be more than likely to attract more attention than resist anything else. The very idea of twelve dogs, and some of them growling too, in one country Harem during Divine Service seems enough to provoke an Angel, especially in the face of the Scripture which says "Give not that which is holy unto Dogs." Thanking you for space accorded.—I remain,

UP THE RIVERS.

MEETING AN ANGEL.

An old clergyman over 80 years of age, who had spent 50 years of his life in a parish of New England, met a little boy on the street who had not yet seen him before. "Good morning my little child" he said; "what is your name? As he spoke, he laid his reverend hand upon the little fellow's head. The boy told his name, and the gentleman said, O, I am glad to see you! I hoped to meet you; I have been looking for you. I knew your dear mother, who is now in heaven." The child ran home, and almost breathlessly exclaimed, "O auntie dear, I met an angel from heaven, and he knows my dear mamma up there, and stopped me on the street to tell me!" The long silvery hair of the aged messenger of God and his saintly face, with those kind words spoken, made this beautiful impression upon the mind of the motherless child.—*Itinerant.*

Lord Derby's belief that we are on the eve of a considerable commercial revival is also held by baron HENRY DE WORMS, President of the Board of Trade Dinning a new political club at North Shields, Baron DE WORMS said there were better accounts of our foreign trade, imports and exports alike having increased. There was a rise in the prices of wool, coffee, and rice. There were hopeful signs that a reaction was coming. Trade, he declared, was being calmly and quietly re-established. It is to be hoped that this optimistic view will be justified in the future. The lane of depression has been long, and it is quite time that we turned the corner. May the Government keep us out of warfare, which more than anything else "breaks the arm of toil!"—Christian World.

Recently, a clergyman, while announcing in his pulpit an appointment for the ladies of his congregation to meet at the Orphan Asylum, on a benefiary visit to the institution, closed the announcement with the following words: "The ladies will take their own refreshments, so as not to eat up the orphans."—*Sel.*

The Early Dawn.

BONTHE, SHERBRO.

Novr. 30, 1886.

WAHT SHALL WE READ?

Would indeed seem to be a pertinent question today among those who read at all, in the various communities of this Coast for it appears that this question must be settled in some way, ere we can expect to have a really intelligent populace on these shores, otherwise our schools and institution of learning will fail to enlighten the masses even of those who are under the influence of civilization. At the present young men are chiefly the Reading Class. And this might adjust itself to the general instruction of the people; but for the fact that their taste for reading seems to be in a large degree for a class of literature which can only interest themselves while it does not really instruct any one; long incoherent articles written on abstract subjects, which the writers themselves, perhaps did not fully understand, are what seem, (next to personal abuse, called criticism,) to be the best suited to the taste of our young men, and hence their reading is in many cases to no profit; and as the sterner realities of life come on, they loose their relish, in a large measure, for reading; hence it is that the readers are mostly to be found among our youngmen, and really they have not seemingly decided in the matter, but have merely followed their fancy or taste, hence we believe that their minds or attention needs to be called to the importance of a decision on the subject of reading that they may read that which will enlarge their knowledge, to this end we hope to make a few suggestions in future papers on this subject.

COMMANDANT'S DEPARTURE FOR THE BOOM ON SPECIAL PEACE MISSION.

The Commandant, with an escort of Police Constables left the District on the morning of the 26th instant on a special Peace Mission.

Taking into consideration the zeal and energy always put forth by Mr. Moseley to establish peace among the Chieftains of the adjacent Sherbro Rivers, we trust that the present peace mission which he has undertaken may be productive of good results, not only in the interest of Her Majesty's Government which he represents, but also to the interests of the community at large.

Lumber—It is feared now by some parties that the timber supply on the Manoh river is being rapidly exhausted and that in a few years there will be no timber suitable for making lumber especially scantling for buildings and plank for boats and canoes. And we must say, from some appearances, at least, that these fears are not altog-ther ungrounded however we hope to speak again when we have further information on the subject.

INFLUENCE.

There is perhaps no human being, but that exerts some influence either for good or evil. It is hateful, pernicious and debasing, or it is lovely, wholesome and elevating, but of whatever kind it may be, it is surely doing its work; either leading downward to destruction and woe, or upward to happiness and peace. As accountable beings it becomes us to consider this matter, before we proceed too far, as it is possible for us to say, and do much more than we shall or ever can live to counteract. If Christians, our sense of this duty of consideration should be felt more intensely from our experience of sorrow for past acts, when passing through the fearful vale of Penitence, and many times since have we perhaps felt to regret our course in many cases. We should therefore before acting, think what will be the probable (at least if not the possible) effect of that action upon those about us -Do we (Laughter.) Occupy, however! said I aboard ourselves from the house of God without a well founded reason, may not our absence lead another to take the same step, and the second a third, and so on until many vacant seats will be found in the place of worship-how much harm has been done in this way! If we attend Church, and mind-on or never interest ourselves in its welfare, neither singing or praying, how soon our example will be followed by others, until the entire society in many cases will become worse than the Laodicean.

Dear Mr. Editor—In the September number of a periodical from Boston Mass. U. S. A. I note the surprising statement of the imprisonment of a Rev. gentleman, an Editor, with several of his confrères for preaching in "Boston Common" I am at a loss to know what sort of an enclosure that Common would be, so that the preaching of the gospel of Christ, and reading God's holy word in it, should be treated with imprisonment. I need not ask if the tenants are civilized men, for I observed that they have a Superintendent, and no half barbarian can be, nor is it in England justified by make an appointment under that title, any original compact between Church and State, or only the tyrannic usurpation of a King in heart a Catholic, though not a Papist. But if this "essence of the Establishment" be allowed, then surely the State, which assumed the headship of the Church simply as a means of political power, has the right to lay that headship down now that the conditions have totally changed; and the Church which might perhaps once have been called National is now but one of a number of religious sects. The State, if it is to exercise any religious control at all, should exercise the influence for the spread of the broad principles of universal religion, and should not restrict its control to the management of a narrow and limited sectarian institution.—*Christian World.*

STRAY STRAWS.

Dear Mr. Editor,—This title appears rather insignificant, when considered in its real form, it is natural to question, to what use can these tiny things be applied especially when they are astray? or for there may be, nay, can be some use for them, when collected together. But how often do we find "The mountains in labour and an insignificant mouse brought forth." I therefore for one, believe greatly in insignificant projects. Many a humble reason strange has worked revolutions; many a single leafed Tract has achieved great wonders that thousands of great bound volumes; many a scattered little kindness, has carried bliss and comfort to many a home and heart: and holy wit gives us the humbling fact, that "God hath chosen the foolish things of the world to confound the wise, and weak things—to confound the things which are mighty" &c. "Stray Straws" therefore are intended to be merely brief and humble topics and suggestions that may occasionally appear in the columns of your respected, and valuable Journal, (i. e. if they be so fortunate as to be esteemed worthy a place in it.) I hope to prove, beneficial to our community. As a facim ile of what it shall be, I give one with this prologue——

December of 1886 with all her hopes and pleasures has already emerged from chaos with iron energy to say, "Be gone! dull care" Strapping lads and lasses, bathing in glowing expectations of their X'mas doings; blissful subjects of Cupid, in livid anticipations of giving and receiving reciprocations of the pleasant times of the season; each and all are under lively preparations to give the libations of life their proper and full share; and right it is they should, for "Christmas comes, but once a year."—Whilst arranging and preparing all the, paraphernalias for this most supicious season; permit me to say *Prepare to beware of Social Dispitations.*

With usual thanks Mr. Editor, for space granted me.

I remain,
Yours truly,
LUTHER.

P.S.—"Social Dissipation" will be briefly treated on in future issues.—L.

Shaingay.
Nov. '86.

A great toper, who had drunk nothing stronger than brandy all his life, called for a goblet of water on his death-bed, saying "When a man is dying he ought to make it up with his enemies."

NEWS-ITEMS.

Mr. Wm. Hughes, the Commandant's Clerk left here on leave of absence to Freetown for the benefit of his health on the 17th instant. Mr. S. W. Adams the Assistant Clerk has been performing the duties of Mr. Hughes during his absence. He is expected to resume duties not later than the 20th proximo.

The s. s. Hercules.—we believe is expected shortly from England for this port.

Personal

Mr. R.T.Collier and Mr. C.T. O'Connorson Davis gave us a pleasant call on the 18th inst. We have not seen Mr Collier for some months, and were especially glad to have the opportunity, of personally expressing our sympathy to him, in his late Bereavement.

Mr.S.A.St. John who has lately presented us with one of his excellent views of Good Hope Station Bonthe and given us a great reduction on three others of a set, called on us on the 25th inst and made arrangements for visiting and taking views of Danville and Avery Stations about the first of next month (Dec.) Persons interested in having fine views of splendid country seats will do well to obtain these views of Mr. St. John or Mr. E. A. Lewis.

Rev. J. M. Lesher,—one of our missionaries lately returned from America was in town and spent a few days last week on buisiness, with the agt. of the S. M. Mission in this place, relating to the Training School Building.

Bishop Flickinger D.D. of the U.B.C. Foreign Missions, is expected to arrive on the Coast about the 12th proximo, and will preside at the coming Session of the Annual District Meeting to be held at Shaingay on 17th December.

Rev. J. C. Thomas after an absence of some weeks to Freetown has again returned and gave us a call on the 25th inst.

Mr Boucher Reed, who has been in charge of Kronkor Factory of Fisher and Randall has lately gone to Freetown we understand.

Mr. C. W. Betts, of Rontch Factory gave us a call recently, he was looking well.

Mr. J. B. Parkinson.—who left this place per s. s. Sherbro or Sierra Leone on the 23rd returned on the 27th per s. s. Soosoo.

Mr C. Barthelmett, Agent Senegal Co., Sherbro, has been to Freetown he left on the 23rd inst and returned on the 27th

GBARGROO ITEMS.

AVERY.—Splendid Communion and Baptismal Services on the 21st inst. Four persons were also received into full connection with the Church at that station.

MO CASSA—We learn from several of the Avery Itinerants, has recently given an attendance of 145 to 150 people at Divine Service on Sabbath, and they further report the people in that Quarter as being very desirous of hearing the word of God, and that they have given great attention to it on the different visits of the Itinerants.

Rev W. S. Macauley of Danville Station reports a visit to Gbangamah 8 miles from Gbanglah, and a gathering of above 250 people who were glad to hear the word on the 13th and 14th instants, the above is the largest gathering reported to us for the year from any part of the field.

SPECIAL NOTICE.

Is hereby given that the Annual district meeting of the Sherbro Mission of the United Brethren in Christ; will convene, in Flickinger Chapel Shaingay on Friday the 17th of Dec. at the hour of 11 a. m. (if not otherwise arranged) when it is expected that all the members of said meeting and teachers under the employ of the Sherbro. Mendi and Bompeh Missions will be present.

J. A. Evans District Supt. M. M. Bonthe 18th Nov 1886.

MR. SPURGEON AND THE ORPHANS.

On Tuesday evening, prior to his annual health visit to Mentone, Mr Spurgeon met the children and friends of the Stockwell Orphanage at that institution. After taking tea, and witnessing some athletic feats of the boys in the playroom, the company met again in the dining hall where Mr. SPURGEON first of all gave greetings to the boys and girls of the orphanage who were present. Then addressing his helpers, he said that money was needed from all quarters. Some of their subscribers had gone to heaven, but the best Friend of all did not die. Though they did not expect to be saved by works there was joy in doing service for Christ. The managers of the orphanage needed prayers also, for theirs was not easy work to carry on. A good spirit reigned in the Orphanage still, they had troubles such as arose in every family, addressing a word to the assembled children, Mr. SPURGEON said he hoped they would show their gratitude for the benefits they enjoyed by being obedient and making home happy. Some pieces were then sung by the children of the Orphanage Choir after which those present were reminded that they might help the institution by getting openings for the boys to sing. When giving out, "Sing a Song of Sixpence," Mr. Spurgeon said he would not read a verse at a time for he had heard the piece fifty years ago. Being a thorough tragedy, it was to be sung solemnly. The Hand-Bell Ringers also gave several performances. The Rev. V. J. Charlesworth, the Head Master, in a brief speech, remarked that Mr. Spurgeon though a Baptist was not a bigot. More children belonging to Church of England parents had been admitted than from families belonging to other denominations.In theology their President believed in election but not as regarded institutions like that, where they selected those in greatest need, and avoided the abuses of the voting system. The children did not wear a uniform. For their maintenance £500 a year was required; but they never lacked a meal,or got into debt. After two of the boys had moved and seconded a vote of thanks to the chairman, Mr. Spurgeon expressed his own gratitude to Mr. Charlesworth and all the staff. The singing of "All Right" was followed by a brief speech by the Rev. J. W. Harrald, Mr. Spurgeon's private secretary. The collection of the day amounted to £240. About 20 letters a day or 6,000 a year, are received asking for children to be admitted; but the vacancies in each year occur for only 30 boys and 30 girls.

The Christian World.

Dear Mr Editor.—Kindly grant me a little space to insert that for the health of the reading public, and the safety of the pure language of our Sovereign Lady the Queen, I would ask your correspondent "Tourist" of 15 Nov. to spend some of his touring hours in attentive consultation of a Lewine's or a Collin's English Grammar, for after all his amazing efforts, he has done nothing but murder the Queen's English in cold blood, with a pompous interjection of "nothing. If it be the very Tourist of 30 Oct. I fear he has been frightened with borrowed wings if this be the case, I'll advise him to consult Esop's on the "Jackdaw and the Peacocks."

Thanking you for this indulgence Mr. Editor, I am yours truly.

A.——W.

Bullom Shore Sherbro
Nov. 26.

I'll take the World at any Cost.

By Mrs. WITTEMOYER.

A young lady who was very worldly and frivolous, although she had been connected with a Sabbath-School for years, was brought under deep conviction for sin. The Spirit pressed the thought upon her that she must give up the ball room and the vanities of fashion. There had been no teaching on the subject. It was the spirit that brought to her where sacrifice must be made. For many days there was a sharp struggle, and we urged her to give up the world and take Christ at any cost. But at home there were adverse influences. The mother although a member of the church laughed at the idea of giving up the world for Christ. After days of struggle she came to us and said: "I have decided. You say take Christ at any cost, I now decide to take the world at any cost."

We pleaded with tearful eyes with her to reconsider the matter as I did not reject Christ. But the only answer was, "There will be time enough yet; mother says I am too young to become a Christian."

One month from that time, arrayed in a gaudy white robe, flashing with jewels, her long, beautiful crimped hair hanging down over her shoulders, she came into the sitting room where her father and mother and other members of the family were, that they might have an opportunity to admire her before she joined the gentlemen awaiting in the parlor. A carriage was at the door to take them to a ball. Somehow as amid their compliments she was turning about for their inspection, her clothing took fire from a gas jet. In a moment she was in a blaze. Her father sprang forward and caught her in his arms, and tried with his naked hands to smother the flame, till they were burned to the bone. Table covers, everything at hand, were seized, and at the last the fire was quenched, but she, the beautiful one, the child of the world, lay crisp and blackened and unconscious. She lingered in agony for two days, but she never recovered conscious ness.

She had taken the world, cost what it would,
And oh! what a fearful cost.

from the Christian Woman.

OUR CHURCH DEBT.

A debt upon the house of God,
It moves me even to tears,
To have it whispered all around
In everybody's ears;
For this is Father's house you know,
Where we have often met,
And when we meet to sing and pray,
We often think of debt.

The steeple pointing to the skies
Oft to my mind doth bring
The passage in the holy book,
"Owe no man anything"
Nay in affliction I have lain,
For many weary days,
But like God's banished ones, I've turned
Toward that sacred place.

And oft my heart, like David's, pants,
Within those walls to meet,
And with God's people dear to me,
Bow low, at Jesus, feet;
For when we gave the house to God,
And the good old Bishop said,
Let all the people say, Amen,
I lowly bowed my head.

And thought this is a hallowed place,
God's holy home is here,
And those who bide beneath his wing,
Shall have no cause to fear;
God spoed the day when freed from debt
Those gathered in that place,
Shall sing the praise of Him who paid
The debt of all our race.

Noon Day Sun.

AN ORTHODOX CHINAMAN.

Concerning future rewards and punishments Colorado furnishes the following illustration, which occurred recently in a Court in La Veta, where the testimony of a Chinese was objected to on the ground that he did not understand or regard the obligation of an oath. To test him as was interrogated thus:

"John, do you know anything about God?

"No, me no bally well acquain with Him."

"Have you no Joss in China?"

"Oh, yes gotee heapee Joss."

"Where do you go when you die?

"Me go to San Francisco."

"Nev, you don't understand me. When Chinaman quit washee all the time and no live any more, where does he go?

Oh, yes, me sabe now. If he bally goodee man, he go up sky. If he bally goodee bodee man he go lopee down hollee, *allee same Melican man!*"—*Sel.*

"Poor John, he was a kind and forbearing husband," sobbed the widow, on her return from the funeral. "Yes," said a sympathising neighbour, "but it is all for the best. You must try and comfort yourself, my dear, with the thought, that your husband is at peace at last."

FROM GBANGHAH.—A report has just reached us to the effect that the place is again threatend by War, and that the people have commenced to rebrild the stockade. This is rather sad if true, but we are inclicned to believe to be only a rumour as usual.

The Early Dawn.

BONTHE, SHERBRO.

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With usual thanks Mr. Editor, for space granted me.

I remain,
Yours truly,
LUTHER.

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Shingay,
Nov. '86.

A great toper, who had drunk nothing stronger than brandy all his life, called for a goblet of water on his deathbed, saying "When a man is dying he ought to make it up with his enemies."

The Archbishop of York in opening his Diocesan Conference, made a declaration which seems to require explanation. Speaking on the question of Disendowment, he said: "The facts of the condition which constituted Establishment, he said, was that the supremacy, but the essence of the Established Church was that the sovereign in the essence of Establishment, then the *casus foederis* arose, and the people, the Church of England is a very poor one I observed that you have a Superintendent receives no support from Scripture, and not only so—the tyrannic insurrection of a King in heart a Catholic, though not a Papist.* But if this "essence of the Establishment" be allowed, then surely the State, which assumed the headship of the Church simply as a means of political power, has the right to lay that headship down now that the conditions have totally changed; and the Church which might perhaps once have been called National is now but one of a number of religious sects. The State, if it is to exercise any religious control at all, should exercise that influence for the spread of the broad principles of universal religion, and should not restrict its control to the maintenance of a narrow and limited sectarian institution.—*Christian World.*

NEWS ITEMS.

Mr. Wm. Hughes, the Commandant's Clerk left here on leave of absence to Freetown for the benefit of his health on the 17th instant. Mr. S. W. Adams the Assistant Clerk has been performing the duties of Mr. Hughes during his absence. He is expected to resume duties not later than the 30th proximo.

The s. s. Hercules.—we believe is expected shortly from England for this port.

Personal

Mr. R.T.Collier and Mr. C.T. C'Emmorson Davis gave us a pleasant call on the 18th inst. We have not seen Mr Collier for some months, and were especially glad to have the opportunity, of personally expressing our sympathy to him, in his late Bereavement.

Mr.S.A.St. John who has lately presented us with one of his excellent views of Good Hope Station Bonthe and given us a great reduction on three others of a set, called on us on the 25th inst and made arrangements for visiting and taking views of Danville and Avery Stations about the first of next month (Dec.) Persons interested in having fine views of splendid country seats will do well to obtain these views of Mr. St. John or Mr. E. A. Lewis.

Rev. J. M. Lesher,—one of our missionaries lately returned from America was in town and spent a few days last week on buisiness, with the agt. of the S. M. Mission in this place, relating to the Training School Building.

Bishop Flickinger D.D. of the U.B.C. Foreign Missions, is expected to arrive on the Coast about the 12th proximo, and will preside at the coming Session of the Annual District Meeting to be held at Shainday on 17th December.

Rev. J. C. Thomas after an absence of some weeks to Freetown has again returned and gave us a call on the 25th inst.

Mr Boucher Reed, who has been in charge of Kronkor Factory of Fisher and Randall has lately gone to Freetown to understand.

Mr. C. W. Bates, of Roatch Factory gave us a call recently, he was looking well.

Mr. J. R. Parkinson,—who left this place per s. s. Sherbro or Sierra Leone on the 23rd returned on the 27th per s. s. Soosoo.

Mr C. Barthelmett, Agent Senegal Co., Sherbro, has been to Freetown he left on the 23rd inst and returned on the 27th

GBARGROO ITEMS.

AVERY.—Splendid Communion and Baptismal Services on the 21st inst. Four persons were also received into full connection with the Church at that station.

MO CASSA.—We learn from several of the Avery Itinerants, has recently given an attendance of 145 to 150 people at Divine Service on S.bbath, and they further report the people in that Quarter as being very desirous of hearing the word of God, and that they have given great attention to it on the different visits of the Itinerants.

Rev W. S. Macauley of Danvillie Station reports a visit to Ghangamah 8 miles from Gbangbah and a gathering of above 250 people who were glad to hear the word on the 15th and 14th instants, the above is the largest gathering reported to us for the year from any part of the field.

SPECIAL NOTICE.

Is hereby given that the Annual district meeting of the Sherbro Mission of the United Brethren in Christ; will convene, in Flickinger Chapel Shaingay on Friday the 17th of Dec. at the hour of 11 a. m. (if not otherwise arranged) when it is expected that all the members of said meeting and teachers under the employ of the Sherbro. Mends and Bompeh Missions will be present.

J. A. Evans District Supt. M. M. Bonthe 18th Nov 1886.

MR. SPURGEON AND THE ORPHANS.

On Tuesday evening, prior to his annual health visit to Mentone, Mr. Spurgeon met the children and friends of the Stockwell Orphanage it that institution. After taking tea, and a pleasant time with the feast of the boys in the playroom, the company met again in the dining hall where Mr. SPURGEON first of all gave a greeting to the boys and girls of the orphanage who were present. Then addressing his helpers, he said that money was needed from all quarters. Some of their subscribers had gone to heaven, and the best Friend of all did not die. Though they did not expect to be saved by works there was joy in doing service for Christ. The manager of the orphanage, and prayers for the [illegible] was of course a [illegible] ty on [illegible] engaged in the Orphan age still they had troubles such as arose in every family, addressing a word to the assembled children, Mr. SPURGEON said he hoped they would show their gratitude for the benefits they enjoyed by being obedient and making home happy. Some pieces were then sung by the children of the Orphanage Choir which [illegible] were reminded that they might help the institution by getting openings for the boys to sing. When giving out "Sing a Song of Sixpence" Mr. Spurgeon said he could not read a verse at a time for he had heard the piece fifty years ago. Being a thorough tradesman it was to be sung accordingly. The Band Bell Ringers also gave several performances. The five Y. M. Charlesworth, the Headmaster, in a brief speech, remarked that Mr. Spurgeon though a Baptist was not a bigot. More children belonging to Church of England parents had been admitted than from families belonging to other denominations in theology their President believed in election but not as regarded institutions like that, where they collected those in greatest need, and avoided the abuses of the voting system. The children did not wear a uniform. For their maintenance £10 was a year was required, but they never lacked a meal or got into debt. After two of the boys had moved and seconded a vote of thanks to the chairman, Mr. Spurgeon expressed his own gratitude to Mr. Charlesworth and all the staff. The singing of "All Right" was followed by a brief speech by the Rev. J. W. Harrald Mr. Spurgeon's private secretary. The collection on the day amounted to £240. About 20 letters a day, or 6,000 a year, are received asking for children to be admitted, but the vacancies in each year so far as only twelve boys and 10 girls.

The Christian World.

Dear Mr. Editor,—Kindly grant me a little space to insert that for the health of the ever reading public and the safety of the pure language of our Sovereign Lady the Queen, I would ask your correspondent "C" (if Mr. Nor be spared enough of leisure hours in attentive consultation of a Lexicon or a Collin's English Grammar, for after all his scouling efforts, he has come to a final end and murder the Queen's English in cold blood, with a perspicuous production of nothing. If it be the very Worst of 20 that I fear he has been flying with the wings of this day's date he ever, I'll advise him to consult Essop's on the "Jackdaw and the Peacocks."

Thanking you for this indulgence "C" Editor, I am yours truly,

A —W

Bolling Shore Sherbro
Nov. 26.

I'll take the World at any Cost

By Mrs. WITTENMYER.

A young lady who was very worldly and frivolous although she had been connected with a Sabbath School for years, was brought under deep conviction for sin. The Spirit pressed the thought upon her that she must give up the ball room and the vanities of fashion freely and entirely, or give up the subject. It was the spirits test bruoght to her where sacrifice seemed hardest. For many days there was a sharp struggle, and she urged her to give up the world and take Christ at any cost. But at home there were adverse influences. The mother although a member of the church laughed at the idea of giving up the world for Christ. After days of struggle she came to and said "I have decided. You say take Christ at any cost, I look down to take the world at any cost."

Weepladed with tearful eyes with her to reconsider the matter and not reject Christ. But the only answer was, "There will be time enough yet, mother says I am too young to become a Christian."

"One month from that time, arrived in a gaudy, white robe flashing with jewels, her long, beautiful crimped hair hanging down over her shoulders, she came into the sitting room where her father and mother and other members of the family were, that they might have an opportunity to admire her before she joined the gentleman awaiting in the parlor. A carriage was at the door to take them to a ball. Somehow as said their good compliments she was turning about for their inspection her darting hair caught fire from a gas jet. In a moment she was in a blaze. Her father sprang for her and caught her in his arms and tried with his naked hands to smother the flame till they were forced to leave the house. Table covers, everything at hand were seized, and at last the fire was extinguished, but she, the beautiful one, the idolol of the world lay crisp and blackened, and a conscious that [illegible] [illegible] [illegible] two days, but she never recovered consciousness.

She had taken the world, cost what it would,
And 'tis what a fearful cost.

from the Christian Woman.

OUR CHURCH DEBT.

A debt upon the house of God!
It moves me even to tears
To hear its whispered all around
In everybody's ears.
For this is Father's house you know,
Where we have often met,
And when we need to sing and pray,
We often think of debt.

The steeple pointing to the skies
Of to my mind doth bring
The passage in the holy book,
"Owe no man anything"
Pay to offices I have been,
For many weary days,
But like God's banished ones, I returned
Toward that sacred place.

And oft my heart, like David's, pants,
Within those walls to meet,
And with God's people dear to me,
How low, at Jesus, feet.
For when we gave the house to God,
And the good old "Bishop said,
Let all the people say, Amen,
I lowly bowed my head.

And thought this is a hallowed place,
God's holy name is here,
And those who bide beneath his wing,
Shall have no cause to fear.
God speed the day when freed I was debt
That dwelleth in that place,
Shall sing the praise of Him who paid
The debt of all our race.

Noon Day Sun.

AN ORTHODOX CHINAMAN.

Concerning future rewards and punishments Colorado furnishes the following illustration, which occurred recently in a Court in La Veta, when the testimony of a Chinese was objected to on the ground that he did not understand or regard the obligation of an oath. To test him he was interrogated thus:

"John, do you know anything about God?

"No, me no belly well acquaint with Him."

"Chinee you no Joss in China?"

"Oh, yes gotee heapee Joss."

"Where do you go when you die?

"Me go to San Francisco."

"No, you don't understand me. When Chinaman quit wasee all the time and no live any more, where does he go?

Oh, yes, me sabe now. If he belly goodee man, he go up sky. If he belly goodee bodee man he go lupee down hellee, *allee same Melican man.*"

—*Sel.*

"Poor John, he was a kind and forbearing husband," sobbed the widow, on her return from the funeral. "Yes," said a sympathising neighbour, "but it is all for the best. You must try and comfort yourself, my dear, with the thought, that your husband is at peace at last."

FROM GBANGHAM.—A report has just reached us to the effect that the place is again threatend by War, and that the people have commenced to rebuil t the stockade. This is rather sad if true, but we are inclieated to believe to be only a rumour as usual.

BULGARIA, INDIA, AND EGYPT.

The elections to the Bulgarian National Assembly, whose important function it will be to elect a prince, have resulted in an overwhelming majority for the National party. In spite of Russian agent, the people have shown their determination to stand by the Government, and the only disturbances seem to have been such as were due to foreign rowdies, hired and imported by the Czar's emissaries. In Sofia, the capital, some Montenegrins did all they could to exasperate the populace, with the sinister intention of inciting it to some act of violence, such as the sacking of the Russian Consulate, which would, doubtless have been made the excuse for an immediate Russian occupation. A report comes also from Dubnitza of the murder, Macedonians, of the prefect and two deputies, but details are wanting. General Kaulbars, who has almost assumed a dictatorship in the Czar's name, was on a stumping tour round the garrison towns while the elections were proceeding, but, so far as appears, he has met with nothing but disappointment in his attempt to stir up a revolt against the Regency. A Note has been presented M. Nekliudoff, the Russian Consul at Sofia, to the Bulgarian Minister for Foreign Affairs, declaring the elections "illegal, and as having no value" in the eyes of the Imperial Government. Europe will watch with interest this unequal contest between the so called Liberator of Bulgaria and the nation whose independence that "liberator" is now threatening. From India news has come of rioting between Mohammedans and Hindoos at Delhi, Etawah, Hoshairpur, and other places. The cause, religious excitement owing to the coincidence of the Moharram and Dusehra, the two great festivals of Mohammedans and Hindoos respectively, is happily free from the political elements and the riots, deplorable though they may be, have no bearing upon the stability of British rule. The followers of the Prophet are always, at the Moharram season, roused to a state of religious frenzy, and are then impelled by their traditional hatred of Hindoos, as idol-worshippers, to "go for" any of them on ostentatious show of their idolatry. Outbreaks of this kind were far more frequent formerly, and the promptitude with which they have been suppressed will render them of still rarer occurrence in the future. The only ugly feature was the refusal of the police at Etawah to charge the rioters, else more, it is believed, to overawe than to sympathy with the dictates of peace. Mr Hoey, the magistrate, acted with commendable vigour in detaining a detachment of British troops on their way to Burmah through Etawah, by rail, and thereby preventing a serious collision between the rival mobs. The news from Egypt, that Tunis has been taken by some of the Frenchies, will recall to many of our readers the stirring events that took place in the Eastern Soudan two years ago. Osman Digna's old stronghold has once passed into Khedive's hands, and he has appropriately decorated the three tribal leaders who, under Colonel Kitchener's direction, have brought about the capture.—

The Christian World.

The truth can not be burned, beheaded, or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory.—*Sel.*

To the Editor of "The Early Dawn."

Sir.—Since my taking charge of the work at Mophus, I made two journeys to Mocobo, and organized a Seekers' Class during my first visit to that place. The people have been for some time without any Religious service and were right glad of my visiting them. I also organized a Class in the towns on the down line between Mocobo and Mophus, thus forming a connecting link between both circuits. I was determined to to launch further out, and having heard much about the difficulties of getting to Bailli, a town further up the river I was determined to try and get there accordingly on Saturday morning Sept. 19th we launched forth, the rain fell heavily all the morning, but I felt that I was under orders to go, I therefore obeyed the great Commander and went on. As we came up at Mocobo the boys pleaded for us to remain there but I urged them on, they got rather sulky and would scarcely pull. Coming to Tofaneh, Providence sent us aid for there we met three men waiting for passage to Bailli. I gladly supplied them, gave them paddles (always carry spare ones in our canoes) and away we flew from town after about half hours paddling we saw the place. It is "beautiful for situation" being built on the crest of a plateau. Sidling down to the river we landed and by order of the headman we were showed a house in which we were accommodated, and who came himself a little later to see us and gave us a hearty welcome; many others came to see us, and I invited each to the meeting which was to be held that night, they promised to attend and well they redeemed their words, for the ringing of a little hand-bell which we carried they came out with one accord. Prior to the ringing a man asked me "was news?" good news to all, I have brought the gospel, "To you is the word of his Salvation sent." The promise is unto you and your children" and all who believe, and to the close of which I organized a Seekers' Class of a goodly number.

At 5 o'clock next morning we woke the people up again by the ringing of the bell, held a a short service, commended them to God and started down the river.

We intend, God allowing soon to go up to Matanga, which is the last town by water on the Cockboro river. I will write again as soon as we have made the trip.

Mophusu Mission,	Yours,
Oct. 8th, '86.	C. MOKIE.

TAKING ADVANTAGE *OF AN ACCIDENT.*

Three men of war ships—Dutch, French, and English—while anchored in port, were contending with each other for the best display of sailorship, so that the captain of each vessel determined to send aloft an active sailor to perform some deed of grace and daring. The Dutch captain sent a Dutchman, the French a Frenchman and the English an Irishman. The Dutchman stood on the top of the main mast with his arm extended. The Frenchman then went aloft and extended both arms. Now the Irishman thought if he could stand on the top of the mainmast with a leg and an arm extended he would be declared the most daring sailor. Nimbly he climbed aloft until he reached the highest point, then he carefully balanced himself on both feet, extending his right hand with a graceful motion. Then he threw out his left leg until it came into line with his right arm. In doing this he ingloriously lost his balance and fell from the mast, crushing the rigging toward the deck. The various rope with which he came in contact broke his fall, but his velocity was not too great to prevent his grasping a rope attached to the mainyard, To this he hung for two seconds, then, dropping lightly to the deck, landed safely on his feet. Folding his arms triumphantly, as if full and all was in the program, he glanced toward the rival ships and joyously exclaimed:—"There hate that if you can."—*Noon Day Sun.*

PRE-HISTORIC AMERICA

The question as to the date at which this continent was discovered by Europe, seems in a fair way for settlement. We have long believed that the original discovery was made by the Norsemen, some eight or nine hundred years ago. These intrepid sea-kings had long before that settlements in Iceland and Greenland, whence they drifted southward, certainly as far as the New England coast, leaving mementoes of their visits in many places at which they touched or transiently settled. And now Canon Kingsley throws the weight of his scholarship and antiquarian lore into the same scale. In the second of his Boston course of lectures he elucidates the inquiry to the legends and sages of the Norseland, leaving no doubt on the minds of his audience that Bjarne Grimolfsen, so early as 863 years ago, had had certainly visited these shores and it is not likely that even he was the first. The lecture of Mr. Kingsley abounded with ancient citations of the most interesting kind, containing many references to early Norse and English history, and, for the reports of explorers and the traditions of their successors, the lecturer made it quite clear that the old Norse navigators not only discovered these shores, but coasted so far south as to hear of the high civilization which all antiquaries admit to have once existed in the milder zone of our continent.

Noon Day Sun

A Kentuckian ate arsenic to make his skin white, and succeeded. His skin assumed a permanent marble like whiteness. The only trouble is they had to bury him.

ADVERTISEMENTS.

NOTICE.

ANY PERSON wishing to lease that Portion of Land known as Matugha, situate near the entrance of the Small Boom River, and hitherto occupied by Mr. W. E. Bull, must apply either personally or by letter to Rebecca Easmon of Bendoo, or to the Undersigned at Coronkoh Factory, in the Kittam River,—the indisputable Proprietors of the said Land.

W. H. DAVISON.

Aug. 23, 1886.

m1y12.

C. B. COLLIER

BONTHE

AND

MOKATE

Has newly opened a shop under his premises in HEDDLE STREET where he has exposed for sale a large assortment of

Sundry articles, Cotton and Woolen goods, Crockeries, Hardwares, Fineries, Harberdashery.

&c. &c.

and has also added to his Factory at MOKATE a new assortment of *various* other articles.

Public inspection is invited, and the patronage of friends and the public in general solicited.

Terms moderate for ready money only, in cash, or produce.

Bonthe Sherbro
January 1885.

t.f.

J.A. Clemens.

WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

N.B. Removed to upper Otto Street, opposite the burial ground.

Bonthe, Sherbro.

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Job Work Done at short

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Enquire of C. G. BELL, *Printer.*

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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Religious Directory.

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ADVERTISEMEMT SCALE

(FOR EACH INSERTION.)

A whole page	£2	0	0
A whole column	0	9	0
Half-a-column	0	5	0
One-fourth of a column	0	3	0
One-eighth of a column	0	2	6
Marriage	0	2	6
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Domestic servants wanted	0	1	6
Servants wanting situations	0	1	0

Each notice should not exceed 4 lines every additional line or part of a line 4d extra.

"HOME SWEET HOME."

So often sung of by those who are blest with the voice to sing; is a place, some one says where mother is or lives; a saying no doubt largely true, whether she dwell in hut or Hall, whether fortune smiles, or poverty frowns, whether prosperity reigns or adversity prevails. But that mother indeed can scarcely be what she ought to be without the Holy influence of the Religion of Jesus neither that place where she dwells a home indeed without the refinement of a christian faith, the greatest civilizer known to the world not alone in theory but by practical operation among the most savage tribes of the earth. Home then, sweeter Home, is where the spirit of Jesus dwells, and then whether mother is there or not, whether there is a dwelling or not, just as long as the spirit of God is within the soul, the Father is there, and there is rest, there is Home. Not all of us have mothers, or if we have, can we dwell with them, but we all may have the Father's presence by his spirit, enjoy the rest of the Son, and dwell with the Father yonder, in that Sweeter Home in Heaven.

J. ALBERT.

GAIN WITHOUT PROFIT.

Would possibly seem rather strange, at all events of not really contradictory, and yet strange as it may seem, there is perhaps, in all this wide, wide, world, nothing more common among men, possibly of every clime' complexion and language; for instance, a man may be seen setting out on a trading voyage, to any of of our rivers, with a supply of Merchandize, which he sells out if successful at from 20 per cent., to 100 per cent., above its original cost, which is indeed a gain on his investment; but how often has such gain been without profit, from various causes. But that which I have observed most among men & which has the devotion of their entire lives and energies is money getting, and many of them realizing gain in their exchanges of wares, for many consecutive years, and yet often after a long life toil I have seen the same men possessing sometimes but a moderate share of this world's goods, and their entire frames broken down with care and labor, and seemingly struggling to retain the mere shadow, of an unpleasant life, amid a thousand cares. Sometimes I have seen them after a life of worldly gain despoiled by one misfortune after another, of almost every earthly thing and I have then wondered what profit had they of all their labour under the sun. But yesterday I passed the place of a friend, and a trader who has for more than twelve months been afflicted, and when I saw him last he was very poor and feeble, barely able to move on the streets, and yesterday as I looked at his place of business in its neglected state I was obliged to sigh and say to myself no profit has he of all his gain under the sun.

I have often of late been led to think of what profit is it to a man if he gain the whole world for his possession and loose himself or become a cast away from society, from all enjoyment, from Heaven from the face of the Earth, from men and worst of all from God; never more to enjoy himself in the land of the Living. Reader did you ever ponder the thought seriously of Gain in earthly good, without the faintest hope of Heavenly enjoyment! If not then now for once stop and think of it ere it be too late.

J. A. E.

A MARTYR'S DIARY.

One year, almost to a day, after the martyrdom of Bishop Hannington in Central Africa, an account, written with his own hand, of the imprisonment and hardships that preceded his murder, arrived in England from Zanzibar, and was published to the world. His journal gives evidence of the same consecrated and heroic spirit which had led him to determine to visit in person the mission at Uganda, when, through the savage hostility of the native king, it was under a cloud, and to hurry thither at all costs along the shortest and most dangerous route. He had come to Lubwa, where a tributary sultan of King Mwanga holds sway, and was there met with insolent demands for guns and powder, and that he should stay for some days. Unawed by threats he pushed on his way laughingly through a crowd of soldiers, but afterwards yielded to what looked like conciliation, and promised to stop for a day. The real nature of the feeling towards him was, however soon made manifest, when his guns were stolen, a sentry was appointed to guard and follow him, and he and his headman were violently attacked on a hill whither they had gone to view the Nile in the distance. The Bishop was thrown to the earth by a group of ruffians, stripped of his valuables, threatened with a club, hastily dragged by the legs over the ground, and on regaining his feet, was dashed against trees as he was hurried along at the rate of five miles an hour, till finally he was imprisoned in a hut, and told that there he would be kept while communications respecting him were made with Mwanga. Even while being dragged along in expectation of imediate death he sang "Safe in the Arms of Jesus," and "My God I am Thine." The remainder of his narrative, neatly written in one of Lett's pocket diaries, is concerned with the details of his detention up to the moment of his execution. He found himself at first in an unventilated and filthy hut, which, while suffering from great pain, thirst and sleeplessness, he had to share with twenty other men and an unlimited supply of rats and vermin. Sometimes physical weakness would assert itself, as when, after enjoying the fresh air for a brief period, he burst into tears at the dreadful contrast of his prison hut, but again he would recover his manhood in the "caged lion frame of mind." Even his savage captors perceived how ill he was, and for the last few days of his time These relentings on the part of the feeble chief seem to have been partly due to the fear as to how Mwanga might take the news that had been given him, for one afternoon, says the Bishop, "to my surprise my guards came kneeling down, so different to their usual treatment, and asked me to come out. I came out and there was the chief and about 100 of his wives come to feast their eyes on me in cruel curiosity. I felt inclined to spring at his throat, but sat still and prepared myself to myself, Matt. v. 44, 45, and felt refreshed." the object of the visit was to induce the Bishop to report favourably of this chief to the King. Afterwards it became one of the fashionable amusements of the chief's numerous wives to come and gaze at the prisoner, who was presently attacked by the agonising pains of rheumatism and by fever. All this time, too, he was in suspense as to whether any message had been returned. He became very broken down in health and spirits, but comforted himself with Christian resignation, and did not even take advantage of some opportunities of escape that were given. At length he learned that three waiters had arrived from Mwanga, but the news they brought he did not know. On the eighth day of his imprisonment he made his first entry in the diary—in these words—"I can hear no news, but was held up by Psalm xxx., which came with great power. A hyena howled near me last night, smelling a sick man, but I hope it is not to have me yet." On that day he was slain, leaving behind this memorial of calm and holy devotion to the cause of Christ and to the welfare of the dark races of the unkown continent. How worthy those races are of every effort for their improvement appears from the strong testimony to their valour and faithfulness just received from the Austrian Governor Dr. Emin Bey, who, since May, 1882, has been holding a fort for Egypt in the Equitorial Provinces.—"The Cristian World."

MISCELLANY.

Certain persons who profess to be ardent democrates object to the use of the prefix "Mr." or to the suffix "Esq." to a gentleman's name. Mr., they say, comes from *magister*, a Latin word meaning master, and is applied in England to an inferior rank of gentleman. Esquire, means a shield-bearer, and is derived from the French *ecuyer*, which meant, original, a kind of body-guard or servant to a knight. We get these titles from England, where they once had a meaning. The "esquire" certainly, ought to be abolished. it has no significance when applied to an American gentleman. The "mister," however, distinguishes the male from the female, and the "Mrs." and "Miss", are of value in showing whether the lady is married or single. If it were possible to still further discriminate between married and unmarried men and between widows and wives, it might help to prevent some mistakes. While "esquire" should not be tolerated, it is quite permissible to add fairly won college honors to one's name, as for instance B. A., A. M., LL.D., and professional initials such as M. D. and D. D.

If there is any great good in store for you, it will not come at the first or second call, nor in the shape of fashion, ease, and city drawing rooms.

Your body, not your soul only, is the temple of the Holy Ghost. Take a look at yourself in the light of this truth.

A dying testimony for Christ may not be permitted for you; a living testimony may be given by you to-day, To-day!

Christianty is the only true and perfect religion; and in proportion as mankind adopt its principles and obey its precepts they will be wise and happy.—*Benjamin Rush.*

The Bible as a book is worth all other books which were ever printed.

The Early Dawn.

BONTHE, SHERBRO.

DEC. 15, 1886.

WEEK OF PRAYER.

We have received a CIRCULAR, through the kindness of Dr Flickinger, from the Evangelical Alliance, inviting Christians every where to observe the Annual Week of Prayer, beginning with suitable Sermons on Sunday January 2nd, and ending with sene on January 9th 1887, of which we may give a fuller notice in our next issue, and whether we do or not, we trust Ministers, Catechists, and Teachers in charge of Missions and Churches will give attention to this important matter, that Christians few or many may be invited to observe the Week of prayer as above indicated.

CENTENNIAL AND JUBILEE.

Some time ago we saw a circular from Freetown, addressed to the ministers and Leading men of the Sherbro, concerning the celebrating, or rather making preparations to celebrate either one or both of these events during the coming years. And moreover the [illegible] have had [illegible] some in Sherbro no one seems [illegible] awake to its importance [illegible] offers a line on the subject. Is it because that Sierra Leone's future greatness does not lie there that [illegible] is it because no one dares become a part of a permanent to make an effort a thing that [illegible] exhibition. This if effected [illegible] would doubtless be a good thing, however, if such a thing [illegible] should occur, there would no doubt be many regrets on the part of Exhibitors of the west [illegible] Sierra Leone, and the [illegible] African Section; as these anniversary of so great and good a [illegible] Sovereign as Queen Victoria [illegible] are not likely to occur again within this century. Hence sent articles to the Exhibition the importance of erecting and then too, the variety might some fitting monument to commemorate it. have been much greater, had every one done what they could have done for the enterprize.

The s. s. *Susu* belonging to Messrs Fisher and Randall (Limit'd), that arrived in this Port on the 27th ult., remained in the harbour several days during which time it was our pleasure to go on board by the kind invitation of the Captain who treated us nicely, and we must say that she is the most cleanly and tidy vessel we have boarded in this port. From what we can learn, the *Susu* is one of the best small steamers plying in these waters; she has now been running for about 8 years and is still in fine trim. We congratulate her Owners and officers upon their great success, and further trust that the day is not far distant when there may be as good a vessel employed in the Mail and general Passenger service between Sherbro and Sierra Leone.

OUR LONDON CORRESPONDENT WRITES AS UNDER DTAE.

26 *Nov.* '86.

"You will I am sure be gratified to here that Sir. JAMES MARSHALL C. M. G., Commissioner for West Africa at the Colonial and Indian Exhibition is about to forward a very handsomely colored *Diploma* of large size together with a *Medal* to the Rev. J. Comer, Rev. J. [illegible] Van, C. B. Cole Esq, [illegible] Wright Esq, and other Exhibitors who have helped so materially to make the Exhibition a success, and so much interests. I heartily congratulate the little Sherbro."

THE EXHIBITS.

From our best and most reliable information, we are [illegible] that Exhibits in part at least, from the Colonial and Indian Exhibition, which has closed in London, will be transferred to the Jubilee Colonial and Indian Institute and thus become a part of a permanent exhibition. This if effected would doubtless be a good thing, however, if such a thing should occur, there would no doubt be many regrets on the part of Exhibitors of the west Sierra Leone, and the [illegible] African Section; as these anniversary of so great and good a [illegible] Sovereign as Queen Victoria [illegible] are not likely to occur again within this century. Hence sent articles to the Exhibition the importance of erecting and then too, the variety might some fitting monument to commemorate it. have been much greater, had every one done what they could have done for the enterprize.

The Colonial and Indian Exhibition was closed on the 10th of November and some think will be reopened again by the Queen next June, and will form the nucleus of the permanent Jubilee Colonial and Indian Institute which is to be built on its site, but which of course will take a very considerable time to construct.

CHUNGKING RIOT IN CHINA.

Seems from all the information we can gather to have been instigated, by the treatment received by Chinese in America together with that of the resident catholics. The outrages now ever reached all classes of European and American foreigners and would therefore at first sight appear to have been caused by the general and prevailing prejudice existing among the Chinese against Foreigners; but from the fact that various ways the Americans were made prominent in the matter, and that full accounts of the American riot had been communicated to Chinese papers and the Chungking people were in receipt of this information; would lead us to believe that the American treatment of the Chinese was the principal cause of the riot and that the outrages on others except perhaps the Consulates were merely incidental. It is however to be hoped that Americans, as Christians, will be led by these outrages in China, to adopt some better Chinese policy, more becoming to an enlightened republic than at present exists.

HOW DOES THIS HAPPEN?

Retrenchment when pronounced in the ears of any one who is engaged whether in secular or spiritual work, does not give a pleasant sound. He that desires prosperity in his labors is not in favor of less as the sound at all; for the internal action is palpitation, and the external is restlessness. A movement without co-operation and consultation is like enacting a person when he does not deserve it. How often do I pause at this momentous subject and with an aching heart do I consider it.

I am for the main, therefore I ask the pardon of those to whom the truth may prove an offence. It is indeed true the facilitating arm of the Shaingay Mission was curtailed, which resulted in the halt of the late and great improvement made under that indefatigable head of affairs the Rev. J. Gomer. I am of the opinion that Commerce must in some way co-operate with the missionary work in order to civilize and Christianize the Sherbro Country. Despite of the indignant and sarcastic terms used by the ignorant, still if the looked-for end is accomplished, there is no reason whatever to justify the project laid out, which resulted in great inconvenience. Need I say what those inconveniencies are? No, needless; every one who has to share it, will bear me out in making such a remark.

Granting me a little more space Mr. Editor, shall proceed to say that *I am against* the so-called retrenchment. Inimically speaking let me say that those in power ought to know that when there is a request made, that the solicitor or solicitors see, feel, and experience the necessity of forwarding such a request; hence requests are not to be repudiated before further inquiry and information from those whose advice and consultation can be for the best. Taking a retrospective view of past laborers, marked out in points by success, and which could not have been achieved in the absence of external means, one would not have dreamt of such an eclipse as Retrenchment. On the main calculate every plan tending to that end as unjust measure, though in the light presented may seem justifiable, yet I beg to differ in opinion as to the past and present speak better than they can be described with pen and ink. The soldier who is earnest to conquer his foe fights by putting forth his utmost effort so as to gain the victory; and if the victory is almost gained and the word of command goes forth from the Commander, retreat, retreat! surely the soldier though desirous of victory is oblidge to obey.

With these I remain yet,

A WATCHMAN.

Dec. 3rd.
1886.

ON CANNIBALISM.

Dear Mr Editor,—Your esteemed correspondents the Rev. J. Gomer as well as Mr. "A Watchman" in more than one of their valuable articles have called attention to the great evils practised by the man-eating portion of our people. Cannibalism seems so common now a days that people think it deserves no more than a passing notice. Some persons justify the Chiefs who plunder such places and those in juxtaposition to where it is practised others think otherwise. The Chiefs themselves seem puzzled what step to take to put down this monstrous evil in our midst. At Barboo a place contiguous to Mando, these daring and dreadful men-eating people have been about their fiendish tricks and they have caught and eaten a beautiful young girl, for reasons they alone can tell. This is the second time in this year that they have thus pounced upon a harmless one with impunity. The plunderers are up to their duty, trying to lay the hands of justice upon them but where is he who can point out these wolves in sheep's clothing? What then! Is all lost! must the Chiefs and honest part of their subjects go tomfoolering all the time plundering the guiltless and harboring the guilty! No! thank God there is a remedy at hand. Let the chiefs stand sincerely by their missionaries and teachers, speak a kind word in season and out of season on behalf of the gospel, having due regard to the maxim

"Example is better than precept," and cannibalism in all its horrid features will be wiped away from our midst, devil-men become God-men, and the country be speedily won for Jesus. The gospel is the only sovereign Panacea for human woes.

"Let birds and beast each other tear,
But why should man act like a bear."

Thanking you for space occupied,

Yours truly,

Mando, R. C. T.
Dec. 8th 86.

Fashion Note.—Mdme. Adam is the bes dressed woman in Paris. History repeats itself. Mdme. Adam was also the best dressed woman in the Garden of Eden.

NEWS ITEMS.

FROM LONDON.—We learn that New Lord Major Sir Reynold Manson came into Office on the 9th ult. and it was anticipated that some disturbance would be created by the large number of persons out of work at the time, as the shew progressed through the City; but owing to the very great precautions taken by the military and police authorities, every thing passed off most satisfactorily and socialists little *game* was defeated.

The Commandant C. H. Harley Moseley Esq., returned on the 10th inst. from his Peace Mission to the Boom, after an absence of about 14 days from this place; we have not the opportunity of an interview with his Worship since his return, but trust the mission has been a success.

Personal

Rev. J. C. Thomas, Pastor of the Wesleyan Chapel of this place was quite ill inst Saturday, but he is better again.

Rev D. F. Wilberforce-Principal of the training School Shaingay, who has recently returned from the United States, made a short visit to this place about the 8th inst. He is in good health and looking well: He promises a better visit after the Annual meeting when we understand that Mrs Wilberforce will also accompany him.

Capt. J. Evans.—We have been pleased to learn recently visited our port in the s. s. *Hercules* that arrived out last week. He was, we believe, the Purser of that vessel.

CORRECTION.—In our last issue we stated that Avery Itinerants reported large attandance at Mo-Cassa; we should have said Mo Tassoe, which report is now still further confirmed by even a larger attendance of 179.

SHAINGAY ITEMS.

We understand that the work of the Rufus Clark Training School at Shaingay will be commenced in advance of the erection of the Building and for the time will be connected with the day school.

The Training school building we are inform that the stone for the above building are being prepared with all possible expedition.

The Missionaries and friends are preparing for the annual gathering of the Ministers Teachers and others on the 17th inst Bishop Flickenger is also expected to be present on the occasion.

Bishop Flickinger D.D., has arrived out from England and reached Shaingay about the 10th inst, will hold a Council of the U.B.C. Missionaries on the 16th, and preside over the Conference of the same Church on the 17th and 18th instants.

Rev Henry J. Williams returned to his charge at N'Charmany, we understand early last month; his absence we believe was occasioned by the death of an uncle's wife at Kent Sierra Leone.

MANDO.—Interesting Services were held on Sunday 28th ultimo, at Mando Station by the Rev. J. M. Lesher of Shaingay. 44 persons were Baptized by the Rev. Gentleman on the occation.

GBARGROO ITEMS.

AVERY.—We met Mr. S. A. St. John there busy Photographing on the week days, and preaching on Sunday. This to us seems the practical method of doing with thy might what thy hand findeth to do.

Mr Thomas R. Avery,—One of the seniors of the Good Hope School of the Mendi Mission, of this place, who has recently received the appointment of assistant teacher in the Avery School is doing well and giving satisfaction, we are glad to learn, in his work.

Mr. Wm. Lewis junr., is busy with work on his new place of Business, and we now understand that he has found a fine stream with sufficient water power, is erecting a new Saw-Mill, which we trust will be a success.

KONCONANY:—Interesting Services were held at that Station on Sabbath the 5th instant by the Supt. of the District.

Mr. O. A. Campbell of Mo-Kibbie, the Principal Trader now, we understand about Konconany, attended Divine Services on the 5th instant with all his straightway, and we were further informed that this is Mr. Campbell's usual way of doing it, for this we were glad, and trust many other Traders in the Rivers will find it convenient to do the same.

MANOH STATION

Mr. Editor—I feel to do justice to the above named station under my supervisory of the progress of spiritual work done, say, few past months. As at all other times, this station is never lack of due commendation for their indescribable merit, and warm zeal they have for Religion. I feel, that I cannot talk much of this station, as I am the teacher in charge lest some may think that I am exaggerating things; yet I believe, there may be one or two who have witnessed the work here, and will be able to justify my statements. Much has been said of this station, so I must be brief. If this station had as large numbers of people as in some of the other stations, I believe from their present earnestness, we would have larger members of people in our congregation than what we have at present. But I do hope by the Providence of God that these youths who are now growing up, when they come to years of maturity will put forth all efforts to increase our members. I am glad also to report that since the begining of this year, our indefatgable Genl. Superintendent the Rev. J. Gomer, has baptized 20 Children and Infants.

We had a very fine time last Sunday the 28th inst., known by all Christians as Advent Sunday, when we were again visited by said Rev. J. Gomer, to hold the quarterly meeting. Our meeting house was densely crowded by the people here, the whole of that Sabbath, when suitable sermons were delivered to meet such an occasion. The sermons were attentively listened to. After the close of the morning service the sacrament of the Lord's supper was administered, 14 persons communed.

The Day school also is doing pretty well, in regard to their elementary subjects. But one thing I am now going to say is this. The children here it seems that they have their own ways. Whenever they like to attend school their personal appearance can be seen; but when disliked, they stopped them selves, and no force can be used on them by their parents. The chief thing I see is, that these children if boarded, would do better than to allow them to be in their own homes. I have received a letter from America sent by late Mrs. Professor Heywood to consult our Genl. Superintendent to see after my question sent to her of our having a boarding school here, which letter I have forwarded same to him, and he promised to do something for this Station. I think, if this is done we will have a very fine school, with steady attendance of children, and our labor in teaching can be seen on them. Our number on Roll at present is 22 children of both sexes.

The towns itinerated are properly attended to, except during the heavy rains. I stopped from visiting them on account of the mighty water by the way, and the many swamps and marshes that have produced some cold in me. But I have commenced again, to visit them. I must confess that these towns have a willing and ready heart for Religion. As soon as they see me in their respective town, they assemble themselves for service. We have been trying to make light subscription and we have succeeded in getting at present ready cash the sum of sixteen shillings. I have more names who promised, but not yet paid. I will be too glad to forward the amount when they will be able to do so. I must close, asking your prayers for 168 members in this station.

T. N. JOAH.

Manoh.
29th Nov. '86.

Rev J. A. Evans Dear Bro—Glad to acquaint you that I reached my Station three weeks ago and met family well. Mrs William is at Shaingay on a visit to her brother. N'Charmany is becoming very unhealthy from the fact that the town is dirty and I could not prevail on the natives to keep it clean. A woman of a nearer farkie (Sortide-Boylon the 25th ult. at midday when it thundered complained what she was suffering from heart disease; and the night following same day, she died when it thundered again. This led the natives to suppose that she is a witch and hence her case was an extraordinary one and her abdomen was opened and inquisition was held as to whether there was a witch inside of her bowels or not as they claim.

I am sincerly yours
H. J. WILLIAMS

To the Editor "Early Dawn."

Dear Mr. Editor,—Sir, Since your last issue I am happy to inform you of my visit to Mo-Tassa, (name of the place misunderstood in that paper for Mo-Casey) and held interesting services there and at Mo Cango and Mc Karangai. Agreeing with our Itinerants' Report there was a pretty congregation of 179 that assembled to hear the word, both residents and strangers, from some of the farkies.

A seekers class was then considered needful and therefore one in each of the places was organized. Total seekers enrolled 41 which give great cause for thankfulness to God and hope for the future.

S. B. M.

Avery Station
Gbargroo. 11th Decr. '86.

READ AND
Patronize.

D. M. PUNSHON THORPE,
Druggist & Dispenser,
Has opened a
Druggist Shop
At Victoria Road, next door to
Mr.C.J.Cole,
Where he has **NEW DRUGS**
&c. from England for Sale.
Also he is ready to put up
Prescriptions &c
AT A MOMENT'S NOTICE.
CHARGES very *MODERATE.*
Bonthe Sherbro,
Dec. 14, 1886.

ADVERTISEMENTS.

C. B. COLLIER

BONTHE

AND

MOKATE

Has newly opened a shop under his premises in HEDDLE STREET where he has exposed for sale a large assortment of

Sundry articles. Cotton and Woolen goods. Crockeries. Hard wares, Fineries. Harberdashery &c. &c.

and has also added to his Factory at MOKATE a new assortment of *various* other articles.

PUBLIC inspection is invited, and the patronage of friends and the public in general so licited.

Terms moderate for ready money only, in cash, or produce.

Bonthe Sherbro
January 1885.

SHAINGAY MISSION
BLACKSMITH SHOP.

J. W. PRATT.

An Experienced Workman, having purchased, the above named shop; wishes to announce, to the *former Patrons, And his many Friends*, that he is now prepared to do

ALL KINDS OF BLACKSMITHING, At short Notice

ORDERS SOLICITED.

Enquire at "Early Dawn" Office, Bonthe; Or at the Shop —Shaingay

15decmly 6t.

J.A. Clemons.

WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS.

ESTABLISHED 1874 OTTO STREET

N.B. Removed to upper Ot to Street, opposite the burial ground.

Bonthe, Sherbro.

A Scotch Highlander who served in the first sad war with the American colonies was brought one evening before his commanding officer, charged with the capital offence of being in communication with the enemy. The charge could not be well preferred at a more dangerous time, only a few weeks had elapsed since the execution of Major Andre; and the indignation of the British, exasperated almost to madness by this event, had not yet cooled down. There was, however, no direct proof against the Highlander. He had been seen, in the grey of the twilight, stealing out of a clump of underwood that bordered on one of the huge forests which at that period covered by far the greater part of the United Provinces, and which in the immediate neighbourhood of the British, swarmed with the troops of Washington. All the rest was mere inference and conjecture. The poor man's defence was summed up in a few words. "He had stolen away from his fellows," he said, "for no other purpose than to spend a few hours in private prayer."

"Have you been in the habit of spending hours in private prayer?" sternly asked the officer, himself a Scotchman. The Highlander replied in the affirmative. "Then," said the other, drawing out his watch "never in your life had you more need of prayer than now; kneel down sir, and pray aloud, that we may all hear you."

The Highlander, in the expectation of instant death knelt down. His prayer was that of one long acquainted with the appropriate language in which the Christian addresses his God It breathed of immenent peril and earnestly implored the Divine interposition in the threatened danger; the help of Him who, in times of extremity, is strong to deliver. It exhibited in short, a man who, thoroughly conversant with the scheme of redemption, and fully impressed with the necessity of a personal interest in the advantages which it secures, has made the business of salvation the work of many a solitary hour, and had in consequence acquired much fluency in expressing all his various wants as they occurred, and thoughts and wishes as they arose.

"You may go, sir," said the officer, as he concluded; "you have not, I am sure, been in correspondence with the enemy tonight." "His statement," he continued, addressing himself to the other officers, "is, I doubt not, perfectly correct, No one, I feel assured, could have prayed as he has done without a long apprenticeship; fellows who never attended drill always get on ill at review.—*Christian Herald.*

To the Editor "Early Dawn."

Dear Mr Editor.—Observing the interest that you take in us, I as a lover of truth am a well wisher of Mando's future greatness I always feel sad at finding things in such a sad plight. The Temah Society of this place are about exerting a wonderful influence over the Mohammedan and British subjects within this District, this with the degradation of the people constitutes all together, and unfavourable state of affairs and they still continue their acts of cruel and diabolical work. Some times we were often prevented from having Service at all on the Lord's day by the Temah devil and his followers.

I close by seconding the motion of Mr R. C. T. who made application of having a Police Stationed here who I think will assist greatly in putting things to right. Thanking you for space occupied.

Am always the same,
J. J DOOMAHBEY.

To the Editor "Early Dawn."

Dear Mr. Editor,—What compels me to love and respect your little journal most, is, that it aims at our elevation by unceasingly pointing out the curse of our race, rum, the representative of spirituous liquors on this coast, being the cheapest offered to drinkers. Rum Mr. Editor, what over others think of it, to me is a stumbling block in the way of converts to christianity. I sincerely believe our traders can get on more prosperously without rum I never in any trade about those parts that for every 5s shillings honest profit they acquire in the rum traffick, they can acquire five times that amount of profit if they would simply offer for sale that which will benefit and elevate our race. Four days ago a sherbro woman relative of one of our members here went to a factory at Condobey on the Yai-Tucker river, bought and drank too freely of rum. On her return home, though her domesties pleaded with her not to go in a canoe she insisted on going in a small canoe. They however launched, a few strokes brought them in mid channel, the alcohol began to act, she rose from her seat and ere the word of warning was given she capsized the canoe. Her domesties thinking it useless to offer assistance to a helpless drunken woman in midchannel at the peril of their own lives, swam safe to shore. But, alas! the poor woman perished in the waters. How will her soul appear before God? Will a rum seller in the absence of the manufacturers answer the question as an accountable being? Let our traders here cease selling rum, that pestiferous drug which turns the world upside down, if they truly love their race. How true the saying. The sword doth slay by thousands, but Rum by tens of thousands.

R. C. T.

Mando, Nov 27, 86.

UNEXPECTED DEATH.

Mr Editor,—You will allow me space in your valuable columns to insert this for the benefit of your readers, perhaps it may awaken some careless ones, who forget themselves to be but dying men in a sinful world.

On Wednesday night last the 24th inst a man by the name of James Sarton of Wellington, Sierra Leone, who for some years has been in the Sherbro, fishing, latterly, he was at Gbanghaltook and during his stay there he was very useful in all religious meetings, but of late he was fishing as I said, at Langoobabah's place (Bargroo River) and on the above mentioned date, between 6 and 7 p. m. he told his fellow fishermen, that he was going to look after his morrel, he took his canoe that was large enough to contain 10 or 12 men, he alone went out the distance from the shore to his morrel is not more than 800 yards (as my informant told me) this man did not return up to the next morning and there was no voice heard calling for help that night.

On the following morning the other fishermen went out in search of the lost man but he could not be found, on friday the 26th inst his canoe was discovered by one of the fishermen near the Gbanghish River, but nobody found inside, his bait knife, and every thing which was inside the canoe, and up to date this man is not found, no doubt he was turned over and there met his end.

O! may we all pray unto himwho is our life, and with whom we have to do, to prepare us always for whatever death we may have to meet with, either by sea or by land, that we may be able to meet him with joy and find our heaven in him;

"For tis fit we should to dust return,
Since such is the will of the most high;
In sin conceived to trouble born,
Born only to labour and die"

Submissive to thy just decree,
We all shall soon from earth remove;
But when thou sendest, lord, for me,
O let the messenger be love!"

Thanking you Mr Editor for space occupied

Yours truly
A PILGRIM.

Bargroo 28th Nov. 86.

Dear Mr Editor-Permit me through the columns of your valuable journal to state in my present eagerness, Sir I observe an Article in your issue of November 15th signed An Eye Witness, who as a nunskull was trying to correct the Rev J. Gomes's Article, and himself was far from the truth. By saying that there were only eight dogs at Charmsay Mr Editor am I allowed to make corrections on An Eye Witness' Article? I noticed about 19 dogs at Charmsay, seven belonged to Mr J. A. Greewood a trader, four to Mr H. J. Williams, the teacher, and eight owned by a countryman making the total of 19 dogs, I find that the Rev J. Gomes was right in all his statements. Now Mr Editor I beg to suggest that any Article intending to oppose another in your paper should bear the signature of the writer in full, from what Mr An Eye Witness states in his Article makes me even to believe that he had never once been to Charmsay. Thanking you for the space allowed me in your columns, I am yours the same

J. J. DOOMAHBEY.

Mando 28th Nov 86.

SPECIAL NOTICE.

Is hereby given that the Annual district meeting of the She bro Mission of the United Brethren in Christ; will convene, in Flickinger Chapel Shaingay on Friday the 17th of Dec. at the hour of 11 a. m. (if not otherwise arranged) when it is expected that all the members of said meeting and teachers under the employ of the Sherbro. Mendi and Bompeh Missions will be present.

J. A. Evans District Supt. M. M. Bonthe 18th Nov 1886.

EARLY DAWN PRINTING OFFICE,
Job Work Done at short **Notice.**
Enquire of C. G. BELL, *Printer.*

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. III. BONTHE, SHERBRO, WEST AFRICA, DECEMBER 31, 1886. No. 24

The "Early Dawn."

Published Semi-Monthly, At

BONTHE, SHERBRO.

Under the Auspices of the Board of *Missions of the*

U. B. IN CHRIST.

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(FOR EACH INSERTION.)

A whole page	£2	0	0
A whole column	0	9	0
Half-a-column	0	5	0
One-fourth of a column	0	3	0
One-eighth of a column	0	2	8
Marriage	0	2	6
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Each notice should not exceed 4 lines every additional line or part of a line 4d extra.

DISTRICT MEETING.

It was rather an imposing gathering in respect to numbers and dignity that assembled at the Eighth Annual Session, of the Sherbro Mission District of the United Brethren in Christ of West Africa, in Flickinger Chapel Shaingay Dec 17–19. The meeting was largely attended by the Preachers Teachers and Itinerants representing Shaingay, Bompeh, an d Mendi Missions.

The year has not been without its trials, hardships and discouragements. Satan and his emissaries having especially leagued themselves among our people, for the reports tell of some who were overcome by the way. Notwithstanding this it has been a year of large increase and triumphs.

We do not fully estimate the progress of truth, nor appreciate the success of Christian efforts till we view the results of these efforts and achievements as a whole. This was especially true of the reports presented at the meeting. It seemed at first but little that was accomplished, but as one after another of these soldiers of Christ arose and told how amidst discouragements and battles hard fought he had yet a handful gain'd for the year, it made the heart rejoice to hear and note a gradual increase to above 1300 as the gain of the year in the number of those who had declared a faith in the Christian religion. Surely heaven itself had been made glad, and the angels in the presence of God made to sing for joy over these victories of the year.

Taking into consideration these results achieved by this small force, and those of the forces now engaged in the work of Evangelization, the results must be wonderful.

The Sabbath Services were impressive. About the close of the morning service a Missionary Contribution was called for to support a Mission Station among our more benighted brethren. The proposition was heartily accepted, and resulted in a subscription of £10. Chief Caulker who was present at the Service entered his name upon the subscription list.

There were present some distinguished visitors, among them Mr. St. John, who cheered us with words of encouragement. He had lately visited several of our stations and saw a work more extensive and thorough than he ever thought was being done by our American Missions in this part of the country.

A new impetus was given our work as various questions touching each department of the work were taken up and discussed. Who looking upon this meeting composed as it is for the most part of the sons of Africa, and hearing their discussions of the most effective plans and methods to be employed in the work of saving their benighted brethren, and feeling the inspiration of the moment, cannot exclaim, O Ethiopia! "Look up for your redemption draweth nigh!"

D. F. WILBERFORCE.

Shaingay,
Dec. 21. '86.

MANDO STATION.

The Lord has really blest this Station during the year. I have experienced more of sunshine. Of course a little cloud came over us about the middle of the year through the influence of the Secret Society called Tomah. This Station is peculiarly situated in the midst of Secret Societies not one is wanting. But the devil has been made to tremble for his interests here, the Mohamedan power has also been shaken by the power of God. There were two incidents that occurred which tends to gladden my heart.

During one of our morning services I watched with interest a Tomah boy whilst passing our place of worship he cast a wishful glance at us. This boy was sent for by the chief of the society. He only passed a few steps and asked who came to call him, said he "I wished to go *here*," pointing at us he turned and came in. The other is the testimony of a man who said frankly to a Mohamedan, formerly you could get three beals of money *Cay Tay*, making a charm but now you will find it hard to get two bars six shillings for making the best charm.

The Lord has really been with us during the year and I am thankful.

R. C. TAYLOR.

Dear Bro Evans—God in his kind providence has blessed my work of the past year and crowned it with abundant success both religiously and numerically. In number it is almost triple that of the last year though there were some dark clouds sometimes, yet they were not sufficient to darken the dawn, when I sent our captain stands before us leading us on to victory. On Sunday the 25th July I baptised 11 persons The meeting was very interesting and profitable to all. Two men who were no friends to the Mission attended meeting that day and paid profound attention after the close they came and asked me to explain to them about baptism which I did. From that day they are regular church goers and members of the seekers class. As all the heathen are now members of class I then got a fair opportunity to bring before them the subject relative to the destroying of the devil house which stood prominently in the wharf and where sacrifices were done to the devil annually. I spoke several times about destroying it but to no purpose. Four Sundays before its destruction, I called in all, four of the head men, and sold through my interpreter, that as the whole of them are now trying to fear God, and be on the Lord's side, let us see to removing the devil from the town and disarm it so that all your hearts can be placed upon God, and he will guard and guide you. They were undecided but finally put the whole matter on the Chief of Bompeh and Chief C. B. Caulker Which matter I brought before the Chief at Mando Town on Saturday the 11th Dec. who told me to go and destroy it he has nothing to do with it. However to make sure of confirmation of the whole he agreed, and went over with me, and in the evening of the same day the majority of the people assembled together in the chief's yard. There I addressed them telling them about the devil, and the chief afterwards addressed them also, and asked them several questions which they readily answered and agreed that it be destroyed, so that very night I set it in flames and it blazed and burned till Sunday morning. This caused some excitement and some women cried aloud for the devil, and some said that they had thought to dig it up and throw in the water or pass some ceremony for it when the chief told them that fire is the very best thing for the devil, as the devil is now burnt to death by fire and gone back to hell, and he is perfectly satisfied to let God reign in his country and let all their devils be destroyed. There are many on the Lord's side.

J. B. W. JOHNSON

Dec 29th 86.

MEN BUT WHY NOT COWS?

Last year I wrote several Articles about Cows and their profit and usefulness During this month I have seen a practical illustration, I may say, of both utility and profit, it was at Shaingay, where the Rev J. M. Lesher is erecting a stone building, for the Training School lately located at that place Instead of having men carry the stone, or convey them by hand on trucks, as is usually done, he has hired the use of an American waggon drawn by six bullocks, to haul the stone from the water side to the place of building, and in this way he has in a very short time brought together a large quantity of stone. While at the same time, the travel of the waggon and cattle cleans the roads of grass and beats it down hard and smooth, for pedestrian passengers. Hence my question: Men, but why not use cows, for conveying burdens? when by their use we can have better roads with less expense for cleaning; while carriages drawn by these animals might, in many cases, do away with the tedious mode of conveying produce over land in Hampers, and since trader and native traffic more profitable then now and possibly it would lead to the extention of trade to a great extent into new regions of country.

J. ALBERT.

Dec 22nd 86.

MR HAWEIS AT NOTTINGHAM.

The Revd H. R. Haweis lectured at Nottingham, last Friday on "Music and Morals" At the close of his address the Town clerk, Mr Johnson, who, in the unavoidable absence of Lord Belper through domestic affliction occupied the chair, presented Mr Haweis with an address that had been some what hastily got up and signed by 420 churchmen and Nonconformists in Nottingham expressive of their hearty sympathy with his recent endeavour to weaken the invidious barrier between the church of England and Dissent by showing his willingness to preach in the City Temple, London Mr Haweis said in reply that he had been taken quite by surprise by this unlooked for but most welcome tribute of feeling to a great principle on the part of the youngmen in Nottingham. He was assured that the church's treatment of Dissenters in the past had been all wrong and very fatal to the Establishment. The only wise thing for a Church calling itself national was to make itself national, and this might be done by relaxation of admission, formularies, and a wider sympathy with all christian workers of other denominations, in other words Comprehensiveness and Charity—Christian World.

The Queen of Spain has signed a decree which confort immediately freedom on the remaining slaves in Cuba. When it is borne in mind that not forty years ago no less than 40,000 slaves were being shipped every year from Africa to Cuba, the friends of humanity cannot but be thankful now at seeing an end to this stupendous iniquity, for which objects the Anti-Slavery Societies of London and Madrid have so long laboured. Brazil now alone in the western world still clings to the old and evil distinction of being a vast slave-holding country, where more than a million of slaves yet exist, who themselves or their parents have been imported from Africa, in spite of solemn treaties with all the laws of Brazil.—*St.*

Rev. George Newton, editor of the *Pacific Herald of Holiness*, has been expelled from the Methodist Church for preaching the Gospel contrary to the traditions of the M. E. Elders.

The Early Dawn.

BONTHE, SHERBRO.

DECR. 31, 1886.

A Merry X'mas,

AND A HAPPY NEW YEAR

TO ALL OUR READERS.

CHRISMAS TIMES.

I

Here's Christmas come, with cover
Of white wings of the snow;
O'er us angels hover,
Who extolled long ago
"Peace and Goodwill, goodwill to men"
Our Lord is kind as he was then.

II

Be not afraid to gather
The season's fruits, for He
Is gladder, He, our Father,
The happier we be;
Our Lord is kind, as He was then:—
"Peace and good will, good will to [men."

The Editor was absent when the last issue went to press; but we think our readers will agree that it was a choice number.

VISIT TO THE ANNUAL MEETING.

It was our privilege to attend the Annual District Meeting of the U.B.C. Church, held at Shaingay, and we were much gratified in beholding the personal appearance of its Membership, among which we may not by mention a few, for want of space. Dr. Flickinger, the presiding officer of the Meeting small in stature is 62 years of age is of German extraction, and resists so well the inroads of advancing age, that he would readily pass for a man of 45 years, and while he is firm and decided, usually yet there is a play of ready wit and pleasantry about him, that makes him companionable and pleasant, in his general bearing and especially so in the Bishop's Chair. Revd J. Gomer has a large well proportioned body surmounted by a good head with a pleasant face, is very earnest in every movement and intends to make every one count a full score, he is a ready speaker and a man of extraordinary tact in the management of men. Rev. J. C. Sawyer is a rather tall man and somewhat slender in form, he is about 50, and a man of ability, yet very modest, humble, and retiring, but deeply pious, and when he speaks his words are impressive indeed. Revd. J. W. B. Johnson perhaps the next native in continuous service, is quite a large man of good height rather slow of speech, but can say what he wants to say, and we should think that he is pretty hard on fetish and Devil worship and certainly next to the Rev. J. C. Sawyer. Mr. Johnson possesses the most ministerial bearing of any man in the body. Rev. W. S. Macaulay is a short man but has a solid body and has the appearance of a determined will with a strength to do hard labor, he is a plain man, whose fort is to work. Rev. D. F. Wilberforce a small man is the cultured and polished speaker and writer of the house, can discourse readily, and seemingly upon any topic, and is too well known to need description. There are other men as Lesher, Pratt, Evans, Williams, Taylor, Morrison, Grey, and some whose names do not come readily to mind; but let it suffice to say they are men of Intelligence; and these annual gatherings seem to bring out their capabilities more and more every year, and it would seem that the meeting is one of the most promising enterprizes in connection with any Missionary Work, on this Coast it being a deliberative assembly of great freedom for the discussion of practical Methods and not where men are obliged to march in one groove or fashion all they say according to any one man's notion; makes it rather a desirable, as well as a suitable association for the unity of persons of intelligence, for mutual help and encouragement, and being of a religious make up is likely to influence the lives of many in the better way; and already having under the leadership of its members over four thousand persons: and ministering a wholesome doctrine to more than fifteen thousand others, with more than seven hundred youths under daily training in letters, and the religion of Jesus must certainly ere long work a wonderful reform in the tribes about us as well as bring many thousands to a knowledge of our Lord and of his Christ. There were some distinguished visitors; with teachers engaged in the work of the missions, but who are not members of the meeting. Notably among the visitors was Mr. S. A. St. John, Photographer of Bo the, Mr. Bright of Freetown and others, Mrs. J. Thompson among the Teachers, is in every sense, prefered as she is the pious daughter of the eminent Bishop Crowther and very sacrificing and devoted in her labors." Other good teachers as the scholarly Mr. J. A. Richards, and Messrs. Baker, Josh. Luke, Goodman, McKie and others were present. Indeed in a word a noble company was that, which we were privieged to meet in the U. B. C. District Meeting, and their associations were indeed soul inspiring to us and and we wish each one greater success for the year to come than has ever attended their Labors.

We clip the following from a private letter recently received from a subscriber to the *Early Dawn* who resides in England.

"The Edition of the *Early Dawn* 15th Oct. to hand by last mail and printed upon your new paper, is admirable. It grows a greater *Enigma* to me each time I receive it, how you with your limitted resources in the Sherbro river are able to turn out such a really Excellent Journal which would do credit to many a large town: it shows what utmost insuperable obstacles may be overcome in an uncivilized country; when ability, energy and enterprize are brought to combat with them. The educated portion of Sherbro Community have much to thank the Shaingay Mission for, and to you and your staff in particular, they are deeply indebted for supplying them with a local news paper, very frequently is produced (especially I am sure, during the rainy season) under most difficult and trying circumstances."

WAR TROUBLE AGAIN—Our most recent information from the Boom and Kittam is that war is impending. Dewah, it is reported, has taken the strong hold, of Gooahung, where eight towns were combined in one in the Upper Kittam, and killed the Chief. It is also further reported that he now threatens Bandajumah, Queen Nyatoh's Town with war. And while such is reported of the Kittam we hear too that troubles are expected again in the Boom. These reports are rather sad if correct, and there are many reasons to fear that all are true.

EVANGELICAL ALLIANCE INVITATION FOR THE ANNUAL WEEK OF UNITED AND UNIVERSAL PRAYER, AT THE COMMENCEMENT OF THE YEAR.

JANUARY 2–9, 1887.

BELOVED BRETHREN IN CHRIST.

This is the fortieth time that we have the privilege of inviting our fellow Christians throughout the world to set apart a week for united prayer.

In view of the past thirty-nine years, we have abundant cause of thanksgiving for the large amount of blessing which the Lord has vouchsafed in connection with the annual concert of prayer. Year by year the number of those who have thus united in supplication has gone on increasing. Year by year testimonies have been multiplying which prove how largely the season of common supplication has been blessed to the refreshment and enlargement of believing hearts, as well as to revivals of religion in many lands. To Him who heareth prayer be all the glory!

Never was prayer more needed than at the present time. The state of the Church and the state of the world alike call for fervent and abundant supplication. We have come on "perilous times." We see "distress of nations." There is much of insubordination and lawlessness in various countries. In nearly all lands there is much suffering, on account of the stagnation of trade. In Europe there have been ominous threatenings of war. Most nations are called to solve political problems of great perplexity. As Christians, we must call to mind the promises given to prayer, and the special promises given to united prayer. "Call upon me Me," says the Lord, "in the day of trouble; I will deliver thee, and thou shalt glorify Me."

While there is thus much cause of anxiety, which should make us feel that only God can be "a very present help in trouble," there are also signs of the times which are greatly fitted to cheer and encourage us. Among these none are more remarkable than the quickening of the Missionary spirit, the amount of blessing which is graciously granted to the evangelising of the nations, and the "great and effectual doors" which are so wonderfully opening to us. Therefore, with fervent supplication, let us mingle hearty thanksgiving to the Father of mercies and God of all comfort.

Is not the Lord now working as of old, when he gave the promise — "I will shake the heavens and the earth, and the sea and the dry land; and I will shake all nations: and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts"? (*Haggai* ii. 7.)

We remain, in brotherly love, on behalf of the Evangelical Alliance, Yours faithfully,

(Signed.)——

BRIEF PROGRAMME FOR THE WEEK OF PRAYER.

Sun. Jan. 2. SERMONS.
Mon. Jan. 3. PRAISE.
Tues. Jan. 4. HUMILIATION.
Wed. Jan. 5.–PRAYER for the CHURCH.
Thurs. Jan. 6. PRAYER for FAMILIES.
Friday Jan. 7. PRAYER for MISSIONS.
Sat. Jan. 8. PRAYER for NATIONS.
Sun. Jan. 9. SERMONS.

Rev. Joseph Cook says: "I am no fanatic as to Sunday, but it does not seem to me accidental that Switzerland, Scotland, England, United States, the countries which best observe Sunday, constitute the entire map of safe popular government."

This issue is very late on account of the pressure of other duties and the Holidays.

NEWS ITEMS.

The United Brethren Missionary Teachers' Institute was, by the general consent of the members of the Annual District meeting, blended with it at the last Session Dec 17 19 and presided over by Dr. Flickinger.

THE S. S. COUNTESS OF DERBY.—Arrived here on the 29th instant having on board several distinguished passengers, we understand, but regret that we are not in possession of all their names.

Bishop Flickinger D. D. and Revd J. Gomer it is reported left Shaingay for Freetown on the morning of the 27th inst.

Chief T. N. Caulker was reported as absent from Shaingay on trip to Freetown about the 27th inst.

KOOLOONGE.—We are sorry to learn from Mr J. A. Richards in charge of that Station, that he has recently lost another of his promising school boys, Nathaniel Caulker, who has been decoyed into the purro bush.

On Christmas Day, things looked right smart at Kooloonge as never they were before—The Mission Children had a Treat which they heartily enjoyed, (there's no doubt about it) and Messrs Kolb, Humphrey, M. Lefevre and J. A. Richards entertained a few friends to Dinner; among whom were J. N. Lefevre Esq and Mr. G. M. Domingo of Bompeh tooke, Mrs. Kolb and her cousin Miss Berken of the "Annie Walsh" who had come on a vacation visit, Masters Lefevre and Ishmon. It was a most enjoyable season.

Towards dusk on Christmas day whilst the friends were at the Dinner Table, the Parrish people made an advance from Moh-Pieh road, leading to the Mission Compound at Kooloonge, and were determined on passing through, but were obstructed by Mr. P. H. A. Humphrey in charge of the Farm, who happened to be hard by, and would not on any account in spite of all their wiles, go into the house as they requested. They then made out for the bush and took the Beach track to the Lodge at Bompeh tooke. This is the second time they have made the attempt.

As Chief Neale Caulker's men were passing through Kooloonge on Monday the 27th inst., from the search they had gone to make at Mentibye and other places, in consequence of the War every day, reported as coming,—one of the girls called Sally Williams suspecting them to be War-Boys, ran away from the yard where she was engaged washing clothes, into the Mission House, going from one apartment to the other until she got to the loft, shouting out with all her might as she went along, "O, me mummy, ar die today!!" causing no small amount of amusement to all.

A good deal of dissatisfaction is being expressed far and near—Chief T. N. Caulker's men who have been lately sent out to hunt up the War-Boys reported to be lying in ambush, have been contrary to instructions given, plundering and distressing towns through which they passed. Ba vamah near Kooloonge and Mentibye have especially suffered in this way. The former town has been deserted

Personal

Mr. Claudius Clemens—son of Mr J. A. Clemens bookseller and stationer of this place arrived here by the Mail-boat last week, he has been away for some years and we believe attended different schools in the United States and is a young man of ability and much promise we congratulate Mr J. A. Clemens upon the return of his son.

Mr G. A. Metzger J. P. of Yerk is not gave us a pleasant call on Christmas day after Service; we were glad to learn from Mr Metzger that he likes our little Journal, and that his friends in Freetown often have it from him, and that he gathers much information about the surrounding country from its columns.

Mr. Chas. A. E. Campbell was in this place this week from Mosam where we believe he is doing a good business.

Miss M. T. Birken student of the Annie Walsh Memorial School Freetown arrived on the evening of the 28th instant on a visit to her friends in the Sherbro she is the guest of her uncle Mr J. A. Williams of this place.

Mr. J Arthur Richards of Kooloonge Station, also arrived here on the 28th instant, he is looking well and seems to be enjoying married life he is the guest of the writer at the Mendi Mission House this place.

Mrs. Noel and Miss. Parkes who arrived per. Colonial steamer, Countess of Derby, on the 29th inst. gave us a pleasant call on the 30th and we were pleased to learn from them that Mr. J. C. E. Parkes is expected to visit this place shortly.

MR. W. H. DAVISON called on us on the 30th instant he is looking well and reports trade ashrisk in the lower Kittam at this time, and does not apprehend any danger from the wars further up the country.

GBARGROO ITEMS.

Reports have reached us recently about the deaths of Bahina and Gbon Donguna; both of these have been known as great warriors—throughout this and other adjacent territories.

MOBITH.

This is a large Town on a north branch of the Tucker river, I will tell you how I came to get there; I had special business at N'Charmany Station the place where the dogs went to Church on Sept. 5th last, and Mr. "Eye Witness" tried to apologize for them; I left Shaingay at 6 am., in the little boat *Susan* with Capt. Charles H. Stivers; the boat has a light cloth awning; when opposite Bompehtooke the breeze turned against us and a heavy rain came on. My large rubber blanket that had served me faithfully all through the [illegible] Freetown on [illegible] and I had to take the rain; my nephew (little Joe) was with me, he had only his suit on, it was 5 p. m. When we reached N'Charmany, Saturday night and Sabbath morning our Services were well attended: one young man walked about 9 or 10 miles to be baptized, the head man of the town attends all of the Services; he is a good member of the Seekers Class; not one dog was present at any of the Services though many are in the town still; after the 11 o'clock Service I said to the Brother in charge "Dr. H. J. Williams, I wish to visit some of your outstations that I have never yet visited; well, said he, I will accompany you; we must start at 1 o'clock; we had with us four school boys to help us with the singing; the first village we came to, Mr. Williams told me that the people were very wicked, and would not allow him to preach to them; at the next (Samnah) we held a short service, about 30 were present, and some of these went with us to the next Town, Mo-Bith, it is on high ground on the bank of the creek, it is a large clean town with very neat and good houses, there were Twins' houses in the town and a large Devil house at the entrance of the town yet I saw no naked people in the town and no one was at work. About 60 people attended our service; about 20 were members of the Seekers' Class. The services were held on the piaza of a house, the congregation were partly in the house and partly on the piazza amongst those out in the open yard was a fine looking elderly Mahomedan with his head all wrapped in a white turban, showing that he was a Mahomdan priest. A large flashy coloured counterpane was made into a gown and worn by him, it reached to his feet; after the service I called on him at the house but could not converse with him as no interpreter was present that could understand him. Returning we passed through Samnah the headman presented me with a basket of Oranges; the tide was up and the water which we had to wade was deep; little Joe was carrying his clothes on his head stumbled and fell and wet all of his clothes, we were back in time for the night service at N'Charmany. Mo-Bith, is the cleanest Town I have seen in this country, for many a day. At three o'clock next morning we were off for Shengay and at 5. p. m. I started from Shengay to Freetown, to meet the Bishop, arrived in Freetown just half hour ahead of the Bishop.

J. GOMER.

Shengay
Dec 23rd. '86.

C. H. Harley Moseley Esq.,
Civil Commandant,

Sir,—The great interest ever manifested by the British Government in procuring peace here as well as elsewhere—that in the far future great good may be done for this part of the West Coast, combined with which, the love for my native land has ever stood in juxta-position and with that burning zeal to the plans and plain dealings of your government in fostering up such plans and schemes to benefit that part of the country lying as yet indirectly under the power of the government, I deem it not unnecessary in presenting before your worship a brief but concise history of the town of which I have the pride to boast, that there my navel-string was deposited, and for which your majesty has been laboring to better and foster the progress not only in the cultivation of its soil and the elevation of its people but also in its christianization and the good to be derived, therefore, with the object the Government has on hand, and the apprehension of same I have the honor to be Sir, your humble and obdt servt.,

Mannah.

Mocolo Villa,
Dec. 21st 1886.

FIVE HOURS IN A DANCE HOUSE.

To the Editor of the "Early Dawn."

Dear Sir,—It would be hard to find any door that opens more widely to the pit than the door of the dance house; vile men, lewd women, but throat-sharpers, jail birds, drinking sailors, men of all nations and colors, make up the motley crowd. And yet even in this deep and muddy waters God's fishers of men, toil to win the perishing; nor are their toils in vain.

Thanking you for the space occupied

Yours Truly,

N. M'cauly John.

We understand that the Commandant and Mrs. Moseley will give an Entertainment on New year's day, we regret very much our inability to be present.

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20 were members of the Seekers' Class. The services were held on the piazza of a house, the congregation were partly in the house and partly on the piazza; amongst those out in the open yard was a fine looking elderly Mahomedan with his head all wrapped in a white turban, showing that he was a Mahomedan priest. A large flashy coloured counterpane was made into a gown and worn by him, it reached to his feet; after the service I called on him at the house but could not converse with him as no interpreter was present that could understand him. Returning we passed through Samnah the headman presented me with a basket of Oranges; the tide was up and the water which we had to wade was deep; little Joe was carrying his clothes on his head stumbled and fell and wet all of his clothes, we were back in time for the night service at N'Charmany. Mo-Bith, is the cleanest Town I have seen in this country, for many a day. At three o'clock next morning we were off for Shengay and at 5. p. m. I started from Shengay to Freetown, to meet the Bishop, arrived in Freetown just half hour ahead of the Bishop.

J. GOMER.

Shengay
Dec 23rd. '86.

C. H. Harley Moseley Esq.,
Civil Commandant,

Sir,—The great interest ever manifested by the British Government in procuring peace here as well as elsewhere—that in the far future great good may be done for this part of the West Coast, combined with which, the love for my native land has ever stood in juxta-position and with that burning zeal to the plans and plain dealings of your government in fostering up such plans and schemes to benefit that part of the country lying as yet indirectly under the power of the government, I deem it not unnecessary in presenting before your worship a brief but concise history of the town of which I have the pride to boast, that there my navel-string was deposited,' and for which your majesty has been laboring to better and foster the progress not only in the cultivation of its soil and the elevation of its people but also in its christianization and the good to be derived, therefore, with the object the Government has on hand, and the apprehension of same I have the honor to be Sir, your humble and obdt servt.,

Mannah.

Mocolo Villa,
Dec. 21st 1886.

FIVE HOURS IN A DANCE HOUSE.

To the Editor of the "Early Dawn."

Dear Sir,—It would be hard to find any door that opens more widely to the pit than the door of the dance house; vile men, lewd women, but throat-sharpers, jail birds, drinking sailors, men of all nations and colors, make up the motley crowd. And yet even in this deep and muddy waters God's fishers of men, toil to win the perishing; nor are their toils in vain.

Thanking you for the space occupied

Yours Truly,
N. M'cauly John.

We understand that the Commandant and Mrs. Moseley will give an Entertainment on New year's day, we regret very much our inability to be present.

ADVERTISEMENTS.

C. B. COLLIER

BONTHE

AND

MOKATE

Has newly opened a shop under his premises in HEDDLE STREET where he has exposed for sale a large assortment of

Sundry articles, Cotton and Woolen goods, Crockeries, Hard wares, Fineries, Harberdashery, &c. &c.

and has also added to his Factory at MOKATE a new assortment of *various* other articles.

PUBLIC inspection is invited, and the patronage of friends and the public in general solicited.

Terms moderate for ready money only, in cash, or produce

Bonthe Sherbro
January 1885.

SHAINGAY MISSION
BLACKSMITH SHOP.

J. W. PRATT.

An Experienced Workman, having purchased, the above named shops wishes to announce, to the *former Patrons, And his many Friends,* that he is now prepared to do

ALL KINDS OF BLACK SMITHING, At short Notice

ORDERS SOLICITED.

Enquire at "Early Dawn" Office, Bonthe, Or at the Shop —Shaingay.

15dec86.

J. A. Clemens.

WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

N.B. Removed to upper Otto Street, opposite the burial ground.

Bonthe, Sherbro.

IDEALS OF MANHOOD

A YORK correspondent writes:—"The unpretentious building in the old Cathedral City of York, where, in days gone by, the Rev. James Parsons was wont to draw such crowded congregations, and where, in recent years, the Rev. John Hunter ministered with not a little success, is still a centre of spiritual activity. The present Pastor, the Rev. Jos. Vickery, worthily maintains the traditions of Salem Chapel. His teaching is spiritual, cultured and practical—eminently adapted to meet the wants of the age. The especial sympathy he displays with young men has been a marked feature of Mr. Vickery's Ministry. He misses no opportunity of placing before them noble ideals of life, while by his teaching he does not a little to inspire them to seek after these ideals. During the present month Mr. Vickery is delivering a series of Sunday evening discourses on 'Ideals of Manhood Viewed in the Light of Scripture,' the subjects being drawn from both ancient and modern literature—Tennyson's 'King Arthur,' George Eliot's 'Adam Beade,' Shakespeare's 'Brutus,' and the Bible. Last Sunday evening a fairly large congregation assembled to hear the opening discourse on Tennyson's 'King Arthur.' The preliminary devotional exercises being ended, Mr. Vickery read as his text Isaiah xxxii. 1. It was his intention, he said, for a few Sunday evenings to speak to them about certain ideals of worthy manhood. The one great end of life, he continued, was the growth of a noble character. There could be no right character without right ideas to inspire it. Just so far as we acted up to moral ideals, should we be manly men. In every age, and in the literature of all nations, there had been historical and legendary figures clothed upon with ideal goodness—the legendary King Arthur, Alfred the Great, the Cid of Spain, Charlemagne of Gaul. God ruled through great men. Tennyson, who more than any living poet, had given fuller voice to all the deeper questionings of the latter half of the nineteenth century, had given us a noble conception in the Idylls of the King.' Arthur loomed before us as a vast shadowy form of real manhood. The story of his life as given by Tennyson was briefly summarised by the preacher, who depicted Arthur growing up in quiet seclusion, his being called to the throne, his early marriage to Guinevere, his attempts to redress the wrongs under which his country groaned, his founding of the famed Round Table of Knights, who were sworn to teach the heathen and uphold Christ, to 'live sweet lives in purest chastity,' and his untimely death fighting against heathen hordes. King Arthur was a grand embodiment of of an heroic ideal. Proceeding, Mr. Vickery pointed out the most marked characteristics of the hero king. (1) His faith in goodness; (2) his passion for truth; (3) his purity and guilelessness; the clear-faced King sincere "in his own own purity;" (4) his nobleness of spirit; (5) his love of right doing. In concluding, Mr Vickery said that we were told that in these days spiritual ideals, high resolves, and noble visions had no meanings for young men. He denied the assertion, and and would not believe that the young men of our day were less noble than their predecessors. He urged them to imitate the character of King Arthur and of a greater than he, their Saviour Christ. The service was brought to a close by the singing of the hymn, 'Soldiers of Christ Arise' and the pronouncing of the Benediction."—*The Christian World.*

Dear Mr. Editor,—In reading your valuable and interesting paper of the 30 Nov. I observed an article signed by "A —— W —— Bollom / Shore. in which he made some remarks on my Article of the 18th November which tend to give some annoyance. Had your Correspondent called my attention to any errors found in my article, it would have done him a great deal of good, but he seemed to show himself to you Mr Editor and the public in general that he is much better acquainted with the English language than I or anyone else. If there is any error found in the article it is owing partly to an oversight as it was written very hurriedly to meet up your paper of the 18inst. which I observed myself.

I trust your correspondent will be satisfied with explanation, and will not look upon himself as the only one who understands more about the English language than anybody else.

Thanking you Mr. Editor for the space occupied.

Yours as usual

Tucker River Tourist
Dec. 17 '86

EARLY DAWN PRINTING OFFICE,
Job Work Done at short
Notice.
Enquire of C. G. BELL, *Printer*

MISCELLANY.

Hold fast to the Bible as the sheet-anchor of our liberties. Write its precepts upon your hearts, and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future.

The best of man that ever wore earth around him was a sufferer a soft, meek, patient, humble, tranquil spirit; the first true gentleman that ever breathed.—*Decker.*

The Gospel of Jesus Christ must be a divine reality. The sermon on the mount can not be a merely human production. This belief enters into the very depths of my conscience.

As to Jesus of Nazareth, I think his system of morals and his religion as he left them to us are the best the world ever saw or is likely to see.

EVENING HYMN.

BY J. G. MATTOON.

The following lines were composed by Bro. J. G. Mattoon, and were sung at his funeral.

Another day is past and gone,
Another evening come,
The wheels of time still bear me on,
To my eternal home.

The twilight of each dying day,
Still whispers in my ears,
"Thou, too, O man, must pass away;
Why lay up treasures here?"

Another station now is passed,
Another warning given,
Prepare to meet thy God at last,
Prepare, prepare for heav'n.

So when death's shades around me fall,
From out the gath'ring gloom
O may I hear the Savior a call,
"Servant, well done, come home."

READ AND Patronize.

D. M. PUNSHON THORPE,
Druggist & Dispenser,
Has opened a
Druggist Shop
At Victoria Road, next door to
Mr. C. J. Cole,
Where he has NEW DRUGS
&c. from England for Sale.
Also he is ready to put up
Prescriptions &c
AT A MOMENT'S NOTICE.
☞ CHARGES very MODERATE.
Bonthe Sherbro,
Dec. 14, 1886.

The Early Dawn.

"The Morning Light is Breaking, The Darkness Disappears."

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Subscriptions to be sent to Rev. J. GOMER, *Sherbro, West Africa.* Rev. Z. WARNER, D.D., *Dayton, Ohio, U.S.A., or to the Editor.*—

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Coroner.	The Commandant.
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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Rev. G. G. M. Nicol, B.A.

Wesleyan Methodist, Lime Street.
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.)
Good Hope
Pastor, Rev. G. N. Jowett.
Asst. do. F.A. Heroe,

THE GOLDEN RULE FINDS NO better observance than that shown where the employer and the employed have a proper regard for the rights of each other. A laborer madisregard the rights of his employer and move in respectable circles, but he can not be honest and do so. "A man can grind his *employes* and be a respectable member of society, and perhaps get rich by it; but there is no place for him in heaven revealed in the Bibly"—*Sel.*

MINUTES OF SHERBRO MISSION DISTRICT MEETING.

The Sherbro Mission District Meeting of the U. B. C. of West Africa, met in Eighth Annual Session in Flickinger Chapel, Shaingay, Friday 11:00 a. m., December 17th 1886. At the conclusion of the Devotional Exercises conducted by himself, the Bishop read his opening Address. The Meeting was organized by the election of D. F. Wilberforce as Secretary. The Roll being called, the following members were found to be absent:—R. N. West, C.A. E. Campbell, J. A. King, H.J. Weeks, F. C. Dixon, F. M. Stewart, W. S. Sage.

The Bar of the Meeting being fixed, Bros Hero, Richards, Baker, St. John and Coker were admitted to advisory seats. A Committee consisting of Revs J. A. Evans and R. N. West, was appointed to re-arrange the Minutes of the last District meeting and Educational Meeting, and enter same in their proper places in the Record Book.

The Secretary was appointed a committee to purchase a proper Record Book for entering the minutes of the District Meetings.

The Educational Subject being taken up, Rev. J. Gomer moved that our schools be placed under the Sierra Leone Educational superintendency, so that pupils and teachers may be examined by the Inspector of Schools. The motion was strongly opposed. The discussion following the motion was participated in by Bros. Gomer, Evans, Wilberforce, Taylor, and others. Mr. Gomer having drawn out the discussion desired to withdraw his motion by the consent of the meeting. D. F. Wilberforce read a paper intimating the wish of the committee that he work up general school interest. He also read a set of rules with a chart prepared by him as a guide for teachers in our schools. The paper was adopted.

Mrs Thompson who had charge of Senehoo, and Mr. McKie of Mofuss were admitted to advisory seats. On motion it was ordered that the chart prepared by Mr. Wilberforce be printed and expense provided for.

Mr. St. John made a speech favoring the Educational plans adopted and views presented. (Mr. St. John is a stranger and a Wesleyan member) His remarks were of a very encouraging nature: he saw during the rounds he has been making among our stations, a work more extensive and thorough than he ever thought was being done by our American Mission.

The following committee was upon motion, appointed to prepare a list of books and course of study for teachers, touching subjects upon which they are to be examined a year hence.—Committe:—Evans, West, Wilberforce.

The Chair announced the following committees.

On Devotion,—Gomer, Lesher, Wilberforce.

On Missions—S. B Morrison, *vice* [Stewart, absent.

On Sunday Schools,—J. M. Lesher.

On Day Schools,—J. C. Sawyer.

On Publishing Interest,—J. Gomer.

On Church Erection, J.B.W. Johnson

On Mendi Mission,—D. K. Flicking[er, Gomer, Evans, Lesher, Wilber- [force.

On Training School—D.F. Wilber- [force.

On Resolutions,—D. F. Wilberforce.

Meeting adjourned to meet next morning at 7:00 a m.

SECOND DAY, DEC. 18,

The Meeting was called to order at the appointed hour, 7.00.a.m. The presiding Bishop read a chapter from the Scriptures, and prayer led by Bro. R.C. Taylor. The Roll of membership was called—Absent,—West, Sage, Stewart, Dixon, Weeks, King, Campbell. The Minutes of first day's Session were read and approved.

Rev. J.A. Evans, Presiding Elder of the Mendi Mission District, reported giving statistics for all the stations in the District. The Pastors and members of that District passed the examination as to ministerial character (see report in full) Bro. G.N. Jowett, Pastor of Good Hope, Bonthe, being absent. Bro. Evans stated that a new impetus was given to the work since the appointment of Rev. G. N. Jowett and Bro. Heroe.

Rev. R.N. West of the Bompeh Mission though absent on account of sickness was yet able to report by a letter, which was read by the Secretary. The members representing the District were all passed except H. J. Weeks who was suspended last year. Bro. Weeks was not present to answer for himself though he had signified to some one of the members, an intention to attend the meeting. In view of these facts the suspension was continued one year longer. The meeting adjourned at 8.55 a.m. to meet at 11:00. a.m.

The meeting was convened at the appointed hour. The devotional exercises conducted by J. B. W. Johnson Rev. J. Gomer the Presiding Elder of Sherbro or Shaingay District read his report, showing that notwithstanding the efforts of satan specially manifested during the year there was great encouragement (see Report)

On motion, Mr. Bright of Free Ch. was admitted to advisory seat in the meeting.

The Bishop called for verbal reports from the principal stations. Mr. McKie of Mofuss told how he was enabled to do itinerating work in fifty two towns as reported by the Presiding Elder.

Bro. Sawyer our Veteran worker reported encouragingly for Mambo and Rembee stations; giving some very interesting incidents of Missionary life.

Correspondents were appointed for the *Religious Telescope, Itinerant, Woman's Evangel, Early Dawn, Joyful Messenger.*

Mrs. Thompson who has been in charge of the Lesher school at Senehoo and had done good work was enabled to present a very interesting report of her station.

Bros Joah of Manoh, and Richards of Kooloonge though not members of the meeting, were asked to report for their stations. The characters of the members, of the District were passed satisfactorily except those of Messrs Dixon, King and Campbell. The names of these brethren were referred to a Committee consisting of Bros. Lesher,

The Committee on first years course of reading reported as follows. "Your committee on course of reading (as Bro. R.N. West was absent in consequence of illness) consisted only of the undersigned who had, before him at different times Bros. R. C. Taylor, C. T. Grey, H. J. Williams, S. B. Morrison and J. W. Pratt. Bros. Taylor and Grey were examined. Bro. Taylor had read some of the books and other books: was ready with answers from the Bible and Watson, but answered well all the questions that were asked on the subjects required to be read. Bro. Grey had read some of the books, answered readily from the Bible, nothing from other Books prescribed, but answered all the questions asked on the subjects required to be read. And it is recommended that these two brethren be passed to the 2nd year's course of reading, but that they review the work of the first year, and familiarize themselves with the required books of the course as prescribed. —Bros. Williams & Morrison had not been able to get the books, but desired to read them. Bro, Pratt says he is willing to read and has read such books as he could obtain, poverty alone has prevented him from getting the books required. It is further recommended that these three brethren be allowed another year on the 1st years course, and urged to obtain and read the required books —J. A. Evans, Report adopted.

The Report of the committee on Day schools was called for, read and adopted

The committee on Sunday schools read its report which was adopted as also report of Committee on Publishing Interests.

Church Erection Committee reported also committee on missions. These reports were adopted.

The special committee on Mendi Mission read its report providing for the time of the expiration of the lease of Mendi Mission, the report was adopted.

The Committee on Training School and Resolutions read its report which was adopted.

The following are the names of Presiding Elders Elected for the ensuing year, J. Gomer, R. N. West, J. A. Evans.

Good Hope Station Bonthe was appointed as the place of the next Annual Meeting which will be held on Thursday Dec. 15th 1887—Adjourned.

At 7:00 p.m. the members re-assembled to resume the business of the meeting. After prayer and singing, a motion was made and carried that the Stationing Committee be made the Committee on Boundaries.

By motion the minutes were ordered to be printed in the *Early Dawn.*

The Com. to whom the names of Bros. Dixon, King and Campbell were referred, reported as follows,

"Having carefully examined the charges of gross immorality, and being satisfied from their own confessions that these charges were true, feel it to be the imperative duty of this Body to expell them from this Annual Meeting and the Church."

Continued on page 3

Cons. 1 2 3 4 5
Ins. BRITISH 1 MUSEUM 2

The Early Dawn.

BONTHE, SHERBRO.

JAN. 15, 1887.

THE "AT HOME" given on the 1st inst by the Comd't and Mrs. Moseley we understand was a well gotten up and very enjoyable affair; but we regret very much that our Reporter failed to get his account of the affair ready for the Press, for this present issue, but we are glad to say that we believe no time, pains or expense were spared by our very popular and hospitable Commandant and his highly esteemed and gifted Lady to make all feel *At Home* indeed; of which we hope to give a better account in our next issue.

Roll of Honor.

We give below a list of the names of those who having contributed Exhibits have been awarded a Metalic Medal and Diploma which has now been received through the Comdt's Office of this place.

1. THE COMMD'R,—Sherbro
2. W. H. DAVISON, Esq
3. J. A. WILLIAMS, "
4. J. B. WRIGHT, "
5. REV. J. A. EVANS,
6. " J. GOMER,
7. MR. J. D. ROGERS,
8. " C. B. COLLIER.

We heartily congratulate the Authorities of the Colonial and Indian Exhibition for awarding such handsome, as well as such appropriate awards to Exhibitors, and further congratulate the above named gentlemen, upon being so highly favoured as to receive such awards, and trust they may be stimulated thereby to greater efforts in all such enterprises, and especially to the bringing forth to light, the Hidden and undeveloped Resources of this vast Continent in time to come.

[LONDON LETTER.]

LONDON, DEC. 10, 1886.

Dear Mr. Evans,—I wish I could bring you and all the readers of The "Early Dawn" to the window of the Mission House in which I am writing. I will try to tell you what you would see.

"You look down from a high house upon the River Thames. There is a beautiful garden by the side of the river in which are seats where people can rest, and also statues of some of our great and good men. There is also just opposite the window a tall stone column called Cleopatra's Needle, which was brought from Egypt in the north of Africa, where it lay on the ground in the sand for many hundred years.

A great many steam boats are always going up and down the river very quickly. There is a great bridge over which railway trains rush with much noise. They bring many thousands of people into London every day. It is very wonderful to see these long trains going along at such a marvellous rate.

A little further down the river is another railway bridge over which three heavy trains can pass at the same time. There is an immense station on the river bank from which trains are being started all day long. It is a very curious fact that where that great Cannon Street Station now stands, was the spot where London first began about two thousand years ago. In three days all these river banks, where now are such fine streets, filled with houses, churches, shops and a continual crowd of people, there was then only one dense forest, in one corner of which a few savages made a little clearing, built a few rough huts which they surrounded by a stockade, just as your natives do in Africa.

This has set me wondering whether some of these days a great civilized town may yet be seen on the banks of the Sherbro river. Our British Natives could not find out civilization for themselves,—the Romans came and taught them. We hope your people who have the advantages of learning from Europeans are profiting by the teaching, and are growing into a great industrious Nation.

Yours very truly

I. ——A ——

We regret very much the lateness of the present Issue, as well as the fact that we were not able to get out a supplement with it. But circumstances over which we had no control has necessitated the delay and also prevented us from Issuing the supplement.

ALARMED AT OUR RAPID INCREASE.

Dear Mr. Editor—You may remember that I said at the close of our Annual Meeting last month to Messrs Gomer, Lesher Wilberforce and yourself that the large increase of members alarmed me. After a nett gain of 1012 in 1884, and 1203 in 1885, I supposed we would report little increase at the end of 1886, but a careful looking of the chart after deducting fully one third reported as the nett gain for 1886, still gives us an increase of 1311 for last year, making total members in Africa 3910. We may well rejoice with trembling when we consider that the large majority of those members need, and must have, if they are to be kept in the right way with much attention. They need to be instructed, encouraged, and carefully watched over, and with our present itinerant force this is well nigh an impossibility. The men of experience in charge of stations with their Day Schools, and other duties cannot vi it the villages and towns most distant from them as often as this should be done. Hence young men and Mission boys who are inexperienced do much of this work.

The Presiding Elders and others having the oversight of the young itinerants ought to urge them to give special attention to those, whose names are enrolled upon our Church registers. May be for next year less effort should be put forth to get new members and more to build up in the faith of the gospel those we have, unless the people are brought to a saving knowledge of the truth, and helped to live a good life, their names being on Church Registers will do them little good.

D. K. FLICKINGER.

Shengay, Jan. 10, 1887.

KONCONANY LETTER.

Mr. Ed.—The Meeting House was under repairs, just begun by Mr Baker. But he had not collected any amount to carry on the Work. So I have laid the people late to make subscriptions on the past Sabbath, which amounted to 23 Shillings and Six pence, a part of which has been paid.

The Watch night service was largely attended, and we also have services this week I am,

Your obedient Servant,

Jan 5th '87. T. N. JOAH.

Bear Mr. Editor—In my last visit to Sherbro, you asked that I would favor you with news from interesting to the publics, I beg on so with pleasure, at same time do not guarantee the correcting of all I may give you, as the greater part will be received on the "on dit" of the natives, I shall however endeavour to deny or corroborate them as they may turn out false or true.

The first I regret taking to report is the Burning of the town of Soonginah in Loquleh Country upper Boom River, when most of the trades established there, suffered more or less from the conflagration, as it occurred at night it is suspected to have been the act of an incendiary. The fire commenced on a small hut adjoining the house occupied by our S. S. Master and thence spread over the town. Messrs Davison and Mariner, are said to be the greatest losers.

Naboh, King of the Loquboh Country has issued orders to all the Towns within his jurisdiction to at once set about rebuilding their War Fences, as the Boom River is drying up rapidly, and it is only in this season that war generally breaks out, the losing of such orders is neither encouraging nor reassuring to Merchants and Traders.

The morning previous to was received via Levuma that Chief Fabundoh's town was attacked by the Timbo people on Thursday eight 20th January, but was repulsed.

Since writing the above I have been informed that Fabundoh's town was not actually attacked, a war party had started out for that purpose, but the enemy were too weak for the task, they returned to the place of departure for a larger force.

Yours truly,

RAOUL.

Boom River
January 8th '87.

WELCOME TO THE CHRIST—CHILD.

If every little child could see
Our Saviour's shining face,
I think that each one eagerly
Would run to His embrace.

Though black the hand, red, brown [and white,
All hearts are just the same;
Each one is precious in His sight,
Each one He calls by name.

And those who hear, in every land,
With loyal hearts and true,
Will grasp some little brother's hand,
And lead him onward too.

From "Little Helpers," Boston America.

FIRST SINGING OF "HOME, SWEET HOME."

Perhaps the most thrilling quarter of an hour of John Howard Payne's life was that when Jenny Lind sung "Home, Sweet Home" to him. The occasion was the Jenny Lind concert in Washington, the night of December 17th 1850. The assembly was, perhaps, the most distinguished ever seen in a concert room in this country. The immense National Hall, hastily constructed for the occasion on the ruins of the burned National Theatre, was filled to overflowing. Among the notables present and occupying front seats were President Fillmore, Daniel Webster, Henry Clay, General Scott, and John Howard Payne. Jenny Lind opened with the "Casta Diva," and followed by the "Flute Song" (in which her voice contested rivalry for purity and sweetness with a flute in the choir), then the famous "Bird Song," and next on her programme the "Greeting to America." All the pieces were applauded apparently to the full capacity of an enthusiastic audience, and Mr. Webster, who was in his most genial after-dinner mood, complimented the plaudits by rising from his seat and making Jenny's profound bow, as if responding for the country to her "Greeting." But when the "Swedish Nightingale" answered the encores by turning in the direction of the box occupied by John Howard Payne and giving "Home, Sweet Home," with all the wonderful tenderness, purity, and simplicity fitting both the words and the air of the immortal song, the difference was at once seen between the mechanical applause called out by a display of fine vocalization, and that elicited by the "touch of nature that makes the whole world kin." Before the first line of the song was completed the audience was surely off its feet, and could scarcely wait for a pause to give expression to its enthusiasm. People ordinarily of the most demonstrative sort clapped, stamped, and shouted as if they were mad, and it seemed as if there would be no end to the uproar. Meantime all eyes were turned upon Payne, a small-sized, elegantly-made, gray-haired gentleman, who blushed violently at finding himself the centre of so many glances.—Ex.

FROM SHAINGAY.

Of late the regent Chief has had his hands full curbing, Mad-ambitions and Revengful people, the first and worst of these is one Gbannah Thie the headman of a town on a branch of the Tucker River by the name of Mentibie, some months ago he made a raid on some villages and plundered them. Chief Caulker caught Mr Gbannah Thie, had him severely whipped and kept him 2 or 3 weeks in chains then sent him home again, the gentleman was not pleased with his treatment and set himself about being revenged, he got Mr. Gbor-Kioh, head man of the town Bauh-mah, to enter into partnership with him—they sent money (cloth, gin, rum, etc., etc.) to the Mendi country to buy war; the warriors to avoid suspicion came in groups of from 2 to 5 and put up principally at Mentibie and Bauh-mah; the neighbouring villagers became alarmed at the number of Mendies passing through their towns, word was sent to the Chief who at once set about ferreting out the cause, and the result is that Gbannah-Thie his son, a young man about 25 and Mr. Gbor-Kioh are all in chains in Shengay.

NEWS ITEMS.

There was an Entertainment and Tea meeting and also a sale of Fancy Articles by the members of St Matthew's Sabbath School on 5th inst. His Excellency the administrator in Chief Capt J. S. Hay attended. The proceeds for new Church building fund.

His Excellency Administrator in Chief arrived per S. S. Countess of Derby on the 5th inst and returned on the 7th inst.

A meeting of the members of St Matthew's Church assembled at the School Room to consider about the building of a New Church, The Commandant and wife were present the former made appropriate remarks on the subject.

Promises to about £406 was subscribed. S. B. A. Macfoy £150. C. B. Collier £30. and others £20. downwards.

There was a Regatta Boat Race on the 12th inst., which was a rare treat indeed.

School Exhibition.—At the Mendi Mission presided over by the Revd G. G. M. Nicol B. A. pastor of St Matthew's Church. Was a pronounced success on the evening of the 14th inst.

FROM THE NORTH—It has been reported to us from Sasu Country, that the War Troubles that way are being settled; if this be true we may certainly hope for Better days with both the North and South quiet.

Personal

Rev. G. G. M. Nicol, Miss. E. Thompson and Mrs. G. A. Metzger gave us a pleasant call on the 3rd inst.

Mr. S. B. A. M'cFoy and two sons called on us about the 11th instant. The sons are fine, clever looking youngsters. Mr. M. we understand shares in the general opinion of a fair prospect for the Trade in Sherbro.

We are glad to learn that there has been an increase of *Two Thousand Pounds* in the *revenue* of Sherbro, and that with the reviving Trade, and the suppression of the Smuggling business; it is to be hoped that it will continue to increase; which certainly is a rather promising omen of better days.

SHAINGAY ITEMS.

Mr. & Mrs. C. A. E. Campbell made a flying trip from Mosam here, to visit Mrs. Elizabeth Caulker, mother of Mrs. Campbell and to transact a little business with Bishop Flickinger.

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Mr. St. John is a fine Artist and the sketches are good amongst them is a group of all members of the District in meeting including the preachers Teachers and Itinerants; Bishop D. K. Flickinger and Rev. J. M. Lesher are both very prominet in the group; there are 37 persons all told in the picture.

Rev. D. F. Wilberforce and family have gone for a few days to Goangbaih;—A house is being got ready for them to live in here, and also for them to take care of the Female members of the Training School, it is the large stone mansion belonging to Mr. Campbell.

MINUTES OF SHERBRO

MISSION DISTRICT MEETING.

(Continued from page 1.)

Bro. Evans made a feeling Adress upon this report. Also Bro. Gomer who had recently received a letter from Bro. Campbell, regretting that he could not be here for he was sure his name would be dealt with and erased from the roll. The report was adopted.

The Minutes of the session were read and approved.

REPORTS.

The Report of the Stationing and Boundary Committee was as follows:—

The fields to remain as last year.

SHAINGAY DISTRICT.

J. Gomer,	Presiding Elder.	
Shaingay Mission	D. F. Wilberforce	
Thaanah Mission Circuit,	H. J. Williams	
Cattah "	"	A. P. Dixonbabbey;
MoCahbay "	"	H. P. Lake;
Kongormah "	"	F. Deeny Will;
Chikobih "	"	A.E. B. Kirkie;
Kyolonge "	"	J. A. Richards. [
		A. J. Campbell;]
Manoh "	"	J. W. Baker;
TongKoloh "	"	To be supplied.
Charmany "	"	"
Mofom "	"	A. M'Kie.
Mambee "	"	J. C. Sawyerr.]
		A. Stone]
Rembee "	"	G. Bright.

MENDI MISSION DISTRICT.

J. A. Evans	Presiding Elders.	
Good Hope Mission,	G. N. Jowett.	
Avery "	S. B. Morrison.	
Konoonany "	T. N. Joah.	
Danville Mission Circuit,	W. S. M'Cauley.	
Mendy "	R. C. Taylor.	
McSave-bale "	To be supplied.	
Vandahoo "	"	
Mo-Yassee "	T. R. Avery.	
Sinking "	J. N. Mgbi.	

BOMPEH MISSION DISTRICT.

R. N. West	Presiding Elder.	
Rotofunk Mission,	C. T. Grey.	
Palli "	J. B. W. Johnson.	
Bompeh "	J. J. Coker.	
Marmoa "	P. M. Stewart.	

STANDING COMMITTEES.

Course of Reading,	J. A. Evans, R. N. West.]
Missions	J. Gomer.
Sunday Schools,	C. T. Grey.
Day Schools,	D. F. Wilberforce.
Ist Erection,	R. C. Taylor.
Publishing Interest,	H. J. Williams.

We have more abundant reasons to be thankful to our beneficent Heavenly Father for his great goodness in bringing us again safely through the vicissitudes of another Conference year of almost twelve months duration, for indeed the Lord has been very merciful to us, and not and yet has kept us safely. At the beginning of the year there was spiritually a fair prospect before us but shortly after the first month had passed the usual laxity was discernible in in most of the stations especially was this true of Good Hope and Danville at the former, the school Teacher early showed a lack of energy and soon seemed to lose pretty much all of his influence for good, and finally had to be dismissed in August. The teacher at Danville was without success and was persuaded to resign about the first of April. Konoonany did rather better in the early part of the year and many seekers were enlisted and there were over 30 adults and children baptized there in March. At Avery it went ill with one of the itinerants so much so that he was dismissed about the middle of January. Another of the voluntary Itinerants fell into sin and was dropped from the list, several others followed in the same line Mando, Brother Taylor and wife were along at their work until he secured his own expense for a time a young man to assist him who has since September been employed by the Missions.

But to revert to the other side of the scale or that of success, first of all I may say all the vacancies that occured were supplied or filled almost without delay: but of course not without some inconvenience yet as little as possible. At Good Hope the Rev. G. N. Jowett was appointed Pastor in August and from that time an effort was made to raise something for the Pastors support. Of course owing to the hard times only a small amount has been raised but it is a begining, and we trust in time will increase to even the entire support of the Pastors. There has been a large increase in members, especially seekers over 1,000 of which has been received on the District. Some twenty or thirty Communicants have been so recognized as such on the Records. But this does not of course represent all the believers by any means, as a large share of the Seekers are believers as usual, and great care is exercised in receiving these into our Classes.

I have visited all the stations during the year but Mandoe only once in person, however was in close communication with it all the year. The other Stations were visited some three or four times each.

J. A. EVANS, P.E.,
Mendi Mission Dist.

To the Members and Friends of Sherbro Annual District Meeting.

It is with sincere regret that I am unable to be with you in our Annual Session which convenes on the morrow, but though absent in the body I shall be with you in spirit and pray earnestly that the blessing of the Lord may be richly shed in all your hearts, and that you may go forth with renewed strength and zeal to fight the battles of the Lord.

Though we have been absent the greater part of the year yet the Lord has prospered his work in Bompeh Mission as the accompanying Statistics will shown again praying the Divine blessing may be upon you.

I am, Your Bro. in the gospel

R. N. WEST, P. E.
Bompeh Mission District.

SHAINGAY DISTRICT.

The year just closing has been one of variations. We have had our bitter and our sweets, our ups and our downs. A few of our members have passed from labour to reward. Chief Bah-Mattie of Bompehtooke and Sateah Kate of Shengay were full members and we have good reason to hope that they are with their Saviour. Three of our principal laborers have been guilty of gross immorality and were dismissed. The conduct of one was most aggravating and beastly and it was only to save the reputation of the Mission that he was not delivered to the Civil Authorities to be dealt with. Bro Richard Lake could not get on well with his people at Rembee. There was nothing against his moral character. I thought it best for both him and his people to relieve him of the station, and accordingly put the station under Bro Sawyerr and Bro Lake has assisted Bro Sawyerr at Mambo, and the work is looking up, Bro Lake is rendering good service at Mambee.

Though I have cautioned our itinerants against receiving seekers unless they are satisfied that they are sincere and promise to lead good lives, there has been an increase of members of 621, there has been a degrease of believers of 46 caused by removals dismissals and deaths. There are at present 1.36 members full members, 2295 seekers, giving a total membership in the district of 2471.

Sister Jane Caulker of Cottah conducts a private Class of 21. She teaches them at night 4 of this number have been baptized.——J. GOMER P. E.

To be Continued.

Better Days And Brighter Prospects

Seem to be in store for the Sherbro Trade is evidently reviving to this there is not a dissenting voice, croakers are even now forced to admit this fact, while considerate men feel quite sure of it even after making all possible allowances for probable contingences, from the speculative there seems to be but little of that wild enthusiasms that often runs wild with our best financial interests and deranges every commercial prospect. Produce for the present cannot be expected to come down in large quantities as it is a little out of season for almost every thing.

The Early Dawn.

BONTHE, SHERBRO.

JAN. 15, 1887.

THE "AT HOME" given on the 1st inst by the Comd't and Mrs. Moseley we understand was a well gotten up and very enjoyable affair; but we regret very much that our Reporter failed to get his account of the affair ready for the Press, for this present issue, but we are glad to say that we believe no time, pains, or expense were spared by our very popular and hospitable Commandant and his highly esteemed and gifted Lady to make all feel *At Home* indeed; of which we hope to give a better account in our next issue.

Roll of Honor.

We give below a list of the names of those who having contributed Exhibits have been awarded a Metalic Medal and Diploma which has now been received through the Comdt's Office of this place.

1. The Comm'r.—Sherbro
2. W. H. DAVISON, Esq
3. J. A. WILLIAMS, "
4. J. B. WRIGHT, "
5. Rev. J. A. EVANS, "
6. " J. GOMER, "
7. Mr. J. D. ROGERS, "
8. " C. B. COLLIER, "

We heartily congratulate the Authorities of the Colonial and Indian Exhibition for so awarding such handsome gifts as well as such appropriate awards to Exhibitors, and further congratulate the above named gentlemen, upon being so highly favoured as to receive such awards, and trust they may be stimulated thereby to greater efforts in all such enterprises, and especially to the bringing forth to light, the Hidden and undeveloped Resources of this vast Continent in time to come.

[LONDON LETTER]

—LONDON, DEC. 10, 1886.

DEAR MR. EVANS, I wish I could bring you and all the readers of The "Early Dawn" to the window of the Mission House in which I am writing. I would try to tell you what you could see.

You look down from a high bank upon the River Thames. There is a beautiful garden by the side of the river in which we sometimes play. People can row, and this display of some of our great and good men. There is also just opposite the window a tall stone column called Cleopatra's Needle, which was brought from Egypt in the north of Africa, where it lay on the ground in the sand for many hundred years.

A great many steam boats are always going up and down the river very quickly. There is a great bridge over it which railway trains pass with much noise. They bring many thousands of people into London every day. It is very wonderful to see these long trains going along at such a marvellous rate.

A little further down the river is another railway bridge over which these heavy trains can pass at the same time. There is an immense station on the river bank from which trains are being started all day long. Just a very few miles off that where that great Caution Street Station now stands, was the spot where London first began about two thousand years ago. In three days ago these river banks, where now are such fine streets, filled with houses, churches, shops and a continual crowd of people, there was then only one house for the one corner of which I am writing, made a little clearing, built a few rough huts which they surrounded by a stockade, just as your natives do in Africa.

This has set me wondering whether some of those days a great changed town may yet be seen on the banks of the Sherbro river. Our Bright Natives could not find out enough of them selves,—nine Romans came and taught them. We hope you people who have the advantages of learning from Europeans are profiting by the teaching, and are growing into a great independent Nation.

Yours very truly

L——A

We regret very much the lateness of the present Issue, as well as the fact that we were not able to get out a supplement with it. But circumstances over which we had no control has necessitated the delay and also prevented us from issuing the supplement.

ALARMED AT OUR RATE OF INCREASE.

DEAR MR. EDITOR—You may remember that I said at the close of our Annual Meeting last month, Mr. Gomer, Locher Willoughby and myself that the large increase of members all round met. After a nett gain of 1012 in 1884, and 1163 in 1885, I supposed we would report little increase at the end of 1886, but a careful looking of the chart after deducting lapsed and reported as the nett gain for 1886, still gives us an increase of 1311 for the year, making our members to Dec. 31st 3910. We may well rejoice with trembling when we consider that the large majority of those members need, and must have, if they are to be kept on the right way with much attention. They need to be instructed, encouraged, led, and carefully watched over, and with our present number and force this is well nigh an impossibility. The men of experience in charge of districts with their Day Schools, and other duties cannot vi it the villages and towns most distant from them as often as they should be done. Hence young men and Monitors have also my experienced to much of this work. The Presiding Elders and others having the oversight of the young its our duty, therefore, to urge them to give special attention to those whose names are enrolled upon our Church registers. May he for next year less effort should be put forth to get new members, and more to build up in the faith of the gospel those we have, unless the people are brought to a saving knowledge of the truth, and help on to live a good life, their names be of little good.

D. K. FLICKINGER.

Shangay, Jan. 10th 1887.

KONCONANY LETTER.

MR. EDITOR—The Meeting House was under repair, just begun in McBaker, but he had not collected any amount necessary on the Work. So I have had the people here to make subscriptions on the past Sabbath, which amounted to £3 Sellings and Six pence, a part of which has been paid.

The Watch night service was largely attended and we also had the services of the week. Tom.

Your obedient Servant,

Jan 5th '87. T. N. JOAH.

DEAR MR. EDITOR—In my last visit to Mattina, you asked that I would favor you with news from time to time to be published in your paper as was pleasant. I came there to see and encourage the converting of all those who were under the great pull by Satan the enemy of our souls. But the Lord is stronger than he, and has delivered many from his clutches. I shall not attempt to write a long or elaborate letter as they may not suit Editors true.

The first I heard of Mattina to report is the Purchase of the town of Sumgbowa by the Lord Bishop's upper house, Liverpool, most of the trades established there, and lord knows or less from the cultivation as I have witnessed at Sella Limba inspected to have been done out of the ground. The first commencing of a small fall belonging the house occupied by our J. D. Rogers and Locher Willoughby, and the town. The town then and Mattina are said to be the great of the

Naboh King of the Bagbou Country has joined orders to all the Kings within his jurisdiction to have no more slave trading. The War Path to the Boom River is declared unpeaceable and it is unsafe to cross it. The Boom River is declared unpeaceable and it is unsafe to cross it. The Boom River is declared unpeaceable and it is unsafe to cross it. The Boom River is declared unpeaceable and it is unsafe to cross it.

Yours truly,

RAOUL.

Boom River
January 5th '87

WELCOME TO THE CHRIST—CHILD

If every little child could see
Our Saviour's shining face,
I think that each one eagerly
Would run to His embrace

Though black the hand, red, brown or pale white,
All hearts are just the same;
Each one is equally in His sight,
Each one He calls by name.

And those who love, in every land,
With loyal hearts and true,
Will grasp some little brother's hand,
And lead him on and too.

Evening Light Helper, Boston, Indiana.

FIRST SINGING OF "HOME, SWEET HOME."

Perhaps the most thrilling quarter of an hour of John Howard Payne's life was that when Jenny Lind sang "Home Sweet Home" to him. The occasion was the Jenny Lind concert in Washington, the night of December 17th 1850. The assembly was, perhaps, the most distinguished ever seen in a concert room in this country. The building, National Hall, hastily constructed for the occasion, on the ruins of the burned National Theatre, was filled to overflowing. Among the ladies present and occupying front seats were President Fillmore, Daniel Webster, Henry Clay, General Scott, and John Howard Payne. Jenny Lind opened with the "Casta Diva," and followed by the "Echo Song" (in which her voice rendered tricks for purity and sweetness with a flute), then the famous "Bird Song," and next on her programme the "Greeting to America." All the pieces were applauded apparently to the full capacity of an enthusiastic audience, and Mr. Webster, who was in his most genial after dinner mood, rejoiced the plaudits by rising from his seat and making Jenny's profound bow as if expecting for the encoring to begin "forthwith." But when the "Swiss Nightingale" answered the encore by turning into the direction of the famous Howard Payne and giving "Home, Sweet Home," with all the wonderful tenderness, purity, and simplicity fitting both the words and the air of the immortal song, the audience at once were taken by the melodious appliance called out by a delight of the association, and that chief of all sensations of nature that makes the whole world kin. Before the first line of the song was completed the audience was visibly, if its 6,000 and could scarcely wait for a pause to give expression to its enthusiasm. People ordinarily of the most demonstrative sort clapped, stamped, and shouted as if they were mad, and it seemed as if the whole roof, for round to the opera. Meantime all eyes were turned upon Payne, a small-sized, elegantly modelled, gray-haired gentleman, who blushed the while, feeling himself the centre of so many glances.—Ex.

FROM SHAINGAY.

Of late the regent Chief has had his hands full curbing Mad ambitions and Revengful people, the first and worst of these is one Gbannah Thie the headman of a town on a branch of the Tucker River by the name of Mentibie, some months ago he made a raid on some villages and plundered them. Chief Caulker caught Mr Gbannah Thie, had him severely whipped and kept him 2 or 3 weeks in chains then sent him home again, the gentleman was not pleased with his treatment and set himself about being revenged he got Mr. Gbor-Kioh, headman of the town Bauh-mah, to enter into partnership with him—they sent money (cloth, gin, rum, etc., etc.) to the Mendi country to buy war; the warriors to avoid suspicion came in groups of from 2 to 3 and put up principally at Mentibie and Bauh-mah; the neighbouring villagers became alarmed at the number of Megdies passing through their towns word was sent to the Chief who at once set about ferreting out the cause, and the result is that Gbannah-Thie his son, a young man about 23 and Mr. Gbor-Kioh are all in chains in Shangay.

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Thomah	Mission Circuit.	H. J. Williams
Cottah	"	A. P. Dennis[illegible]
Mendahay	"	R. P. Lake.
Kongoronah	"	F. Deans Will[illegible]
Chekelah	"	A. E. R. Kirke.
Kookongo	"	J. A. Richards.
	"	A. J. Campbell.
Manoh	"	J. W. Baker.
Tong Kolah	"	To be supplied.
Chenaway	"	"
Mokon	"	A. McKoy.
Mambo	"	J. C. Sawyer.
Rotofunk	"	To be supplied.

MENDI MISSION DISTRICT.

J. A. Evans		Presiding Elders.
Good Hope Mission		G. A. Jowett.
Avery	"	S. B. Morrison.
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Vandahun	"	"
Mc'Tavoe		T. R. Avery.
Sinkita		J. S. Mah.

BOMPEH MISSION DISTRICT.

R. S. West		Presiding Elder.
Rotofunk Mission		C. F. Berry.
Palfi	"	J. R. W. Johnson.
Bompeh	"	J. J. Coker.
Maronna	"	F. M. Stewart.

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To the Editor "Early Dawn."

Sir,—Bargroo seems to have had greater advantages than any other part of British Sherbro in the sales of spirits free from license wh ch is not granted to other places. In the year 1878 by some explanation made to His Excellency Govr. Sir Samuel Rowe respecting the condition of the trade in that River His Excellency thought it necessary to permit those trading there to dispose of spirits free of license. This indulgence then was supposed simply to allow the sufferers in the Kingbo war to recover the loss they had sustained in consequence of that war. But from the long continuance of this, great numbers of traders who can afford to pay license elsewhere have been invited there simply to avoid this; besides merchants in Sherbro frequently sent Boat loads of rum and gin and are effecting large off-handed sales of them there. The state of Bargroo now is far different from what was represented in the year 1878.

Bargroo is producing a large amount of produce to suit European markets while in that year it was said to produce rice only or in other word-Local provisions;

Black River a more insignificant part of British Sherbro has not been so favoured why such be given to traders in Bargroo and who are effecting as large sales of spirits nearly as those trading in other important rivers. The demand for spirits in that River has been increased some years ago and is daily increasing to the advantage of those who can afford to pay license. It is hoped that the Commandant of Sherbro would think it a part of his duty to call the attention of His Excellency the Governor to this important fact

Yours,—Akon.

Bonthe,
11 Janry 1887.

To the Editor "Early Dawn."

Sir,—Possession of Lands is the subject for the day at present in Sherbro, Kittam, Imperreh and the Jong are said to have been handed over by each respective rightful Authority, notwithstanding the doubts which was said to have existed as to the right of transfer respecting Jong River especially Matro's juri-diction, this however we believe will be fairly determined at some future time. The possession of Country and Rivers in Sherbro has aroused the cupidity and avarice of many and it is evident that some are going about to wheedle the natives out of their lands.

If I am rightly informed, it is said of late that for a small loss sustained by the appropriating to their use a small quantity of produce during the war by some men of one of the surviving towns in the small Boom River a claim of a sum of money was made by a certain individual who was its proprietor, for its recovery, the amount of loss was said to have been exaggerated to such an exorbitant sum that the claimant has never yet but numerated, and which he knows they are incapable of paying. To assert such a claim a private meeting for some days was held in the bush and which resulted in the signing of a paper which might perhaps be understood by them to be a promissory note for payment of a sum of money. But it is hinted that it was a transfer of a portion of the small Boom River. This meeting which was held in the bush, and was intended to evade the interference of any that might betray its intention, and to dupe the natives in the bargain. A country can be transferable only by rightful Authorities and not by private individuals who are heads of towns and their people only.

Bey Koah the crowned king of that country and his only surviving minister Gphow can perform this and no one else. The result of such a meeting I'll ever regard as a sham transaction and it reports very shameful news of the claimant. A country has never been thrown away in such way and never can it be by boys and believe it he chooses that the paper he holds and regards as a found treasure he will soon find means for its use in foul way.

Yours—Sound.

Bonthe Sherbro,
11th Jan 1887

To the Editor of the "Early Dawn.

Dear Sir,—When it was proposed that your journal should be published semi-monthly, it was thought that you would be supplied with news from Bonthe always. At first, the young men tried, but latterly and to the present moment no news whatever is sent from Bonthe.

I have been trying to find the cause but till now I could not find out. Is it because there has been no news at Bonthe lately for publication in your journal? I answer there have been many items, but I shall only name a few.

(1.) There was a Debate on "Agriculture," &c.

(2.) A Lecture by D.M.P. Thorpe, on "Unity"

(3.) Formation of "Sherbro Mutual Improvement Club."

(4.) Cricket match on X'mas & New Year's Day.

Why was not these inserted in the "Early Dawn?" We have been reading from its columns, news from Shaingay, Bargroo and elsewhere, but none from Bonthe. I must confess, it is a shame to our young men in Bonthe, for if others supply us with news from their quarters, we should also furnish them with ours.

I hope the young men will devote their time in reading and then furnish you with news to meet the wants of your subscribers, and the readers of your journal. Thanking you for the space I have occupied.

I am, Mr. Editor,
B. L.

Bonthe,
January 14, 1887.

FIVE HOURS IN A DANCE HOUSE.

Dear Mr Editor—I have read with utter amazement the article which appeared in your issue of 31 Decr and signed N M'Caulay John.

You will kindly allow me space to make few remarks on that article.

N. M. J. designates the attendants at the Ball as vile ones, lewd women, jail birds &c but may I ask, was he not present at the ball? and if he was present, it stands to reason that he is included in that promiscuous gathering. It appears to me that he took umbrage at his not being invited to the ball, which gave rise to his meaningless article. I must say that with the exception of N. M. J. every one who were present at the ball, were quite pleased, and the gathering was in every sense a respectable one, composed of young Ladies and Gents of intelligence and respectability. I hope N. M. J will accept a few hints from me.

(1) He must learn in future to be truthful.

(2) He should not be covetous.

If he wishes to be a member of the S. M. I. C and to have the pleasure of enjoyment with them, why not come forward and put in his shillings, instead of rushing heedlessly into print?

Yours Mr Editor
Bonthe JUSTITIA.
14th Jan 87.

Sir—The Tenders for Government supplies for 1887 have been forwarded, discussed upon and recommended; and the public is now in a position to know those who were recommended for the contract.

Permit me then a small space in your columns to ask briefly the following questions

1st Is it true that the Tenders for the Hospital and Gaol are given to Mr. M. Z. Macauley and that for Chiefs and native Strangers to Mr. A. T. Clay, while that for Canoes and Boats is given to Mr. J. B. Parkinson?

2nd Is it true that some of the native Governmennent Officials who sat as Commissioners to Adjudicate upon the merit of the Tenders forwarded, are in secret and close private arrangement with the Contractors for a distribution of the money consequently the native Government Officials used all their influence to back and recommend them?

3rd. Do not these native Government Officials receive ample wages from the Government? If not why not apply for an increase? Why traffic as it were with the Government in backing their interested friend to become the contractor and to have a share?

4th Is the price of those who tendered last year less than those who tendered this year? Why is not the contract given to one and the same person?

Awaiting your reply Mr Editor you may expect to hear from me again on the subject whether I am favoured with an answer or not.

I am Mr. Editor,
Bonthe, Yours truly
11th Jan. '87 B. M. W.

MISCELLANY.

Some of the penny novel writers are in a hurry to get their pay, otherwise they would revise their work, and not allow such startling statements as the following to appear in type: "I grew up to manhood without ever knowing what the love of a parent really was, for my mother died when my eldest brother was born.

"My Dear," said a husband in startling tones, after awaking his wife in the night, "I have swallowed a dose of strychnine!" "Well, then, do for goodness sake lie still, or it may come up.

"It is cruel to keep that dog closely muzzled this warm weather," said a gentleman to a boy leading a small dog, the owner of the dog must be a cruel man. "O no, sir, he is the kindest hearted man in the world. He keeps the dog muzzled to prevent him from biting" "From biting children I suppose." "O no from biting the fleas that almost worry the life out of the poor animal.

J.A. Clemens.

WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

N.B. Removed to upper Otto Street, opposite the burial ground.

Bonthe, Sherbro.

ADVERTISEMENT SCALE

(FOR EACH INSERTION.)

A whole page	£2	0	0
A whole column	0	9	0
Half-a-column	0	5	0
One-fourth of a column	0	3	0
One-eighth of a column	0	2	6
Marriage	0	2	6
Birth and death	0	1	0
Domestic servants wanted	0	1	6
Servants wanting situations	0	1	0

Each notice should not exceed 4 lines every additional line or part of a line 4d extra.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. IV. BONTHE SHERBRO, WEST AFRICA, JANUARY 31, 1887. No. 2

The "Early Dawn."

Published Semi-Monthly, At

BONTHE, SHERBRO.

Under the Auspices of the Board of *Missions of the*

U. B. IN CHRIST.

TERMS OF SUBSCRIPTION

One Year by Mail,	£0	6	0
Delivered in Bonthe,	0	5	0
Half yearly by Mail,	0	3	0
Ditto, deliv'd in Bonth,	0	2	6

ADDRESS.—*Communications to Rev J. A. Evans, Editor & Publisher, Bonthe, West Africa,—*

Subscriptions to be sent to Rev. J. GOMER, *Shaingay, West Africa.* Rev. Z. WARNER, D.D., *Dayton, O's, U. S. A., or to the Editor.—*

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Gaoler.	J. A. Dennis.
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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Rev. G. G. M. Nicol, B.A.

Wesleyan Methodist, Lime Street.
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.) Good Hope
Pastor, Rev. G. N. Jowett.
Asst. do. F.A. Herne,

ADVERTISEMENT SCALE

(FOR EACH INSERTION.)

A whole page	£2	0	0
A whole column	0	9	0
Half-a-column	0	5	0
One-fourth of a column	0	3	0
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Birth and death	0	1	0
Domestic servants wanted	0	1	6
Servants wanting situations	0	1	0

Each notice should not exceed 4 lines every additional line or part of a line 4d extra.

MINUTES OF SHERBRO

MISSION DISTRICT MEETING.

(Continued from our last.

BISHOP'S ADDRESS.

The past year has been one of unusual disaster, in a moral point of view to our African Mission, and of embarrasment to those managing its finances.

Owing to reduced appropriations there has been a constant struggle to meet wants which were essentially important to our success.

The saddest of all is the loss of several laborers on account of gross immorality which may well cause us deep humiliation and mortification: and which admonishes us who think we stand, to take heed lest we fall also.

Surely no professed minister of the gospel, can fall into such reprouchful crime against God, and right, who will stop to consider the reproach such a course brings upon the cause of Christ, or else he must be terribly corrupt in heart.

As the time for which we agreed to work Mendi Mission will expire with the year 1887, and the indications are we will be offered that $44 for permanent occupation, but the 5000 dollars subsidy will be withheld after next year, it will be necessary to prepare a paper expressive of the views of this body to go to the Board of Missions, next May, and through it to the U. B. of C. for F. M. in the City of Boston, Massachusetts. This matter requires careful consideration upon our part at present.

As a matter of course for next year as also for Sherbro and Bumpeh Missions we must make the best provision posible for Mendi mission with the means at our command.

I am glad that a couple members of this body besides myself are lately from the U. S. A. and know the feelings of the Church at home, and the prospect of securing money for the use of Africa in the future.

I am glad, and thankful to God to be able to report success in receiving money during the past year. Mr. Rufus Clarke and wife put 5000 dollars in our hands for the erection of a Theological Training School, and I was permitted to assist Mrs. S. Bischoff of Nalls, Germany, to close a transaction which put into our treasury 10,000 dollars for missions in Germany. The interest from this for two years, as well as 600 dollars interest from other funds in the hands of the Treasurer of the Missionary society, with some subscriptions I received, making a total of 2200 dollars for building Chapels in Germany, with good prospects of swelling this account to at least twice this amount, highly gratifying.

In England during the 1886 we have received fully 2500 dollars which has paid about 2000 dollars of the debt we owed Blackstock & Co., and the balance has been paid me on salary and traveling expenses.

I wish to call attention to the fact that it is all important for uniformity in conducting the work of this mission. Diversity of method, or plans of operation, will sooner or later bring confusion. I have no criticisms, or complaints to offer against any other methods of work. No doubt there is good in all, but still the work is to be done according to the order and discipline of the United Brethren Church. Employing as we do Laborers from various Christian bodies there must be care taken upon this point. All our Laborers ought to read our Church papers, and our book of Discipline, so as to know both the letter and spirit of our creed, and conform thereto so far as this can be done without a violation of a sense of right, or propriety. Above all let there be much prayer during our meeting that God may direct our deliberations.

One more thing no our Laboring fo us is in the future to order books or papers only through Messrs. Gomer and Evans.—Agents.

PUBLISHING INTERESTS.

The Literature of our Church is 1st Class and I feel proud always in showing our papers and books to people and am satisfied that there is none better.

I feel that all of our Preachers Teachers and Itinerants ought to Subscribe to the Telescope and the Bible Teacher monthly if nothing more. I would urge also that in view of the extra postage that is charged and the smallness of our marks salaries Rev. Wilberforce write the publisher and try to get something off the price of the Telescope so that more of our workers may Subscribe for it. We urge also that each person in charge of Stations collect money to Subscribe for the Missionary Visitor and when all of the Stations have collected enough to pay for 100 copies they send it to Shaingay and Cy. for the amount sent will be given them the papers ordered and distributed to the Stations in proportion to the amount given, these papers ought to be read by our children.

Resolved that we are well pleased with the Early Dawn it is just the paper that suits our people here, and we are glad to know that its Subscription list is increasing in this country, and we pledge ourselves to assist as best we can to increase its Circulation.

CHURCH ERECTION.

"The house of God is intended for all people and it is in accordance with the Divine injunction that houses should be erected for the public worship of God. The Lord Jehovah by the prophet Haggai, says to his children, "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." therefore, Resolved, That we will labor with ardent and renewed energy to bring before our people their bounden duty towards building a place of worship in every town where we are itinerating.

RESOLUTIONS.

MENDI MISSION.

Whereas the time expires for which we agreed to work Mendi Mission with the end of the year 1887, and whereas prospects are good for said Mission to come into our hands permanently, with all its buildings, including Saw Mill farms lands and boats which came to us from A. M. A. of New York, now from A. B. C. F. M. of Boston therefore,

1 Resolved that we earnestly request the Board of Missions in Boston not only to give us this field permanently, but to continue to give us the $2000 subsidy for another term of five years, by which time we hope our Board of Missions will be able to provide for its financial wants.

2 We request Bishop Flickinger to bring this matter before our Board of Missions at its next Annual meeting, and also before the Boston board, and if need be, are them to fully explain the following and other matters pertaining to said Mission, viz that during the four years we have worked said field, we have fully redeemed it from the low condition in which we found it, and brought it up to its former honorable position in the estimation of the people of this country. By our system of itinerating we now go into 152 Towns, most of which were never visited by any Missionaries before our Itinerants did it. 6 Avery Good Hope, and other Stations we have good Schools, and Churches organized with an aggregate membership of 1597. The prospects for future success, and rapid enlargement are excellent and the field ought to be diligently cultivated.

PASTORS SUPPORT.

Whereas our work is enlarging more rapidly than the means are provided for its support; and whereas the scriptures enjoin the duty of the support of the gospel upon its recipients, therefore resolved

1. That an effort be made by each preacher in charge of a Station or Mission to raise all he can for the Pastor's Support with a view to self support at the earliest possible moment.

Resolved, that we can not close this session with an expression of our appreciation of the work done by Bros G ower and Evans for the efficient manner in which they have managed the missions under their care especially during the recent absence of their Co-workers we hereby reaffirm our confidence in them.

A unanimous note of thanks be tended the people of Shaingay and vicinity also the mission for the entertainment provided for this meeting.

That we remember our absent brethren who from affliction or other causes can not be with us, we tender our sympathy with our brother R. S. West who though afflicted with rheumatism, this meeting, we hope he and wife may be spared to labor long in Africa.

That this meeting will always remember our Bishop who has ably presided at so many sessions of this District meetings, and will pray God to keep him so, he shall go from us and travel again, across the ocean on his return home.

TRAINING SCHOOL.

It is a cause for the deepest gratitude to Almighty God, that our fondest hopes are now in the establishment of a Training School in this mission. The building for which is being pushed foward by the Rev. J. M. Lesher for we believe that this institution will not only prove a boon to the young people of Sherbro and other places, but will greatly enhance and give permanence and system to the work of education in which we are engaged. We therefore resolve—

1st. That we tender to Mr. Rufus Clark and wife of Denver Colorado U. S. A. our thanks and express our highest appreciation of the generon gift which enables the erection of a suitable building for the accommodation of the school may they be abritantly rewarded both in this and life to come.

2. Our Bishop has our congratulations for his success in securing this donation, we hope that he and the Executive Committee may still be more successful in securing an endowment fund that may support a teaching force in the institution.

3. We believe in the necessity of a divine call to the ministry; and while we hope the youths of both sexes generally will avail themselves of the precious advantages now offered them we yet hope that those who may from time to time enter with a view to enter the ministry, may feel that they are divinely called to sacred work.

4. We pledge the institution our efforts to make it a blessing and suc-

Continued on Page 4.

The Early Dawn.

BONTHE, SHERBRO.

JAN. 31, 1887.

COUNTESS OF DERBY.

THE GOVERNOR AT SHERBRO.

SOLDIERS,

MEETING OF CHIEFS.

The Countess of Derby arrived here on the 27th instant, about mid day with His Excellency the Administrator-in Chief with other officers, and a Detachment of Soldiers which we believe were landed and quartered in the Court Hall. The same afternoon at 5 o'clock a Meeting of the Chiefs was held which lasted about an hour, only a few of the many Chiefs present spoke and that too very briefly. We noted from Chief Louis Tucker of Bonhall and others that they had really little to say, as the wars presently were not threatening them. We further noticed also from Chief Beah Boom of Gbangbiah and Bey Sherbro of Yonney, that matters were somewhat different with them; in the case of Beah Bome nothing could be decided as his opponent Sourie Beyho was not present hence the matter was deferred until the Governor's return, when His Excellency directed that both Beah Bome and Sourie Beyho should appear before him. But Bey Sherbro's questions pertained to matters of higher jurisdiction, and hence were waived by His Excellency, however with an invitation to private interview on the matter at an hour to be arranged for by the Commandant during the next day. Chiefs Beah Bome and Louis Tucker were each granted a like conference in the same manner. Before rising His Excellency gave notice of a like meeting for 5 p. m. the next day and then invited the Chiefs to see the Queen's Soldiers His Excellency then rising with the meeting proceeded out into the open Court to witness a short manual exercise of the soldiers that had been standing in waiting for sometime for the order. The Exercise was interesting, and was enjoyed by the spectators; among whom we noticed besides the Government officials and chiefs present—Mr. J. B. Parkinson, Rev. D. F. Wilberforce, Principal of the Rutus Clark Training School at Shaingay, with a number of others whose names do not now readily recur to us. Of the further transactions as to the private or public conferences of the next day we have not received any information. The Countess of Derby left the harbour on the 29th instant.

Terrific Gales along the European Coast and among the British Isles, the greatest gales and storms perhaps, that have ever been known, prevailed during the last and the present month, and have been felt the more severely on account of the destruction of so many Lifeboats and life-boatmen in Dec. attending the rescue of the *Mexico*, we believe, not less than three life boats were capsized, and most of their crews were drowned. Other fearful disasters, almost without number, are chronicled in the European papers of ravages of storms on land and sea. Perhaps every one, having correspondence by post with England, has noted the awful tardiness, if not greater in the arrival of our Foreign exchanges; so much so as to render it about impossible to use their intelligence as news. The Contrast of the other side, with our Coast, is indeed great or has been, for the past two months as we have, much of the time, not had wind enough to sail a light *pinace* on our waters.

CENTENIAL & JUBILEE.

Since we called attention to this matter, to a former issue (Dec. 15th 86) our Community have been giving, some considerable attention, to it, as a result we had the pleasure of circulating an important circular notice with our last issue bearing the signature of the Leading men and Merchants of our Community calling attention to the very important events and asking a subscription to the necessary funds; which seems oportune in many respects; but chiefly because it comes just at a time when all are elated with the prospects of the reviving Trade that is anxiously expected with the return of the season; hence we trust no one will fail to contribute his share to this enterprize. A mass meeting of the citizens of this place was held too, we believe on the 24th inst. devoted to this important subject a report of which will be found in our present Issue and as our columns are open to the discussion of the same we trust those wishing may from time to time put before the public suggestions of some useful plan of celebrating the events now at hand of which some permanent Memorial should remain for the benefit of Posterity.

To the Editor "Early Dawn."

"Centenary of Sierra Leone" & "Jubilee of Her Majesty's Reign."

A Mass meeting was held in the Church School Room on Monday the 24th instant at 7. p. m., Dr. A. L. Jarrett Assistant Colonial Surgeon presided.

The Chairman in his opening remarks said that this meeting is convened for the purpose of considering whether it is possible to celebrate the Centenary and Jubilee, and that everyone in the meeting are at liberty to express their views on the subject and that after the speeches he delivered the Subscription List will be read by the Secretary T. E. McFoy Esq.

Mr. May (Dispensor) said that a similar should be given to the object in view, and he thinks that the Subscription List should be read before hearing the speeches of those present. This suggestion was received by the meeting. The secretary was called upon to read the List, when the Sum of £27. was announced as promises the Chairman said in order to encourage everyone to subscribe to this object the meeting is ready to receive any sum as low as a *penny*. The following gentlemen addressed the meeting;—Messrs. J. B. Sawyer (Acting Postmaster), J. D. Macauley, J. N. Crown, J. B. Turner, and the Customs Officials, Mr. Jos. King selected the Chairman how will the monies be appropriated; to which the Chairman replied that as the monies are not yet forthcoming he could not give an answer but after the monies are collected another meeting will be summoned. The following gentlemen are appointed members of the Sub-Committee—Messrs. J. D. Macauley, Crown, Turner, May, Benjour, Adams, D Collier, H. B. Williams, W. D. Parker (Orchestist), C. S. Brown (Janitor), and G. P. Wilhelm. Subscribers are to pay in their subscription before the end of March.

Several promises were made at this meetting the thanks of the Chairman was accorded to Mr. Turner and the Secretary for the deep interest manifested by them in the proceedings of the meeting this was responded to, Mr. May moved a vote of thanks to the chairman for his kindness in presiding on this occasion; the meeting came to a close at 9 p. m.

Bonthe JUSTITIA.
29th Jan. '87.

BOOM—KITTAM.

Dear Mr. Editor,—In your issue of 15th inst, I noticed a letter signed "Raoul" in which he says "Messrs Davison and Marner are said to be the greatest losers." It is fortunate that above he gives the stem as an "on dit" of the natives and promises to correct or corroborate the statement as may be necessary.

I will correct it for him, and say that the parties named were not the greatest losers, as Messrs J. N. Campbell and S. T. Macaulay lost as much, if not more than they by fire and robbery. As regards the War scare, it may be encouraging and re-assuring to know that, before rebuilding their Town, the Natives set to building their stockades—surely, this is a sign of peace.

I regret at some time to announce the burning of "Old Morfray" town—this happened on the night of the 19th inst (just thirteen days after Sumbuia)—Morfray being fenced in, the effect of the fire must have been terrible, as it was crowded with too many houses. The New Town has been spared from the flames for a future day.

Mrs Feary of Morgblatch, one of the Traders of the Old Town was fortunate in having her Goods &c. removed from the fire, but alas! another for a waiting her without the fence; having no one to watch over the Goods as they were removed, some *kind* persons walked off with them. The natives, it is said, were running about, swords in hand. The Traders in the New town are on the alert and have commenced removing a part of their surplus stock.

From the Kittam we hear that Dabwah acting at the instance of, and joining with Markalyah is determined to attack Bandajumah, Queen N'yaedi's town, but as Constables have been repeatedly passing between Sherbro and that place, and the Governor is expected to hold a meeting in the Gallinas, of all the Chiefs in the early part of next month, we hope action against these friendly chiefs may be averted. The intended attack is said to be in revenge of the death of Corbah a warrior belonging to Tikonkoh, who was put to death by order of (it is said) N'yaedi or her allies.

A New Company has bought up the Estate of the Sulymah and Sherbro Trading Company, and will soon, (if not already) commence Trading—Among the Employes just arrived for said Company, is one Mr. Domingue, who was formerly at Yelluma in the employ of the "Liverpool and Manchester Trading Company,—The Agent being his elder brother *well* known in the Niger. We may expect some sharp competition when this New Company shall have received their supply of Goods—As yet R.& F.'s Factory at Coronkoh is having the run of the trade.

Yours truly,
Jan. 25, 1887. GAUTIER.

It was reported here a few days ago that the Factory of Mr J. R. Parkinson at Matacong in the Imperreh had been plundered by the Imperreh people through the order of some one. If this is true I believe the Government should see into this at once to prevent any disturbances in the country as Mr Parkinson is an influential merchant trading in this country for many years and his land-lord and friends in the country will be sure to take revenge for the injuris done to their strangers.

NEWS ITEMS.

DROPPED DEAD.—Mr. Murray of York Island dropped dead in James St. Liverpool two days before the sailing of the last steamer that arrived out to Sierra Leone prior to Jan. 25th he had intended to sail by that steamer for this Coast we are informed by a private letter from Capt. J. A. Lewis.

We learn from recent London advices of the N tice, in the *Inventors Guardian* of a new Company called the Palma Trading Company; which is formed for the purpose of taking over the Business of the Sulymah and Sherbro Trading Company; of course it is not known whether this new Enterprize will float or not.

Ominous—We understand, from the English papers, that there is no small amt. of speculation, in political circules, about the resignation of Lord Randolph Churchill late Chancellor of the Exchequer.

JAN. 23—S. S. "Countess of Derby, from Freetown, with Mr Cameron and Mr. J. R. Sawyer as passengers for this place.

JAN. 23—S. S. "Countess of Derby" left for Freetown with Mr. H.R. Williams Postmaster of this place who goes on three months leave of absence."

Mr. Sawyer is the Acting Post master during the absence of Mr Williams on leave.

Mr. Cameron is the Officer in charge of the Government during the Commandant's absence to the rivers.

Conmandant Moseley with a staff of Police left this place for Gbangbiah on Thursday 20th, returned about the 22nd.

The Wesleyan Methodists had a Meeting on Sunday 23rd inst. to consider about the building of a New Church; many promises were made.

A Mass meeting was held on Monday evening 24th inst. at the St Matthew's school Room to consider what is to be done for the Centenary of Sierra Leone and the Jubilee of Her Majesty's Reign.

Several gentlemen addressed the meeting; Dr. Jarrett was the Chairman and T. E. M'cFoy Esq. Secretary.

JAN 27—S. S. Countess of Derby arrived here from Freetown His Excellency Administrator in Chief with Messrs. Jacob W. Lewis and J. C. E. Parkes and an escort of some soldiers from the 1st. West India Regt.

JAN. 27—Chief Beah Boome of Gbangbiah and also Queen Betsy Gay arrived at Bonthe this day.

FROM KONONANY.—We hear under date of the 25th inst. that Mrs T. N. Joah, who had not been able to proceed with her husband, at first to his new appointment on account of being absent in Freetown has since joined Mr. Joah on the 21st inst in his work and he now reports that for the season he has a good attendance at his services.

AVERY.—There is some sickness, reported, but not of a serious nature we believe among the Mission Children or Boarding pupils. Yet we are glad to hear of Good meetings there.

FROM LONDON—We learn of the death of Lord Iddesleigh secretary of state for Foreign affairs he died suddenly on Wednesday afternoon 12th inst this of course puts a serious period to all the political speculations, of late relative to his Lordship; and no one now need resign; as had been intimated, to give him a place in the Cabinet.

Personal

Rev. D. F. Wilberforce and Family were in this place a few days last week as guests of the writer at the Mendi Mission House, they were returning from a few weeks' visit to their Country seat at Danville near Gbangbiah.

Mr. J. W. Lewis Governor's secretary and J. C. E. Parkes assistant, gave us a pleasant call on the 28th inst they were enjoying their visit to Sherbro with his Excellency the Administrator-in-Chhief.

Mrs. Revd. J. C. Thomas who left this place for Freetown with her sons and others in the Wesleyan Mission Boat had an unpleasant voyage; however we are glad to learn that they arrived safely in Freetown at length.

The Commandant and Mrs. Moseley, who left this place on the 23rd inst. for Gbargroo were rather unexpectedly met by the Colonial Yacht, and taken to Freetown instead of going to Avery as was intended when they left here.

MR. WM. HUGHES Chief Clerk, after the Commandant and Mrs. Moseley were taken on Board the "Countess of Derby," on the 23rd inst. we believe proceeded to the Gbargroo on the original business of the Commandant.

Revd. R. C. Taylor of Mando arrived here on the 27th inst. on business with the District Supt. of the Mendi Mission; he left on the 29th inst on his return to Mando.

Mr. J. B. Sawyer and Mr. N. B. Nicol called on us today (31st inst.) we believe Mr. Nicol is preparing to amuse the young of our Community with his Merry-Go Round com mencing according to the cards handed us February 3rd.

DOES THE U. B. CHURCH AT SHERBRO SOLICIT CONTRIBUTIONS NOW? AND WHAT FOR?

SIR—That the United Brethren Church of America, in their efforts in Missionary enterprise to Africa had been philanthropic, generous and liberal in providing everything free of cost for the benefit of this country for an indispittable fact, and therefore it does not stand to reason that they as a Missionary body, should not solicit liberal subscriptions for the support of the gospel cause from those whom they have benefited, for the benefit of others, who are their own people, bone of their bone and flesh of their flesh.

It had been questioned in various quarters, whether the United Brethren Church solicit subscriptions now. The reason for these questions seems to be that, because that Religious Body had for a long time, say a period of about three decades of years, undertaken the work of evangelizing this portion of the heathen world at the risk and enormous expense of the liberal hearted Christians in America, without any pecuniary aid or assistance from the people themselves: it seems now, a world wide wonder that they should solicit contributions at this stage of their good work.

It should be understood that other Christian Denominations had taken the same course for a considerable time, but in order to instruct their people the necessity of self support, they are now thrown upon their own resources. The original intention of the United Brethren Church in America when about sending Missionaries to Africa was that in future the people should be taught the idea of self support, but owing to some unknown causes the Agents of the American Missionary Association in their work prior to 1883 did not carry out this idea in their operations, but since this Mission has been taken up by the U. B. C. they have endeavored to bring this matter before the people in accordance with their resolutions. The Society known as the Home Frontier and Foreign Missionary Society of the U. B. in Christ, had this among their resolutions of 1853, viz—

IX. Resolved. "That while we believe it will be many years before our Missions in heathen countries become self supporting, yet we will labor to produce this result as soon as possible."

If then, we have been provided for in the past, till we have (under God) arrived at our stage of religious manhood; it is reasonable to suppose that we should, without a groan or sigh shoulder up part of the responsibility of supporting our infant brethren and country men, who are groaning under the slavery of sin and wickedness, bound fast in heathenish darkness that the light of the blessed gospel of Christ may shine upon them, and make them free.—I am Yours &c.

A U. BROTHER C.

B. Sherbro 24th Jan 1887.

THE RECONSTRUCTED CABINET.

At last the shuffling of the ministerial cards has come to an end, and today there will be a council held at Osborne, at which Lord Salisbury and four of his colleagues will "kiss hands" on their appointments. As we announced last the Premier will take over the seals of the Foreign Office, Mr W. H. Smith will become First Lord of the Treasury and Leader of the House of Commons, whilst Mr. Goschen will find ample scope for the exercise of his financial genius as Chancellor of the Exchequer. In addition to these arrangements Mr. E. Stanhope becomes Secretary for War, and Sir Henry Holland succeeds Mr. Stanhope at the Colonial Office. The efforts to retain Lord Iddesleigh in the Cabinet have failed. Lord Cranbrook offered to resign in his favour the Presidency of the Council, and Lord Cadogan would have handed over to him the Privy Seal, but Lord Iddesleigh felt, we imagine, that his good nature and inability had been presumed on too much, and was tired of being sent from pillar to post to suit the convenience of his political friends. Considerable irritation prevails in some Conservative circles at his treatment, and it is said that Mr. H. S. Northcote will show his annoyance by resigning the office he now fills of Surveyor-General of the Ordinance. According to the latest rumours, Mr. Goschen has consented to stand for the Exchange Division of Liverpool, rendered vacant by the death of Mr Duncan. This is a bold step, as the Irish vote secured it for the Gladstonians at the last General Election. The Conservatives and the Liberal Unionists, however, are confident that they can return the Chancellor of the Exchequer. Much interest continues to attach the meeting of Mr. Chamberlain and Sir George Trevelyan with Mr. Gladstone's lieutenants, which has come to be known as the "Round Table Conference." It is to be held at Lord Hershell's and commences this week. If Mr. Chamberlain adheres, as it is said he does, to his original position, it is not easy to discover a basis for Liberal reunion. The announcement last week that Mr. Gladstone was prepared to limit the powers of the Irish legislative body to questions which might be delegated to it, afforded, indeed, some hope of compromise, but it has since been authoritatively contradicted. In reply to a Wallingford correspondent, Lord Randolph Churchill has written to the effect that he believes when his recent action is explained much of hasty adverse criticism may be modified. "I am perfectly and fully conscious," he adds, "of having sought for nothing but the public interest and I have also a very considerable expectation that before long the public interest will by no means suffer from the increased activity of criticism which Parliament may be tempted to bestow on the proposals of the Executive as regards finance and expenditure."—*The Christian World.*—*Jan. 13,*

We are indeed very sorry that many interesting Articles have been crowded out of this issue as well as some Advertisements.

Concluded from Page 1.

cess among us; to this end it shall received our sympathy and prayers.

As Rev. J. A. Lesher is expected to return to the U. S. A. within the year it is the wish of this meeting that he collect a library for said Training School and such other books that may be used by our itinerant preachers.

TEMPERANCE.

While we acknowledge our debt to christian nations for the Gospel which their benevolence has brought to us and while many of us rejoice in the saving power that we have realized in this Gospel of Christ, We yet deplore that fact, that from the same christian nations comes to us, monster evils in the shape of alcoholic drinks that are being sold to our people, and not only been a hindrance to Gospel work, but counteracted much that was done by christian effort, We therefore as watchmen upon the towers and seeing the ravages that intemperance has brought in this and other lands, do cry out against this burning shame and wrong, and raise a warning voice to our youths and people, that "wine is a mocker, strong drink is raging: and whosoever is deceived there by is not wise, for at the last it biteth like a serpent and stingeth like an Adder."

We would call upon the wives and mothers of the land to watch with a jealous eye this enemy to domestic happiness. For who hath woe? who hath sorrow? who hath contentions? who hath wounds without a cause? but they, and the families of them "that tarry long at the wine."

We pledge our feeble efforts for the suppression of intemperance and hope that the efforts that are now being put forth by the noble women of America and other christian nations for a universal war against this evil may prove successful, we bid the women of the *Worlds* W.C.T.U., God Speed.

DAY SCHOOL.

Whereas education in Day School is of so much of vital importance to our children, and as that without it, there will ensue a total wreck of Christianity and civilization in any community, and also as particularly in the Sherbro country, children are born, bred and reared to all the baneful and wicked influences of fetich ceremonies and practices; therefore

Resolve,—1st. That some rules or or means be adopted and enforced to keep all the children in our Schools, to attend regularly, and that the parents and guardians of children do not detain their children at home to do dread gery work.

2nd.—That the Regent Chief be applied to, that he should render us assistance among his people, that every child within his jurisdiction attend school for full five days in the week.

3rd.—That all our Day Scholars be required to labor or pay for their school materials.

4th.—That there should be a Juvenile Prayer Meeting held once a month for God's blessing on the work of teaching and for the out pouring of the Holy Spirit on our children, for He has said "I will pour out my Spirit upon all flesh and your sons and daughters shall prophecy."

SUNDAY SCHOOLS.

The first impressions in life have much to do in molding and shaping character.

The wise man said, "Train up a child in the way he should go, and when he is old he will not depart from it."

There is no department of church-work that opens a wider door for the accomplishment of permanent good than the Sabbath School.

Therefore Resolved, First.—That we as a Conference will put forth greater efforts to gather both young and old in our Sabbath school, and lead them to Christ as early as possible.

Resolved, Second—That we introduce a Monthly Collection in on schools for the support of the same, and thus early teach the children, that it is more pleasant to give than to receive.

Resolved Third,—That we beg the General Sabbath School Board of the Church of the United Brethren in Christ of America for Annual donations of Sabbath School supplies.

Resolved, Fourth.—That we are very greatfully to the kind friends of the Church at home for the liberal donations of clothing receives, during the past year; and pray them to continue to supply us with the so much needed clothing in the future.

Resolved, Fifth—That we return devout thanks to the American Bible Society for their liberal contribution of Bibles and Testaments in the past and kindly ask them to continue to aid us in the future.

MISSIONS.

Whereas there have been discouragements arising from spiritual weakness, which brought about sad regret, and which has been the cause of the discontinuance of some of the able workers in both the Sherbro and Mendi Districts; and whereas amidst these discouragements there have been fresh manifestations of the Holy Spirit working among us; therefore,

Resolved 1. That devout prayers be offered to God to forgive all such as have erred and have fallen; and that He be pleased to lead and direct the minds of our workers in the true and right way.

2. That hearty thanks be made to Almighty God for mercies vouchsafed to us in the past, and especially for the increased zeal manifested in the liberal actions of the kind friends in America who have felt and are still feel interested in the cause of poor Africans especially on this coast.

3. That we hail with joy the safe return of our Bishop and Missionaries from America, the Revs. Lesher, West, and Wilberforce, the two latter with their families; and that special prayers be made to Almighty God on their behalf that their entire health may be preserved and prolonged for the great work before them.

4. That as success has been achieved in the Itinerating Department of our work. We would specially implore the Divine aid and assistance on all the Itinerants and Preachers that they may be endowed with greater zeal energy, and effort, for the further advancement of the Gospel among our heathen brethren who are still enveloped in darkness.

D. F. WILBERFORCE.—Sec.

To the Editor of the "Early Dawn."

Sir,—Your correspondent "Anon" in his article of the 15th inst. seems to take umbrage at the advantage—he thinks the Bargroo Traders have in the sale of spirits free from license, hence his public effusions and appeal to remind the Commandant of Sherbro, and to show him that a part of his duty has been left undone.

Mr. "Anon" should know that the present Commandant is not a man to be reminded of his duty; for it is widely known and admitted that he is quite alive to his duties. If Mr. "Anon" transacts business at the Black River, a place where the Government thought proper to impose license upon the sale of spirituous liquors; and he feels that he is unable to succeed in business on account of its meagre condition, it would be wisdom in him to take his exodus to Bargroo and join the traders there, who will without fail accept and receive him into their ranks, and by that means he may escape the Gov't. license, and share the same advantage which has curiously rushed him into print rather than calling the Commandants attention to impose license payment upon his fellow traders at Bargroo.

How true is the every day maxim among Africans, "Black men have to kill, destroy, and ruin their own colour." "Because you are poor, I must be poor, because you are not better I must not be better."

Mr. Editor, one could at a glance see the "manna" of "Anon" who feels that he is fettered, grudges and envies the liberty of his fellows, and therefore labors to bring them in the same predicament as himself. Besides, as the sale of spirits being so detrimental to the moral, social and physical condition of our country, "Anon" as a christian should have made it his duty to advocate "anon" the utter extinction of the sale of that "hydra monster" of iniquity, which he knows well had been for a considerable time, the curse of his country, than advocating for a license to be imposed upon the sale of it.

"Anon" should forever bear in mind that the license he implores for the sale of Rum, etc. does not in any way mitigate the evils of the rum traffic any more than a free sale.—Truly yours

BARGROO.

Bargroo
26th Jan, '87.

To the Editor "Early Dawn."

Dear Mr Editor—With the first Sabbath of the year the devil has been up again. We had a good gathering at Church. Mr J. C. Goodson as usual marched about 4 miles to attend service, I called the subchief of the Town in the morning and spoke to him asking him as this is the first Sabbath in the year to allow us to worship God without molestation. He readily gave his consent but such as none but hypocrites can give. We were quietly enjoying the sound of the blessed gospel on this first Sabbath morning when just about the close of the sermon we heard the well known hateful noise of the Town's small pieces of the congregation disappeared like shot from a gun. I can't tell you where they went to, but they were simply missing quite a number of the more faithful ones however kept their seats. In a least two minutes from the time we heard the noise, the herald rushed triumphantly into the house with his usual imperious command (keh na kehna) ran in, that for the first time he found that the people were inclined to obey God rather than man. He began to shout, but the instrument he usually carried, repeated his command four, five, six times, but all sat still. Then there was general confusion, the of them in his rage and fury against us, drew his sword from its sheath, passed by us and again with quite an air peculiar to the Temne people, uttering certain imprecations, that his conscience convinced him that he could not use his sword within the bounds of British jurisdiction with impunity. They are now herd at your correspondent J. J. Dumbaboy Hollis apparent to the chieftain, because he hinders Mendi's future elevation at heart and goes in for a Police constable to be stationed here. Certain culpable parties who wish to improvish the colonial coffers and still screen themselves from governmental notice are utterly opposed to the idea of a police being station ed here but I believe in God's own time they will be sadly disappointed, when our good commandant will think fit to give the matter his earnest attention, and Mendi, unbodily Mendi which is unfortunately situated in the bulge of the Temne and the Timneh bulge within it, will not only have a police stationed here, but instructions be given to its present chief to remove the bulges of their secret orders to a respectable distance from the Town, and the Atmosphere be purified and made free of all the poisonous matter that are now floating in the air and we be permitted to breathe God's fresh air. Thanking you for space occupied.—Yours,

R. C. TAYLOR.

Mendi Jan 11, 87

MORE ABOUT THE REGATTA.

Wednesday the 12th inst., the Community was enlivened with the Regatta Match. The Commandant and wife, the Agents of the different Firms were all present, and all the elites of the Community were present on the Grand Stand open to view.

At 2. 15. p. m. the Race commenced according to Programme.

1st.

4 Oared Boats,—(Rowing.)

The Govt Boat took off the 1st Prize.
Fisher & Randall " 2nd "

2nd.

Dingy Boats,—(Rowing.)

Murray Yk. ld., took the 1st. Prize.
There were only 2 Dingies to compete.

3rd.

6 Oared Boat—(Sailing.)

Fisher & Randall won the 1st. Prize.
M. Z. Macaulay " " 2nd "

4th.

Kroo Canoes.—(2 men)

Fisher & Randall, 1st Prize.
The Government 2nd "

5th.

4 Oared Boats—(Sailing.)

The Government 1st Prize.
W. Murray 2nd "

6th.

6 Oared Boats—(Rowing.)

J. R. Parkinson 1st. Prize.
Fisher & Randall, 2nd "

Time being late the Coronation Race did not try their Match.—*Communicated.*

J.A. Clemens.

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The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Rev. G. G. M. Nicol, B.A.

Wesleyan Methodist, Lime Street.
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.) Good Hope
Pastor, Rev. G. N. Jowett.
Asst. do. F.A. Heroe,

A NORWEGIAN YULE FESTIVAL.

It was by the merest chance, if *chance* there be in human affairs, that I heard of the existence of a Norwegian Mission Church, close by the surrey Commercial Docks. And thus it happened: As I was going up to London, just after Christmas, a lady and gentleman joined the train a short way up the line, and at once began conversing in a language unknown to me, but distinctly suggesting German. After in vain trying to discover what tongue it might be that was at once so familiar and so incomprehensible, I asked them and was told it was Norwegian. We got into conversation. I found they were connected with the Norwegian Church, and that on the following evening they expected about 400 Norwegian seamen to tea.

The idea of 400 Norwegians at tea in London struck me as quite too charming for flesh; so being courteously invited to attend, to Rotherhithe I went. Very dreary the Commercial Docks seemed on that dark evening. A long street between high dead walls—*timber*—walls—gigantic piles of timber behind them, a sluggish canal with more stacks of timber beside it, darkness over head, slush under foot; and then all at once a brightly lighted schoolroom and church all gay with hunting, evergreens, snowy tables, shining urns, and everywhere swarms of honest Northern faces, and the North ern language all around. Tea was served in the schoolroom, which being far too small to accommodate all at the same time, the men quietly awaited their turn, in the church adjoining, and they awaited as if they could wait forever. Tea was by no means the solid affair it would have been had it been prepared for our own British Jacks, it was rather more like our "light refreshment"; a couple of small cups of tea and a very modest amount of cake was all they took. Bread and butter was considered too homely for the festivity, and was not provided. Every thing looked very elegant, and more suggestive of a "party" than of what we know as a tea-meeting.

After tea we all assembled in the church. The church struck me as quite a model building for the purpose of the Mission. It was neither too grand nor too plain. A warm, brick interior with handsome timbered roof; a good organ in a dimly lighted gallery; a great gilt cross on the communion-table; in the centre of the church a gigantic Christmas-tree, 18 feet high brought over from Norway expressly for this festival; the whole meeting draped with flags, and crammed full of people, made up a scene not easily to be forgotten. Presently the organ was softly played; then the pastor, the Rev. A. Grondahl, standing on the chancel steps began a yule song, "Glad Yule! Holy Yule!" which was at once taken up by the company, who were all furnished with a little book called "Julesang for Somcend," Christmas songs for seamen. Then came the lighting up of the hundred candles on the great Christmas-tree. This tree was by no means a childish affair, but was evidently regarded with seriousness both as a religious symbol and as a reminder of their own national connection with life. There was, in fact, a certain happy solemnity about the whole festival. The candles being duly lighted, the men drew numbers for the presents arranged within the chancel, and then went up, always with the most profound decorum and without the slightest trace of hilarity, to receive their scarf or cap, or whatever it might be that fell to their share. There were quite 400 packets all made in Norway, and on each was carefully stitched the card of the lady who had sent it, and the name of the place where she lived. It was really very beautiful—this kindly remembrance of the seamen by those at home. Later in the evening, the pastor read out the lists of places whence presents had been sent. They had come from all quarters of the Fatherland.

During the evening the pastor of the Danish Church in London spoke, and so did the Finnish pastor; for the gathering although exclusively Scandinavian was not exclusively Norwegian. A Norwegian lady read an original story and poem, and then the Yule tree candles gradually went out. The gas was turned up; and a solemn pilgrim's song, to the tune we call "Asonlon," was slowly sung. There was more light refreshments in the shape of oranges and nuts, and every one seemed silently happy, but carefully refrained from any outward expression of his feelings.

To me this gathering was extremely interesting; it was as if I were in the presence of the remote ancestors of our nation. A profound respect for those good people took hold of me; they all looked so sober, so honest, so apparently at any rate God-fearing. When the Finnish Pastor offered prayer, and the men who crowded the aisle and the find seats stood with heads reverently bent in absolute stillness, it was really very touching to see them; but beyond the quiet reverence they showed no sign. Yet when the blessing had been pronounced, and all was over, an old seaman rose and in the name of his comrades, thanked those who had so kindly entertained them, "and I should lie before Almighty God," he added, "if I were to say this has not been the happiest Christmas of my life. Out of the 27 Christmases of my sailor life, 23 I have spent at sea." No wonder, then, the old sailor rejoiced to see, once more the lighted candle of a Yule tree from his native "Norge." I feel as if I had been in Norway. I hope that seaman feels so too.—C. A.—*In The Christian World.*

GOVERNMENT SUPPLIES, SHERBRO,—1887.

Dear Mr Editor,—I have been so fortunate as to have a glance at the "Early Dawn" of Jan. 15, and in reading it, I find among other things, an article which treats on the Govt Supplies for the present year by a correspondent B.M.W.

Having carefully read the article and and taken into consideration the facts connected with the subject, I cannot but correspond [illegible] by your correspondent.

The public have been made to suffer during the past few years through the influence of certain officials who use every means in their power to debar others from obtaining the Govt. Contract for this place in order to give the preference to their most favoured friends with whom they are in close intimacy.

I must say Mr. Editor that these officers make it their duty to trade with those friends whom they have thus favoured and thereby share with them in the proceeds of their gains.

Let me ask, why is it that these men do not resign their appointments in the Government and take to merchandizing? It is to be regretted that the authorities are not conversant with this fact, or a stop would have been put to such dishonest practices, but now that the matter is brought vividly before them through the medium of your journal, I hope the Commandant or the Colonial Secretary will in future accept such Tenders as to their judgment is most suitable, and not allow the caprice of any subordinate officer to exercise any influence or control to keep others from receiving the Contract.

I await to see what steps the Govt. will in future adopt in this important matter to prevent the recurrence of such an act.

Yours Mr. Editor,
DAN.

Sherbro,
Jan. 29. 87.

Mr Editor—I regret to call your attention, to the way and manner, some of us Sierra Leone men conduct ourselves while in the Rivers, on account of Palm Nuts; envying hating and illtreating one another for the sake of a few Palm Nuts; even selling one another to the country people with our mouths in order to gain produce. Instead of telling them a Jesus, we ask them on Sunday to let us follow them into their Palm wine bush; and when we get our stomaches well filled with Palm-wine, then we begin to abuse our brothers. I dare say through our gluttony for Palm-wine we will loose our souls, we say after buy our nuts then we will serve our God, forgetting that time is not waiting for us. In conclusion Mr Editor I fear that the Palm Trees gain more souls than the Church. Thanking you for the space occupied in your valuable journal.

I am, yours truly,
A SUB-FACTOR.

NOTICE.

MR. M. Z. MACAULAY,

Begs to inform his Friends and Customers that he has renovated his Business at Whalby Factory. He has now got a large Assortment of Goods to meet the requirement of the Trade, and can almost afford to sell under the Current Market Price.

Come and make a Trial.

Bonthe,
Jan. 10th 1887.

The Early Dawn

BONTHE. SHERBRO.

FEB. 14, 1887.

SOURIE BEHYO'S ARRIVAL.

We are informed that Souri Behyo, arrived in this place from the Gbagroo, on the morning of Wednesday the 9th inst. attended by eight of his principal Warriors and about 50 followers. Beah Bome has also come down today to answer the complaint of Souri Behyo before his Excellency the Administrator-in-Chief who arrived the 13th inst. We are glad of the outlook for the proper adjustment of this matter in a way to save Bloodshed; and while at this writing it is impossible to say much on the subject in the way of comment; yet it is to be hoped that the circumstances will permit of such a dealing with the case as to give the native chiefs confidence in the justice and fairdealing of the authorities so that in future they may rather seek their arbitration in all serious matters of Difference instead of having recourse to bloodshed.

Interesting services were held on Saturday and Sabbath the 12th and 13th insts. at Avery Station Mendi Mission by the District Supt. assisted by the pastor of the charge the Rev. S. B. Morrison a good conference was held on the evening of the 12th which was well attended, and interesting in its reports and general business, and showed that much and good work has been done since the begining of the year The services of sabbath were all well attendad but the 11 a. m. service was the largest for many years, if not the largest ever held at that station. Three persons united with the Church, in full connection, a larger number communed, than has done so before for a long time. It was really a grand occassion.

Avery Intelligence.—Those reported to be sick in our last Issue we are glad to learn are rather improving or completely recovered. The Mill, we are, however, sorry to learn has been some what hindered in its work, on account of some repairs that were necessary on the DAM and aqueducts these are now mostly finished but have kept back the execution of orders to a considerable extent. Coffee and arrowroot are being prepared for the Market, which owing to the excellent quality of these articles are much sought for by the general public. In past years coffee was rather hard to dispose of at any price and remained over from year to year a light Crop last year, and a large increase in the local demand has changed the aspect so that now there is no old stock of Coffee on hand and the same is true of the Gbargroo arrowroot.

"CENTENARY OF SIERRA LEONE & JUBILEE OF HER MAJESTY'S REIGN."

Dear Mr. Editor,—A mass meeting was held in the Church School room on Wednesday evening the 9th inst.the chair was occupied by Dr. M. L. Jarrett.

After the opening of the meeting, the Chairman called upon the Secretary T. E. Macfoy to read the minutes of the last meeting, after the reading of the minutes, Mr. Turner moved for an adoption of the same, seconded by Mr. Thos C Jenkins.

The Chairman said that the reasons for summoning this meeting is to know from the gentlemen of the sub-Committee what they have done.he also asked the gentlemen present in the meeting to speak on behalf of the movement.

Rev. G. G. M. Nicol said, he would like to hear from the sub-Committee members what they have done.

Mr. Rowland May said, he regrets to report that he has not met with success since we met here last.

Mr. Brighton Turner says he is one of the unsuccessfully members, he has tried to show the people the importance of the object and the necessity of giving their support, towards the same, but he did not succeed. Mr. Bidwell Coker in answer to Mr. Turner rema ked that the cause of his unsuccess may be attributed to the limited time he has at his disposal, as he must attend his office at a time when he could see the people, and he believes that the other members of the sub Committee who are not situated as Mr. Turner is, may be able to report progress.

Mr. J. A. Dennis (Gaoler) said that the fault rests on Mr Turner, for he does not believe that any exertion was made by him, at all for with the few hours at his command he could have worked hard to win the people's mind. Mr. C. J Cole was called upon to address the meeting, he said that he does not think that we are met here this evening to consider the manner in which the Centenary and Jubilee are to be celebrated, but that we should engage some persons to go around with the list to collect from the people. This was agreed to by the meeting.

Mr. G. A. Metzger J. P. York Island said we are to consider the objects for which we are assembled, and he would propose that whatever suggestion or conclusion we may make or arrive at be made known to the public, and to take the different places seperately. He is here as a representative of York Island and he is glad to report that the people in that place are doing their best towards the movement.

Rev. J. A. Evans of the U. S. C. said, that he is a stranger in this place,but he is always willing and ready to take part in a movement of this kind, but he is afraid that much enthusiasm has not been manifested by the people towards this grand and noble object. He said that he had been acquainted with Her Majesty's Government in N. America for 12 years.He dealt at length on the evils of the slave trade and the efforts put forth by British philanthropists for its suppression under the benign rule of Her Majesty, whose Jubilee we are about celebrating. After making some appropriate remarks, he further remarked that these who may be privileged to witness the celebration of the Centenary are not those who have suffered, he took his seat amid loud applause.

Rev. G. G. M Nicol said, he was not present at the last meeting, but he is sorry that the people have not shown their appreciation of the object, and that unless we decide upon a certain object it will be difficult for us to carry out the object of the Centenary and Jubilee, the last remarks was received by the meeting with cheers and applause.

Mr. D. M. P. Thorpe, (Druggist) said, he was not here when the subject was brought about, he believes that one of the chief reasons why the people do not give any subscription is, that they would like to know what will be done with the money when it is collected, thereby encouraging them to subscribe until that is done, he said that for his part he will not give his subscription till he knows how the monies will be spent.

Mr. Hughes said, he was not present in the last meeting, but he would enquire, what will be done with the money raised?—

The Chairman replied that he had suggested that when the monies are collected a portion be appropriated towards the building of a Hall and a portion to be spent for festivites.

Mr Hughes further remarked that there will be a Hall, if so he will promise more, although a promise was made for him during his absence.

Mr. H. B. Williams (of Liverpool Factory,) asked the Chairman, what report must he convey to the people of Mocolo whom he represents, the Chairman in reply said that it is agreed in this meeting that a portion of the money (when collected) will be appropriated towards the building of a Hall in this place, and the other portion for Festivities.

A few strangers from Freetown and some other gentlemen of this place moved that the monies collected be sent to Freetown to decorate the Wesleyan Memorial Hall, or that the surplus monies be sent to Freetown &c. This motion was met with much opposition, it was therefore amended.

The meeting came to a close at 10 p. m.

Yours,
JUSTITIA.

Bonthe
Feb. 10th '87.

To the Editor "Early Dawn."

Dear Mr. Editor,—The reports of the District Meeting of the Sherbro Mission which was published in your issue of the Jan. 15 and 31 have been read with the greatest interest. Among the different items contained in that reports are the following which are very interesting.

1. That the Committee is well pleased with the "Early Dawn" as the best and only medium of communication between the people of this place and abroad.

2. That Mr. Rufus Clark and wife of the U. S. A. have deposited 5000 dollars or £1,000 with Bishop Flickinger for the erection of a Theological Training Institution in connection with your Mission, and that the Rev. D. F. Wilberforce is the Principal.

(c) I am glad that your paper has been appreciated both here and abroad and hope those who contribute to it may continue to give you their support, for nothing tends to encourage an editor than when he is supported by the public in carrying out his original designs, for we all know how difficult it is to continue the publication of a local journal in this part. I must congratulate you on the success you have achieved during your four years of journalistic labours. (b) I am glad that a long-felt want has been supplied in the erection of a Training School for your Mission, and I believe every class in the community will avail themselves of the advantage now offered them, for if Sherbro is to be raised from its present position, it must be done by her children, and this is the proper time, as every one would like to have a higher education than is taught in our elementary schools here, without taking the trouble and expense of going to Freetown for this purpose.

The public therefore returns their thanks to Mr. & Mrs. Clark for their liberal and benevolent gifts, and may the sons and daughters of Africa who shall be trained in that institution be ever praying that God may spare the lives of their benefactors.

"Bargroo's" letter in your last issue is so complicated in its arrangement that no one but himself understands it. If he would write a sensible letter to the point, and not drift away from the subject of "Anon's" letter, he would be doing a great service to the parties whom he is kind enough to represent as their champion I must give him one bit of simple advice that he would attend to the office of his calling or profession instead of interfering with what does not concern him, he will be free from public censures, for "No man should serve two masters."—Yours, JUSTITIA

Bonthe Feb 12 87.

To The Editor. "Early Dawn"

Sir—Allow me space through the medium of your valuable journal to ask the few pertinent questions, may be some one will be good enough to clear me out of my doubts.

I usually observe in the Church all the worshippers bow at the words "and in Jesus Christ our Lord" when saying the Apostles Creed; to me and many others this ceremony in the Church seems to be a dubious one, for (if I am correct) this bowing is altogether inconsistent to my views; therefore I beg to ask the following questions.

Is this ceremony in the Church consistent with the rubric or inconsistent? Why is this special honor conferred only on the second person in the Trinity and not to the first and third And? whether this bowing is a tradition in the Church?

I shall be thankful to any one who will give a full exposition of the above questions.

Thanking you Mr Editor for the space occupied.—Yours earnestly

OBSERVER

Victoria 27th Jan 1887

We met Mr. A. Yorke who is now doing business in the Gbargroo, at Avery and were sorry to learn from him that he too had been robbed in Kibal river in the month of December by thieves. This fraternity seems rather on the increase than otherwise, in all parts of the country and is now taking the place of petty waiters.

NEWS ITEMS.

Jan. 29—s. s. "Countess of Derby" for Freetown Mr. A. O. Walker, overseer of roads and sanitary officer was a passenger on leave.

His Excellency the Administrator in Chief left for Sulymah on the same day, with an escort of soldiers &c.

Feb. 1st.—s. s. "Mandingue" Kserah master from Freetown—Senegal Company.

Feb. 2 Norwegian brig Hermann, Mortinson, Master from Freetown consigned to Fisher and Randall.

Feb. 2.—s s Countess of Derby from Freetown with G H. Garrett Esq. as Sub-Collector and Treasurer for this place, also Mrs W. S. D. Pratt and the Misses Wright.

Feb. 3.—Merry-go-Round commenced.

Feb. 5. Brig Herman cleared for Marseilles.

Feb 5. Countess of Derby for Freetown with J. F. Brown Esquire, who was acting as Sub-Collector and Treasurer and Mr. Dangerous Pratt and Rev. J. C. Thomas.

Feb. 6.—s. s. Mandingue for Freetown Mr. J. W. Johnson of Bomp Lake passenger.

Feb. 9.—Mass Meeting held at school room.

Feb. 11.—s. s "Countess of Derby" from Freetown Mr. A O. Walker and wife arrived

Feb 13 His Excellency the Administrator in Chief returned from Sulymah.

From Manoh Gbargroo—We learn that Mr. Abraham Wilson doing business at Mo-So-lolo south has unfortunately been robbed by thieves of his goods on the 29th Jan.

The public will no doubt be pleased to hear that the Sierra Leone and Sherbro Company's Saw Mill, Manoh Gbargroo, will shortly be ready to receive orders for making Lumber of all kinds.

The Boat "Provide" left here on the evening of the 4th inst at about 8 o'clock, having on board Miss Clarke and Mestr Bob Macaulay passengers for Freetown.

Miss Clarke, (we believe) has spent a very nice time with her family during her stay at Bonthe.

Mr. Daniel L. Collier who had been ill sometime about the 12th of Jan. is much better, and returned to duty on the 10th instant. We congratulate Mr. Collier for his recovery again.

Mrs. C. B. Collier and son, Mrs. M. L. Jarrett and infant baby, also Miss Williams left here on the 5th instant for Mokate for a change.

Mr. J. B. Parkinson left this place on the 6th inst per s. s. "Mandingue" together with his son for Freetown.

We are sorry to be informed that owing to the ill health of Miss Parkinson, she is unable to return to school just now. We wish her however a speedy recovery.

Personal

Mr. E. A. Lewis and Chief Sey Lolo of Manoh Gbargroo returned from Freetown and landed at this place on the 1st inst.

Mr. J. A. Cookson of Rembehalloh Themdaie District gave us a very pleasant call on the 2nd, we were sorry to learn from him that thieves had robbed his place of business Yahpomah. Mr. C we believe was on his way to the Small Bome.

Revd J. C. Thomas Pastor of the Wesleyan Church of this place and Mr. J. Macauley Wesleyan Catechist at Mo-Mosolo called on us on the 4th inst and we believe Rev. Mr. Thomas left for Freetown by the s. s. Countess of Derby on the 5th.

Revd. Dr. Flickinger arrived in this place about 3 a. m. on the 5th inst He spent the Sabbath, preached in the Mendi Mission Chapel at 11. a. m. of course as his visit was an unexpected one, no special arrangment or announcements were made for the occasion.

Rev G. G M. Nicol—has returned from his tour, of change and exercise, early in the month after having gone we believe by stages as far as Freetown.

Mr. W. D. Pasha.—gave us a call on the 7th inst. he informed us, that the work of the St. Mathews Church of this place, is progressing nicely and that the Bishop is expected soon and we believe will confirm some, perhaps quite a number in this Parish.

Mr. Bidwell Coker—gave us a pleasant call, but rather late we believe, for mention in our last Issue; he has from the first taken a great interest in our Journal.

Mr. C. B. Collier—One of our most Enterprizing Merchants of this place called on us today 14th inst. and we were glad to learn from him that Mrs. Collier, who has been so long in poor health, is much better again.

Corp'l Peacock of Koneonany also gave us a call on the 14th inst. He is looking fine as usual.

Mr. D. W. During—Church Catechist of York Island has returned from his leave of absence to Freetown but we regret to note that he is suffering from a sore foot.

To The Editor "Early Dawn"

Sir—Your correspondent Bargroo a name is thought necessary to assume in the articles in your number of the 31st Janry. I propose, with a view to gain some consequence among the public, and to occupy some space as other correspondents of better capability to express their sentiments in your valuable journal, was induced to make a rash attempt to attack "Anon" who appeared in your issue of the 15th Janry on a fact stated by him.

"Bargroo" would have been well repaid for his trouble, had he been a competent man to guard his statements in a manner that might always insure him a column in the Public journals. But his glaring incompetence of public communication has brought each paragraph into such context which gave the public reason to understand that he was in the same path with "Anon" but his gross absurdities from it has brought him into such entanglement of its inextricable maze and Labyrinth.

"Bargroo" I am of opinion would be ready to do "Anon" the justice to admit "when he shall have been brought to understand what his drudgery of communication dictates. The insipidity of such a production has given him a stand with those who are always employed at a "hook and crook" rate on account of their laziness or illdness, to busy themselves about the Pulpit, during the absence of qualified persons.

Mr B has sadly permitted his judgement to be too freely warpen by the medium through which he was compelled to see, and being wrapped up in a flattering applause on the Commandant, and contemplating that he likewise was misled by such a shallow artifice, and from the fact of his statements of his former paragraph; it is evident, that, if such communication is worth taking notice of at all, it is only on account of the Public ridicule it has invited.

Mr B's remarks furnished "Anon" with an idea of his position when he was anathematizing "that hydra monster of iniquity, which is the curse of his country" and of the manner he ought to have suggested the means of utterly extinguishing it But from the style and language, he thought, it assumed would mark him out for a man of expression which cannot be expected from a trader. It is clear that he greatly Apostatized and proved his unfitness for either the one or the other. It would have been more becoming in him had he made such suggestion in the former paragraphs.

"Anon" has never been known in the condition he was said to be and I beg to state, that a reasonable man as he is would disdain to take any notice of the communication of one who has allowed and will always allow his pen to outrun his wit.

The manner of Anon's calling the attention of the Commandant respecting the Bargroo advantage was quite a justifiable one He adopted such a measure in order to command moderation in the free sale and use of that by-by headed monster.

I must be concise Mr Editor Mr B's communication has given pains to the side of my friend "Anon" and I fear he will do the same to your readers in his next attempt.

Yours,
ANON'S FRIEND

Bonthe Sherbro
10th Febry 188[illegible]

MY VIEW OF THINGS.

Dear Mr. Editor,—Allow me a space in your valuable and interesting journal, to explain my view of things in behalf of the Constables stationed at Sherbro, and would appeal to the undemeritioned, our able Merchants, who are daily witnessing their troubles in going up the rivers whenever threats of war are afloat, such as S.B.A.Macfoy Esq. J. B. Wright Esq J. P., J. A. Williams Esqs. R.T. & C.B. Collier Esqrs, J. B Parkinson Esq. C. J. Cole Esqr, and others to make it their duty (as our head and ruler of this District is of tenderly feelings toward every individual much more of his constables) to assist these poor constables. For we know that their assistance will in some way co-operate with the authorities for an increase of their salary, so as to encourage them the more under all bad treatment which they generally received by the natives up in the rivers, hence we see that constables in Freetown do not like to come down to Sherbro on account of hard duties and the worse part is the cold that they generally suffer from and ends in death. A few days ago a country man was telling me (from the upper Gallinas) about a corporal and a constable who were ordered to convey letters to Queen N'yarroh of Bandajuma, and were passing off to Dahwah, how he saw them sleep in the bush, there being no town near them and it was very late when I saw them—there was a very heavy rain that night—having heard what this Kind man has told me, I wondered to see that a Mendi man entertain such feelings toward Police constables. Now I appeal once more to all subscribers and readers of this journal, if a mendi man could thus feel for our constables, what ought we to do? Must we say, "we do not care, they are getting pay for that" what pay? Some of the constables spend more than £1. 17. 6. and £2. 2. 6. for two weeks, independent of other expense; let us all try to help our constables who are daily up and down the rivers on our behalf, to have places open for the trade,and when the war ceases, (as our indefatigable Comd't is trying to do) I believe it will go well with us in Business.

Thanking you Mr. Editor for space occupied, with hopes to further my view of things (if life is spared) in your next issue.

Yours, much interested,
CONSCIENCE.

Sherbro,
Jan. 87.

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We will report a few of these classes of Goods in our next issue.

Bonthe, Sherbro,
15 July '87

KING THEBAW'S RUBY MINES.

THE British troops, after a tedious march, have taken possession of the Ruby Mines formerly owned by the Monarch of the White Elephant, as the dethroned King of BURMAH was pleased to style himself. On Tuesday General Roberts started for Mandalay to inspect our latest acquisition Some time must, therefore elapse ere the outside world adds to its scant knowledge respecting these remote treasure beds. Fancy might easily picture military Sindbads revelling in this gem-trewn region, But we are not left quite to conjecture on the subject, a European, and the only one ever connected with the mines having published his impressions. The ruby fields, which for centuries have furnished gems for the raiment of dusky potentates, by Nature are well protected from intrusion. After skirting fever-haunted jungles, threading narrow defiles, traversing a roadless country, and crossing bridgeless streams, our troops had to scale an elevation of 6,000 feet, which brought them to the village of Mogouk, the toll-house whence the wealth of the Ruby Mines passes southwards. The mines which cover 100 miles of territory, are shut in on every hand by lofty mountains. The annual yield of gems is valued at some £15,000, although they have always been sought in the most primitive fashion. Every ruby above a certain value became the property of the King. The bulk of the fire-crystals found their way into the possession of Chinese and Thibet merchants, who for ages have hovered about the region. When the mines come to be worked by British resources, the "output" should enormously increase. Thus far the stones have mainly become the property of moguls and pashas. Under the altered conditions, unless the hidden wealth is exaggerated, the gems should reach this country in sufficient abundance to render them not only popular, but comparatively cheap. With all the surveillance the precious stones are said to have been frequently carried off by ingenious natives in order to escape the official tax. Sometimes the rubies would be swallowed to be disgorged by the aid of an emetic when safe territory was reached. The folds of turbans would occasionally afford a safe concealment, but the stones were more often carried away hidden under toe-nails and eyelids, or buried in flesh-wounds made for the purpose. It is said that a London Merchant may in future regulate the working of these newly-acquired treasure beds. While our troops seize the mines with little opposition, Europeans will constantly have to combat a more formidable foe in the deadly malaria which seems to keep sentinel over the enchanted region.—*Sel.*

Editor "Early Dawn."

Sir,—In perusing your valuable journal of 15. Jan., I chanced to cast my eyes on the statement made by the writer "Sound" His expression on the prevailing differences of "Land Possessors" in Sherbro is a matter worth consideration. Really, I am induced to tolerate the onset of "Sound's" letter, for giving publicity to the lamentable fact which is an annoyance in our homes of to-day, it is a fact which scores of Traders in the community regard its proceedings as sheer injustice and heartlessness.

These being many unfortunate Traders who had suffered pressingly in the various wars in the country, losing money of their own as well as support obtained by merchants, still more no foot of ground has been granted to some for trade, to recover their recent losses I believe Sir, it is a hard thing to run the risk of annual payment to be made to one or more "*British Chieftains*" of fatal authority, who may have subcharges of the rivers, and now they are constrained to leave others to reap the harvest of Glory which they may have long laboured for. Prayer is requested in this awful conflict, the attention of Church and State is earnestly solicited, to remove all unpleasantness in our quiet District and lovely community of Sherbro, truly the adage "money is the great go, we live to learn more."

Characterising the onset of your correspondent's letter, I differ from him in the latter part, his informant I suggest gave some incorrect statement as to the wheedling of Land in a Bush-meeting in the small Boom Rivers: permit me cynically to give solution for you and your readers.

"Sound's" opponent, who is accused of wheedling has been a Trader in the Small Boom river prior to the Tallish engagement; he had given much facility in giving the natives much credit in money as customary which he expected to get,(but never)unconscious of the unforeseen struggle (Tallish skirmish); produce also that he had in store bought with lawful money, was in his absence taken (by the late chief of that locality being then his Landlord) and bartered for purchase of ammunition for their protection, and as a patriot, your writer's opponent had also spent some amount to quiet the difficulty then on hand which was all fruitless attempt.

The difficulty was of late in a little peaceful condition, your writer "Sound's" opponent calling on them to make restitution, a bush meeting was convened, headed by the late chief's successors his surviving sons and they decreed him with a document as acknowledgment, a mere promissory note for the amount spent by them in their distress for certain sum (unknown) an everlasting promise —the claim was not disputed nor do they refuse him his former place of business. Let us move with a conscience void of offence.

It is a question left to every thinking mind to determine as to whether the mere promissory note is a claim to land or not; no necessity to call such action "wheedling," and extraneous to saddle such person in an attempt of extorting stipulation. If the writer "Sound" had passed through the walls of trade in the adjacent rivers, and obtained respectably such a degree of honor in an harrassing exigency, he would do no otherwise than adopting some such system. The surviving minister G'bowe and his chief had no direct control or jurisdiction on the boundary in question, as he says there being a water mark that divided the possession of land to their respective claimants according to the country.

I hold on first Mr. Editor, as I am no emissary in the matter, my conscience obliges me to tell you the facts as there are some misinformation in part of the writer "Sound;" for when we are engaged in the arduous work of instructing the public mind in matters social and political, let it be correctly done.

I remain, yours faithfully,
GREEK WILLIAM.

Bonthe,
Jan. 27, 87.

To the Editor "Early Dawn."

Mr. Editor,—It is with shame and regret I have to inform you and your readers, what I have heard few hours ago about the ill-treatment of constables sent up to Chief Dahwah, and the awful disgrace Dahwah has brought upon the Governor, thereby treating the authorities with contempt. A letter and present was sent by His Excellency the Administrator-in Chief to Chief Dahwah,—the nature of the letter is only to enquire of his health, and wish he had been enjoying his strength.

The poor constables tried all their best through all the many swamps in the wilderness on their way —arrived at his place on the evening of the 10th Janry, where he now resides. As soon as they saw the two constables, his war boys headed by their chief, came out with threats as if to put an end to their lives; but the constables although to a smaller magnifested a bold countenance, despite their rage and threats, answered them in all their unbecoming and unreasonable questions —The letter was read and explained by the corporal at the request of Dahwah who after hearing the contents returned back the broken letter and present to the corporal for the Governor with an impious letter dictated to the corporal by him (Dahwah) for the Governor, not thinking to whom he was sending such a letter. The constables who arrived at his place at 4. 45 p. m., were not allowed to enter the gate, but at once ordered them out of his limit at 6. 10. p.m. The constables then returned back, and on leaving Dahwah's town a little as it was night, and being very weak, they entered into a bush to rest themselves till the morning. However I must stop, and wait to hear and see what steps the Authorities will adopt. Meanwhile I thank you for space occupied Mr. Editor.

Yours,
TRUTH.

Sherbro,
Janry. 87.

GOD'S ELECT.

Mr Editor.—In attempting to bring before you this subject, I tremble at the thought of doing so from a consciousness of my inability to do justice to a subject of such magnitude, and weighty importance. But as a free thinker, and as every individual has a right to his own opinion, I therefore upon this venture to bring mine to view. I am not of divided opinion that the term is divided by Divines into three distinct heads; my purpose in this article is to show the importance of the ministry of Christ and that the term has reference also to individuals who are elected by God to some special work. By observation and by watching closely daily occurences and events of today, it is becoming the habit of the civilized world to have too much to say on the character of a minister of the gospel. The question which the venerable Apostle puts before that Gentile Church is one of practical consideration, hence professing christians should take heed, that they "judge nothing before the time untill the Lord comes" &c. Taking into consideration that he who ministers in holy things is one who is inwardly moved by the Holy Ghost to take upon him-self such a great responsibility, there is therefore no reason, why he should be publicly censured; I am of opinion, that he that desires that the work of God should go on must be pleased with it, whosoever is the instrument and therefore it is advisable to avoid all curiosity and all inquiry into things that do not concern us. There is nothing like imperfection or in consistency in the counsel of God but how vain and foolish is man to "Pick and choose" those who are to unfold God's word to a lost and ruined world. In consideration of this, the wise man says "There are many devices in man's heart nevertheless the counsel of the Lord that shall stand. Peter the Galilean fisherman brought no little astonishment into the minds of great numbers of jews and devout men out of every nation under heaven" When on that day of Pentecost he preached that wonderous sermon, by which three thousand were converted How glorious is that heavenly calling! and how serious is it to think that mortal man would venture to detract those thoughts which will render the mind fit for the reception of those truths which God through the instrumentality of his servants reveals to men. Under the consideration, the mind ought to be occupied in considering better things than be pervaded with that which is detestable to a right thinking man, and hateful in the right of his Creator. I am under the impression it is nothing but arrogancy on man's part as audacious as to be busy in bringing before the minds of the public, the imperfections of a Christian minister. Let us be careful of what the Apostle says, Who shall lay any thing to the charge of God's Elect? While I have stated few facts on an important subject,let me not forget to add that the ministry must be provided for, with the required necessities that tend to give magnitude to the work. "They that preach the gospel must live by the gospel" considering that he who is ordained and looked upon as minister of the gospel must be supported pecuniarily, that he looks not here and there, but keeps a busy hand only on his work. —Always the same

A WATCHMAN.

Febry 2nd 87

J.A. Clemens.

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Mendi Mission,	(Congregational.)
Good Hope Pastor,	Rev. G. N. Jowett.
Asst. do.	F.A.Heroe,

A DETERMINED WORSHIPER.

Sir,—Milton Wright one of the native converts at Palli was challenged on Sunday the 12th December that he must not attend Divine service that morning, because the devil is burnt and they wanted to know about it first, and no one dared to go in the Mission house or attend meeting. A man met him on his way to meeting whilst the second bell was ringing; saying very angrily to him "And where are you going, dont you know that by law no one is to go to meeting to day? Milton replied calmly and to the point, that he is going to God to beg him for his sins, and now that God calls him, he is bound to obey God than man. The man became speechless, whilst Milton walked on to the house of God quieity but surely.

J. B. W. JOHNSON.

Palli, Dec. '86.

IMPERIAL INSTITUTE.

REPORT OF THE COMMITTEE.

On Sept. 13 last his Royal Highness the Prince of Wales, in a letter to the Lord Mayor of London, suggested as a suitable commemoration of the approaching Jubilee of her Majesty's reign the foundation of an institute which should represent the arts, manufactures, and commerce of the Queen's Colonial and Indian Empire. "Such and institution," his Royal Highness observed, "would be singularly appropriate to the occasion, for it would illustrate the progress already made during her Majesty's reign in the Colonial and Indian Dominions' while it would record yet by year the improvement of the Empire in the arts of civilisation." Subsequently, the proposal having met with very warm acceptance by the Colonies, his Royal Highness nominated a committee to elaborate the details of the scheme Subjoined is the full text of the report which this committee has made.

"The committee appointed by your Royal Highness to frame a scheme for an Imperial Institute intented to commemorate the fiftieth year of her Majesty's reign beg leave to submit to your Royal Highness the following report:

"They do not fail to remember that the scheme which your Royal Highness indicated in your letter of Sept. 13 last to the Lord Mayor of London had its origin in the remarkable interest excited by the recent exhibition, by which not only the material products, resources, and manufactures, but the loyal feeling of the great Colonies and possessions of her Majesty's Empire were illustrated in a most signal manner.

"The object, therefore,which naturally suggested itself first to the committee was the development, with some necessary modifications, of your Royal Highness's idea of creating a permanent representation of the resources and progress of the Colonies and India.

"On perusing, however, the consideration of the subject, the committee became persuaded that a memorial really worthy of the Jubilee year of her Majesty's reign could not be confined in its objects to any one part or parts of her Majesty's Empire, and that it must in some form and degree also comprehend a representation of the United Kingdom.

"Their desire therefore, in the following outline of the scheme which they recommend, is to combine in a harmonious form, and with a view to some practical and useful purpose, a representation of the Colonies and India on the one hand, and of the United Kingdom on the other.

"They submit that this object will be best indicated by giving to the memorial the title of the Imperial Institute of the United Kingdom, the Colonies and India.

"They think that the inasitute should find its home in buildings of such a character as worthily to commemorate the jubilee year of the Queen's reign and to afford accommodation suitable for an institution combining the important objects which they now proceed to describe.

"It is obvious that several departments of the institute such as the hall, conference rooms, &c., which will be found described under the Colonial and Indian Section and the United Kingdom Section respectively, will be common both to the Colonies and Indian and to the United Kingdom; but as others have special relation to a particular portion of her Majesty's dominions it will be found convenient to make the following division.

"A.—Colonial And Indian Section.

"The object of the Colonial and Indian Section will be to illustrate the great commercial and industrial resources of the Colonies and India and to spread a knowledge of their progress and social condition.

"To this end provision should be made for:

"1. The display in an adequate manner of the best natural and manufactured products of the Colonies and India and in connection with this the circulation of typical collections throughout the United Kingdom.

"2. A hall for the discussion of Colonial and Indian subjects, and for receptions connected with the Colonies and India.

"3. The formation of Colonial and Indian libraries, and establishing in connection therewith reading, news, and intelligence rooms.

"4. The incorporation in some form into the proposed institute of the Royal Colonial Institute and Royal Asiatic Society, if as is hoped, it be possible to bring about such a union.

"5. The collection and diffusion of the fullest information in regard to the industrial and material condition of the Colonies, so as to enable intending emigrants to acquire all requisite knowledge. Such information might be advantageously supplemented by simple and practical instruction. An emigration office of this character should be in correspondence with the provincial towns either through the free libraries or by other means so that information may be readily accessible to the people. These objects would be greatly facilitated if, as may be hoped, the Government should consent to the transfer to the buildings of the Institute of the recently formed Emigration Department,which would,by a close connect'n with the Institute, largely increase its usefulness.

"Facilities might be afforded for the exhibition of works of Colonial and Indian art.

"It is also considered desirable that means should be provided, not for a general exhibition, but for occasional special exhibitions of Colonial and Indian produce and manufactures. At one time a particular colony or portion of the Empire may desire to show its progress; at another time a general competition of particular industries may be useful. Whilst this permanent galleries would exhibit the usual commercial or industrial products of the several Colonies and India, the occasional exhibitions would stimulate and enlist the sympathies of Colonial and Indian producers, and keep up an active co-operation with the industrial classes of this country.

"B.—United Kingdom Section.

"The leading objects of this section will be to exhibit the development during her Majesty's reign and the present condition of the mineral and manufactured products of the United Kingdom, and to afford such stimulus and knowledge as will lead to still further development and thus increase the industrial prosperity of this country.

"We submit that these objects may be carried out by making provision for the following purposes:

"1 Comprehensive collections of the natural products of the United Kingdom and of such products of other nations as are employed in its industries, with full scientific, practical, and commercial information relating thereto.

"2. Illustrations of manufactured products, typical of their development and present condition, of trades and handicrafts and their progress during the Queen's reign, including illustrations of foreign work where necessary for comparison; together with models illustrating naval architecture, engineering, mining, and architectural works.

"3. A library for industrial commercial, and economic study which should contain standard works and reports on all subjects of trade and commerce. It will be desirable also to included a history of inventions of the Empire, and, as far as possible of the United States and other countries.

"4. Reading and conference rooms supplied with English, colonial, and foreign commercial and technicals periodicals,and a fullyequiped map-room for geographical and geological reference. The conference rooms will be of value for meetings of chambers of commerce and other bodies of a kindred nature.

"5. The promotion in affiliation with the Imperial Institute of commercials museums in the City of London and in the commercial centres of the provinces. To these the Institute would contribuite specimens, samples, and exhibibits of the commercial products likely to be specially valuable in particular localities. There should also be an organisation to connect the Imperial Institute with the provincial centres by lectures, conferences, the circulation of specimens, and other means.

"It is hoped that the Institute may lead to the organisation of high schools of commerce, such as are now established in the chief commercial towns of most Continental countries, but which have as yet unfortunately no existance in the United Kingdom.

"6. The building will also advantagiously afford accommodation for (a) comparing and examining samples by the resources of modern science, and (b) the examination of artisans under the various schemes already existing for the promotion of technical education.

"Space should also be provived for occational exhibitions of separate industries, or of the special industries carried on in great provincial centres; for example, there might at one time be an exhibition of iron manufactures, at another of pottery, at another of textile fabrics, &c., which would tend to stimulate improvement in the different departments of industrial life. This object might be assisted by separate exhibitions of the handi work of artisans.—*Daily Telegraph.*

To be Continued.

The Early Dawn.

BONTHE, SHERBRO.

FEB. 28, 1887.

VISIT OF HIS EXCELLENCY THE ADMINISTRATOR-IN-CHIEF TO THE GALLINAS DISTRICT.

We understand that, during the visit of His Excellency, an agreement was signed by the Chiefs at Cassey to pull down their War Fences. Among the chiefs present, we learn that there were Fahwoondoo, Mormoor Fofoe, Mormoor Jah, Boccarry Gpakrah and Boccarry Governor. His Excellency returned to this place about the 13th inst. The Commandant remained longer and arrived here on the 23rd inst. Up to the time of the Commandant's departure for Bonthe; the fences of the undermentioned towns had been destroyed viz: Manoh, Cotomah, Bejehun, Dambery and Poojehun. The remaining fences are those of Jarrah, Bahamah and Marimah.

We regret to note the illness of Comdt. Mosely since his return from the Gallinas; whither he had accompained His Excellency Capt. J. S. Hay, The Administrator-in Chief However we are pleased to think his illness is not serious and trust he may recover ere this reaches the public notice. We also further regret to hear of the illness of Dr. M. L. Jarrett.

Rotufunk Mission House was badly damaged by the bug-a-bugs during the absence of the Rev. R. N. West; and we understand from one of the Employees of that station that had Mr. West's stay been a longer one the building would have been rendered useless by the ravages by this very destructive foe of all Wood work as well as Textile Fabrics in Africa. We sympathize with the W. M. A. and Revd. R. N. West their Agent in their loss, and we are glad to learn that Mr. West is rapidly repairing the damages.

To The Editor "Early Dawn"

Sir,—On Sunday the 20th inst., I happened to find my way to St. Matthew's Church when the pulpit was occupied by its Pastor Rev. G.G.M.Nicool B.A., of Cambridge.

The learned pastor took his text in the morning from 1. Cor. xiii 13. "And now abideth faith hope, and love, the greatest of these is Love." In his discourse the Rev. Gentleman rivetted the attention of the congregation to the word *Love*, and showed that we are commanded to love our neighbours although they may be our enemies; and that however much they may have injured or intend to do us injury, we are to love an I pray for them. We may not associate with them, yet we must not wish them evil. He pointed from scriptures the history of our Lord, of Saul and David and also of Stephen as patterns for our example. He further admonished the females who are married to be patient under their various trials, and to imitate the noble example of Abigail, who though her husband was a fool and a drunkard, yet she did not forsake him, but rather than that, she loved him and pleaded his cause with David and thereby saved his life. 1. Sam. xxv. 3, 25 & 36 verses. The worthy pastor did not leave any stone unturned to impress upon the minds of the congregation the evil of entertaining a spirit of revenge against their enemies; but admonished them to commit their individual grievances to God who is the avenger of all, for He says, "Vengeance is mine, I will repay saith the Lord."

I must say Mr. Editor that there was not a single soul in that meeting who did not feel the force and power of the sermon, and I believe all went home satisfied, and under deep self examination and conviction; I also attended the evening service, when the Rev. gentleman again ascended the pulpit His text on this occasion was taken from Gen. ix 5. "And surely your blood of your lives will I require, at the hands of every beast will I require it, and at the hands of every mans brother will I require the life of man."

The sermon on this occasion I must confess was more powerful than that of the morning service. The preacher in a most vehement manner spoke against those who encourage others to commit sin, or have committed it themselves to the disgrace and ruin of their fellow-men, and show God's displeasure against such persons. He afterwards in a most pathetic manner admonished the congregation to be always circumspect in their dealings with their fellow men, and to rebuke those who are treading the wrong path.

It would take up much space to reiterate all that the preacher said on both occasions, but suffice it to say that the sermons were plain, practical and effective.

Such sermons as these are very much needed at the present time, when the minds of the people are infatuated pride, hatred &c., and when the aristocrats think that salvation could be purchased by riches, honor or formality in their worship. I hope the lessons learnt from the pulpit on the 20th inst will be the means of clearing the minds of the people from the errors of their ways.

The pastor has adopted the language of the prophet "Cry aloud, spare not lift up thy voice like a trumpet, and shew my people their transgressions and the people of "Sherbro, their sins". Isa. lviii 1.

May his life be long spared in our midst to reprove his people, per adventure they may forsake their sins. Thanking you for space I have occupied.

Yours, Mr. Editor,
A STRANGER.

Bonthe,
Feb. 26. 1887.

To the Editor "Early Dawn"

Sir.—An important debate took place in the Church School Room on monday the 14th instant.

The chair was occupied by Rev G. G. M. Nicol the arguments on both sides were very interesting.

Subject. Carpentry and Masonry which is more conducive to our Ease and Comfort"

The following gentlemen took part in the debate.

CARPENTRY. Messrs R. May (opener) J. B. Sawyer J. M. Crown J. G. G. Shenbeni D. M. P. Thorpe. J. B Nicol W. E. Crown and Barbacuius Tipson.

MASONRY. W. Hughes (opponer.) H. C. Jenkins C. S. Brown G. N. Wilhelm H. A. Coker J. C. E. Parkes W. B. Coker.

Those on the side of Carpentry moved the audience with the force of their powerful arguments and proved to satisfaction that Carpentry is more conducive to our social ease and comfort.

The gents on the side of Masonry tried their best with the assistance of Mr Parkes who carried away the thought of the meeting by his eloquence and fluency of speech, but notwithstanding, they lost their ground, especially when the chairman took the floor and repudiated the speeches, especially that of Mr Parkes. The vote of the meeting therefore was given to carpentry.

Mr. May moved a vote of thanks to the chairman, and seconded by Mr. Bidwell Coker which was responded to. Meeting closed at 10 p. m.

JUSTITIA.

Bonthe Feb 15th, 87.

MANDO—Services on Sabbath the 20th inst, interesting al, though not so largely attended during the day, as they no doubt would have been if our visit had been previously announced, however there was much to encourage, especially in the early morning class when there was a good attendance, and 19 persons participated in the speaking service.

KOOLOONG.—We regret to learn that Messrs J. H. Ashcroft & Co, have closed up their business and that Mr. Kolb their Agent is about to remove. We are also sorry to hear of the continued illness of Mrs. J. A. Richards of the Mission Station at that place and sympathize with Mr. Richards the Pastor under the afflicting circumstances.

Mr. H. T. Coker, a planter of Bompeh was in this place about the 21st and called on us he reports all quiet for the present in Bompeh. Mr. Coker was one the Exhibitors of farm produce of several kinds at the Indian and Colonial Exhibition and was awarded a diploma for the part taken in that affair.

OUT-LOOK FOR PEACE.

It has been circulated that Dawah who is carrying on war in the upper Kittam, is in secret league with the Chiefs lower down, and that he says he cannot stop unless they bid him to do so. We cannot say this is the case but somehow he continues it seems his operations. We have however this hope in the case and that is His Excellency, has visited in person the lower district and held a Meeting of the Chiefs and they have signed an agreement to break down their War fences which means the cessation of Hostilities. Hence if they are truly in league with Dawah and were sincere in their agreement it is to be hoped that as soon as they can communicate with Dawah that he will at their instance cease to make war and peace will ensue.

A NEW SEWING MACHINE.—A remarkable step in advance in simplifying the sewing machine has been made by a German gentleman, and the practical nature of the invention was recently demonstrated. The new machine has not a wheel in it, and may be described as the working parts of a good sewing machine deprived of of all extraneous details, and condensed within the smallest possible compass. It measures only eight inches high by about two inches wide and one inch deep. It is fitted at the foot with a screw clamp, by which it can be fixed to the edge of a table, and fairly worked by a child. The working motion consists of a vertical plunger pressed downward by the finger from the top, the plunger being returned into position for the next push by a spring. It makes a perfect lock-stitch, and will sew all kinds of fabrics, fine or coarse, within certain reasonable limits. Beyond its efficiency, it possesses an advantage which appeals to all, viz. that of economy in price. So small is its cost that it can be purchased for about 21s.

IMPORTANT TO TEACHERS OF S. AND M. MISSIONS.

1. Persons applying for the position of School-teachers shall be required to present a certificate showing that said applicant has passed a master's examination or an equivalent examination. The authorities of the Mission shall reserve the right to examine or re-examine or not applicants coming with or with out certificates.

Examination shall be held as often as shall be ordered by the authorities of the Mission.

4. Whenever practicable School shall be kept during five days in each week, and not less than five hours daily shall be devoted to school work, except on Fridays when it may be necessary to close school before the usual hour.

5. Provision shall be made in each station for training girls in house and needle work, but the time for such work shall not include the regular school-hour.

6. The text books for our schools shall be those furnished by the Mission authorities, provided however that Teachers be not prohibited the use of other suitable books in connection with class-work.

7. The *Eclectic Manual of Method* is a help in teaching most of the subjects prescribed in our course of study. It is hereby recommended to our Teachers. Also *Kellogg's Grammar and Composition.*

D. F. Wilberforce,

NEWS ITEMS.

Feb. 13. s. s. "Countess of Derby" returned to Freetown.

14th—A Debate at Church School Room, Subject.—"Carpentry and Masonry, which is more conducive to our ease and comfort." 15 Speakers.

Feb. 15—Mr. J. B. Parkinson and Dangerous Pratt returned from Freetown the same day.

Chief Beah Rome adjudged by the Administrator-in-Chief to pay £25 to Sorie Behyo within 1 month.

"Countess of Derby" from Freetown.

Feb. 16.—Administrator in Chief for Freetown per "Countess of Derby," also Mr. E. J. Cameron. Mr. Garrett Sub-Collector & Treasurer, is the Officer in charge of the District.

Feb. 20—Two very interesting sermons were preached at St. Matthew's Church by Rev. G. G. M. Nicol B. A. both morning and evening.

Feb 23—Mr Samuel M. John (carpenter) commonly known as Daddy John an old resident of this place died on the night of 22nd inst.

The Commandant Mr. Moseley returned from the Kittam, after being absent 27 days.

24—Inspector Betts and his staff of police men who were absent to the Kittam arrived this morning.

Mr. J. W. Creighton who was absent to Freetown since Decr last returned per mail boat:—

Feb 24—s. s. "Malemba" from Freetown Mr. J. W. Johnson of Bomp Lake Factory is a passenger for this place.

FROM GRANGRIAH.—We learn that thieves broke through the stores of Mr. E. A. Davis on Wednesday night tne 16th inst. and carried away everything out of them.

AVERY—We are informed that Bishop Flickinger D.D. preached in the moruing at 11 a.m. and that the Revd. Joseph Gomer, General Supt. of the Sherbro-Mendi Mission, preached in the afternoon on Sunday the 20th inst.

Personal

Chiefs Sey-lo-lo and Peah Karle of the Manoh Gbargroo called on us on the 15th inst., with a few followers.

Mr. Kolb, formerly Agent of Messrs J. A. Ashcroft and Compy., together with Mr. G. M. Domingo and Mr. Moses Lefevre of Bompehtooke and Bowmah called on us on the 18th inst

Mr. A. J Richards, agent of J. H. Ashcroft & Co, arrived here on Business on the 19th inst., he informs us that the Firm are closing out their entire Business on account of the dullness of trade for the past year or more.

Rev. F.M.Stewart of Marmoo station, Bompeh, Mission, called on us in the absence of the writer on the 21st instant. Mr. Stewart was *en route* for the Gbargroo we understand, for Mrs. Stewart and will soon return to Marmoo.

MANDO ITEMS.

Bp. Flickinger D.D., and the Rev. J. Gomer, we are informed called at Mando station on their way from N'charmany and Tonkohloh to Avery station on the 19th inst.

Traders are seemingly most of them absent from Mando at present. Their whereabouts we did not learn, except that we understood that Mr. C. T. Cole was over on the Damah side while Mr. Jas. E. Finch we heard was at another place more interior from Mando.

The Toomah that has been holding forth in a grand way about the place is reported to have been rather a failure this year and its adherents are rather gloomy over the prospects and some say the medicine is spoiled this time and is therefore no use; this however is only another triumph for the Rev.R.C.Taylor.

Canny Church, a trusted employe in the Shaingay Mission for several years, but who has lately resided near Mando. we understand was was drowned with another man off False Cape last month.

'tinerating.—Itinerants reached or visited 15 towns out side of Mando on the 19th and 20th inst, and reported good success.

Mr. N. J. Macauley with two other Carpenters (John T. Williams and Eward E. Frith) left this place on the evening of Wednesday the 23rd for Shaingay to reinforce the already large corps of Mechanics employed on the Training School Buildings.

We regret to note the rather protracted illness of Mr. S. A. St. John Photographer, who prior to the 22nd inst had been suffering for some 15 days, he has since left for Freetown.

Mr. W. A. John we regret also to note has for some weeks been unwell but we believe he is now recovering.

C. J. COLE

Dealer in

HABERDASHERY, MILLINERY HOSIERY STATIONERY, CONFECTIONERY, & PROVISIONS.

Victoria Road, Bonthe.

Begs to inform his numerous friends customers and the general public, that he has recently supplied his stock with Choice assortment of the very best quality in Ladies and Gents. fancies and all necessary material for Tailoring and home comforts for *Rich* and *Low, Rich* and *Poor*. The patronge of all is solicited.

Terms Cash—DISTANT Friends& Customers. *Convenience Consulted.*

Ladies' Miltons, Gloves, hose and half hose, Floristine, Velvet and Lace Shawls, (with self and chenille fringes) Silk and Satin, Cobourg and Cashmere, Oatmeal and Victoria Lawn, Velvet & Velveteen, Brocade and Prints, Italian and Alpaces, (all of assorted colors and superior texture) Linen and Shirting. Book-Muslin & Tules, (both of good quality, Mourning Prints & Black Silk Hdkfs of the very best quality, White and black Leghorn and Tuscan Straw.

Velvet and Satin Hats, fully and richly trimmed in all shades and colors, Fischus, of 1, 2, 3, class quality, Corset of all sizes, Frillings Insertion, Embroidery, Feathers and Plumes, all of divers colors, Highest Perfumery and Pomade of excellent perfume and properties,

too numerous to describe.

Tapestry, Toilet and Velvet Pill-Table covers, Turkish, Honey-comb, and Granite Towels of ass'd col'rs. Knitting Boxes, Rug-needles, Berlin Wool, Crewel Silk of all shades, colours and patterns, Canvas to match, Ladies' silk Fans, Brush and Brooches, Stuff dress and underclothing, Parasols and Sunshades, &c.

Ladies' and Gent's Boots and Shoes, Albert and Buff Slippers for both sexes, Tweed, Coating Doeskin, Superfine, Venetian cloth of superior quality, Quiltings, (Mosella) Blue & printed Flannel and Serge.

Shirts.

Glendower, Berlin, Duke of Albany, Marvel, Regatta, Oxford and Crimean of superior cloth, Collars of every description and size of the present fashion, for Ladies and Gent's.

Ties.

Windsor, Tom Thumb, Lambard, Scarfs, Adelaide, Winthrop, Baronet, Stanley Bows, Cream and black ass'd Gloucester, Grovenor, Hotspur, Morecombe, Ingestre, Scotch Cambric, The Ryde, the Norfolk and Suffolk.

HATS.

Black and Brown flexible Zephyrs, soft and hard Felts, for boys and men, Drab Shells, Ceylon, Richmond and Bombay, all of Drab colours, Black, Brown and Drab silk-top Hats for city Swells, Yachting, Facing and smoking Caps, plain and ventilated white Boater, Dressing Comb and Shoe-horns, Shoe, Hair, and Clothes Brushes.

Braces.

Credenta, Vinculum, Shoulder, Loop, Britelles Francaises.

LADIES & GENT'S Silk Umbrellas Mohair Silk and Linma Braid of all colours, Machine, Silk and Botton hole Twist. Thimbles and Swan Bill Hooks and Eyes, Leather Purses, Cutlery of all sizes. Rimlock, with China furniture, Door and window Hinges, Bolts and Dovetail, Chest and Cupboard Locks of all sizes. Agricultural Implements, Iron Bedstead, Silver plated Trays, Berlin Wool of all shades, Huntley and Palmer's Biscuit in ¼, 1, 7, 28, & 56 lbs Tins.—LOZENGES of all kinds in ½, & 1 lb. Bottles, & 7 lbs. Tins.—Black & White pepper.—Otto Mounted Butter in 1 & 2 lbs Tins.—Refined LARD in 1& & 28 lbs Tins.—Cube and light Brown SUGAR.—Cabin BREAD and STAR BISCUITS in Puncheon & Brls.

Sold at Wholesale or Retail,

Mother Seigel's

CURATIVE SYRUP.

and Operating PILLS.

ALSO

GRAINING MATERIALS;

☞Come ONE and ALL.

Bonthe,
Febry, 25, 1887.

NOTICE.

MR. M. Z. MACAULAY,

Begs to inform his Friends and Customers that he has renovated his Business at Whalby Factory. He has now got a large Assortment of Goods to meet the requirements of the Trade, and can almost afford to sell under the Current Market Price.

Come and make a Trial.

Bonthe,
Jan. 10th 1887.

The Early Dawn.

BONTHE, SHERBRO.

FEB. 28, 1887.

VISIT OF HIS EXCELLENCY THE ADMINISTRATOR-IN-CHIEF TO THE GALLINAS DISTRICT.

We understand that, during the visit of His Excellency, an agreement was signed by the Chiefs at Cassey to pull down their War Fences. Among the chiefs present, we learn that there were Fahwoondoo, Mormor Fofee, Mormor Jah, Boccarry Gpackrah and Boccarry Governor. His Excellency returned to this place about the 15th inst. The Commandant remained longer and arrived here on the 23rd inst. Up to the time of the Commandant's departure for Bonthe, the fences of the undermentioned towns had been destroyed viz: Manoh, Cotonah, Bejehun, Dambery and Pooghun. The remaining fences are those of Jarrah, Bahamah and Marinah.

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MASONRY W. Hughes (opposer.) H. C. Jenkins C. S. Brown G. N. Wilhelm H. A. Coker J. C. E. Parkes W. B. Coker.

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The gents on the side of Masonry tried their best with the assistance of Mr Parkes who carried away the thought of the meeting by his eloquence and fluency of speech, but notwithstanding they lost their ground, especially when the chairman took the floor and repudiated the speeches, especially that of Mr Parkes. The vote of the meeting therefore was given to carpentry.

Mr. May moved a vote of thanks to the chairman, and seconded, by Mr. Bidwell Coker which was responded to. Meeting closed at 10 p. m.

I am, &c.,
CRITIA.

Bonthe, Feb 26th, 87.

MANDO—Services on Sabbath the 20th inst, interesting although not so largely attended during the day, as they no doubt would have been if our visit had been previously announced, however there was much to encourage, especially in the early morning class when there was a good attendance, and 19 persons participated in the speaking service.

KOOLOONG—We regret to learn that Messrs J. H. Ashcroft & Co, have closed up their business and that Mr. Kolli their Agent is about to remove. We are also sorry to hear of the continued illness of Mrs. J. A. Richards of the Mission Station at that place and sympathize with Mr. Richards the Pastor under the afflicting circumstances.

Mr. H. T. Coker, a planter of Bompeh was in this place about the 21st and called on us he reports all quiet for the present in Bompeh. Mr. Coker was one the Exhibitors of farm produce of several kinds at the Indian and Colonial Exhibition and was awarded a diploma for the part taken in that affair.

OUT-LOOK FOR PEACE.

It has been circulated that Dawah who is carrying on war in the upper Kittam, is in secret league with the Chiefs lower down, and that he says he cannot stop unless they bid him to do so. We cannot say this is the case but somehow he continues it seems his operations. We have however this hope in the case and that is His Excellency, has visited in person the lower district and held a Meeting of the Chiefs and they have come to an agreement to break down their War fences which means the cessation of Hostilities. Hence if they are truly in league with Dawah and were sincere in their agreement it is to be hoped that as soon as they can communicate with Dawah that he will at their instance cease to make war and peace will ensue.

A NEW SEWING MACHINE.—A remarkable step in advance in simplifying the sewing machine has been made by a German gentleman, and the practical nature of the invention was recently demonstrated. The new machine has not a wheel in it, and may be described as the working parts of a good sewing machine deprived of all extraneous details, and condensed within the smallest possible compass. It measures only eight inches high by about two inches wide and one inch deep. It is fitted at the foot with a screw clamp, by which it can be fixed to the edge of a table, and fairly worked by a child. The working motion consists of a vertical plunger pressed downward by the finger from the top, the plunger being returned into position for the next push by a spring. It makes a perfect lock-stitch, and will sew all kinds of fabrics, fine or coarse, within certain reasonable limits. Beyond its efficiency, it possesses an advantage which appeals to all, viz. that of economy in price. So small is its cost that it can be purchased for about 21s.

IMPORTANT TO TEACHERS.

OF S. AND M. MISSIONS.

1. Persons applying for the position of School-teachers shall be required to present a certificate showing that said applicant has passed a master's examination or an acquivalent examination. The authorities of the Mission shall reserve the right to examine or re-examine or not, applicants coming with or with out certificates.

Examination shall be held as often as shall be ordered by the authorities of the Mission.

3. Whenever practicable School shall be kept during five days in each week, and not less than five hours daily shall be devoted to school work, except on Fridays when it may be necessary to close school before the usual hour.

5. Provision shall be made in each station for training girls in house and needle work, but the time for such work shall not include the regular school-hour.

6. The text books for our schools shall be those furnished by the Mission authorities, provided however that Teachers be not prohibited the use of other suitable books in connection with class work.

7. The *Eclectic Manual of Method* is a help in teaching most of the subjects prescribed in our course of study. It is hereby recommended to our Teachers. Also *Kellogg's Grammar and Composition.*

D. F. Wilberforce.

NEWS ITEMS.

Feb. 13. s. s. "Countess of Derby" returned to Freetown.

14th—A Debate at Church School Room, Subject.—"Carpentry and Masonry, which is more conducive to our ease and comfort." 15 Speakers.

Feb. 15—Mr. J. B. Parkinson and Dangerous Pratt returned from Freetown the same day.

Chief Beah Rome adjudged by the Administrator-in-Chief to pay £15 to Sorie Behyo within 1 month.

"Countess of Derby" from Freetown.

Feb. 16.—Administrator in Chief for Freetown per "Countess of Derby," also Mr. E. J. Cameron. Mr. Garrett Sub-Collector & Treasurer, is the Officer in charge of the District.

Feb. 20—Two very interesting sermons were preached at St. Matthew's Church by Rev. G. G. M. Nicol B. A. both morning and evening.

Feb 23—Mr Samuel M. John (carpenter) commonly known as Daddy John an old resident of this place died on the night of 22nd inst.

The Commandant Mr. Mosely returned from the Kittam, after being absent 27 days.

24—Inspector Betts and his staff of police men who were absent to the Kittam arrived this morning.

Mr. J. W. Creighton who was absent to Freetown since Dec last returned per mail boat:—

Feb 24— s. s. "Malemba" from Freetown Mr. J. W. Johnson of Bomp Lake Factory is a passenger for this place.

FROM GBANGBAIAH—We learn that thieves broke through the stores of Mr. E. A. Davis on Wednesday night tne 16th inst. and carried away everything out of them.

AVERY—We are informed that Bishop Flickinger D.D. preached in the morning at 11 a.m. and that the Revd. Joseph Gomer, General Supt. of the Sherbro-Mendi Mission, preached in the afternoon on Sunday the 20th inst.

Personal

Chiefs Seydolo and Peah Karle of the Manoh Gbargroo called on us on the 15th inst., with a few followers.

Mr. Kolb, formerly Agent of Messrs J. A. Ashcroft and Compy., together with Mr. G. M. Domingo and Mr. Moses Lefevre of Bompehtooba and Bowmah called on us on the 18th inst.

Mr. A. J. Richards, agent of J. H. Ashcroft & Co, arrived here on Business on the 19th inst., he informs us that the Firm are closing out their entire Business on account of the dullness of trade for the past year or more.

Rev. F.M.Stewart of Marmoo station, Bompeh, Mission, called on us in the absence of the writer on the 21st instant. Mr. Stewart was *en route* for the Gbargroo we understand, for Mrs. Stewart and will soon return to Marmoo.

MANDO ITEMS.

Bp. Flickinger D.D., and the Rev. J. Gomer, we are informed called at Mando station on their way from N'charmany and Tonkohloh to Avery station on the 19th inst.

Traders are seemingly most of them absent from Mando at present. Their whereabouts we did not learn, except that we understood that Mr. C. T. Cole was over on the Damah side while Mr. Jas. E. Finch we heard was at another place more interior from Mando.

The Toomah that has been holding forth in a grand way about the place is reported to have been rather a failure this year and its adherents are rather gloomy over the prospects and some say the medicine is spoiled this time and is therefore no use; this however is only another triumph for the Rev. R. C. Taylor.

Canray Church, a trusted employe in the Shaingay Mission for several years, but who has lately resided near Mando, we understand was drowned with another man off Faise Cape last month.

Itinerating.—Itinerants reached or visited 15 towns outside of Mando on the 19th and 20th inst, and reported good success.

Mr N. J. Macauley with two other Carpenters (John T Williams and Eward E. Frith) left this place on the evening of Wednesday the 23rd for Shaingay to reinforce the already large corps of Mechanics employed on the Training School Buildings.

We regret to note the rather protracted illness of Mr. S. A. St. John Photographer, who prior to the 22nd inst had been suffering for some 15 days, he has since left for Freetown.

Mr. W. A. John we regret also to note has for some weeks been unwell but we believe he is now recovering.

C. J. COLE

Dealer in

HABERDASHERY, MILLINERY HOSIERY STATIONRY, CONFECTIONERY, & PROVISIONS.

Victoria Road, Bonthe.

Begs to inform his numerous friends customers and the general public, that he has recently supplied his stock with Choice assortment of the very best quality in Ladies and Gents. fancies and all necessary material for Tailoring and home comforts for *High* and *Low, Rich* and *Poor.* The patronge of all is solicited.

Terms Cash——DISTANT Friends & Costomers. *Convenience Consulted.*

Ladies' Miltons, Gloves, hose and half hose, Florintine, Velvet and Lace Shawls, (with self and chenille fringes) Silk and Satin, Cobourg and Cashmere, Oatmeal and Victoria Lawn, Velvet & Velveteen, Brocade and Prints, Italian and Alpacca, (all of assorted colors and superior Lustre) Linen and Shirting, Book-Muslin & Tules, (both of good quality, Mourning Prints & Black Silk Hdkfs of the very best quality, White and black Leghorn and Tuscan Straw.

Velvet and Satin Hats, fully and richly trimmed in all shades and colors, Fischus, of 1, 2, 3, class quality, Corset of all sizes, Frillings Insertion, Embroidery, Feathers and Plumes, all of divers colors, Highest Perfumery and Pomade of excellent perfume and properties,

too numerous to describe.

Tapestry, Toilet and Velvet Pill-Table covers, Turkish, Honey-comb, and Granite Towels of asst'd col'rs. Knitting Boxes, Rag-needles, Berlin Wool, Crewel Silk of all shades, colours and patterns, Cotton Coutch, Leaded silk Fans, Brush and Brooches, Stuff dress and underclothing, Parasols and Sunshades, &c.

Ladies' and Gent's Boots and Shoes, Albert and Bull Slippers for both sexes, Tweed, Coating Doeskin, Superfine, Venetian-cloth of superior quality, Quilting, (Moselle) Blue & printed Flannel and Serge.

Shirts.

Glendower, Berlin, Duke of Albany, Marvel, Regatta, Oxford and Crimean of superior cloth, Collars of every description and size of the present fashion, for Ladies and Gent's.

Ties.

Windsor, Tom Thumb, Lumbard, Scarfs, Adelaide, Winthrop, Baronet, Stanley Bows, Cream and black ass'd Gloucester, Grovesnor, Hotspur, Morecombe, Ingestre, Scotch Cambric, The Ryde, the Norfolk and Suffolk.

HATS.

Black and Brown flexible Zephyrs, soft and hard Felts, for boys and men, Drab Shells, Ceylon, Richmond and Bombay, all of Drab colours, Black, Brown and Drab silk-top Hats for city Swells, Yachting, Facing and smoking Caps, plain and ventilated white Boater, Dressing Comb and Shoe-horns, Shoe, Hair, and Clothes Brushes.

Braces.

Credenta, Vinculum, Shoulder, Loop, Britelles Francaises.

LADIES & GENT'S Silk Umbrellas Mohair Silk and Llama Braid of all colours, Machine, Silk and Botton hole Twist. Thimbles and Swan Bill Hooks and Eyes, Leather Purses, Cutlery of all use. Rimlock, with China furniture, Door and window Hinges, Butt and Dovetail, Chest and Cupboard Locks of all sizes. Agricultural Implements, Iron Bedstead, Silver plated Trays, Berlin Wool of all shades, Huntley and Palmer's Biscuit in ¼, 1, 7, 28, & 56 lbs Tins.—LOZENGES of all kinds in ¼ & 1 lb. Bottles, & 7 lbs. Tins.—Black & White pepper,—Otto Monsted Butter in 1 & 28 lbs Tins.—Refined LARD in 14 & 28 lbs Tins,—Cube and light Brown SUGAR.—Cabin BREAD and STAR BISCUITS in Puncheon & Bris.

Sold at Wholesale or Retail,

Mother Seigel's

CURATIVE SYRUP.

and Operating PILLS.

ALSO

GRAINING MATERIALS;

☞Come ONE and ALL.

Bonthe,
Febry, 25, 1887.

NOTICE.

MR. M. Z. MACAULAY,

Begs to inform his Friends and Customers that he has renovated his Business at Whalby Factory. He has now got a large Assortment of Goods to meet the requirements of the Trade, and can almost afford to sell under the Current Market Price.

Come and make a Trial.

Bonthe,
Jan. 10th 1887.

MISCELLANY.

WASHINGTON AT YORKTOWN. One who was in the army at the time relates an incident that came under his notice:

"A considerable cannonading from the enemy; one shot killed three men, and mortally wounded another. While the Rev. Mr. Evans, our chaplain, was standing near the commander-in-chief, a shot struck the ground so near as to cover his hat with sand. Being much agitated, he took off his hat, and said: 'See here, General!' 'Mr. Evans,' replied his excellency, with his usual composure, 'you'd better carry that home and show it to your wife and children.'"

Indeed it seemed to many that Washington bore a charmed life, and it was often said that he was under the special protection of God. He was fearless, and constantly exposed to danger, but his constant escapes made him cool and self-possessed and the admiration of his men. He was excited by the events which were hurrying the war to the close, and he watched with intent earnestness the several assaults which were made on the works. Once he had dismounted and was standing by Generals Knox and Lincoln at the grand battery. It was not a safe place, for, though they were behind a fortification, it was quite possible for shot to enter the opening through which they were looking. One of his aids, growing nervous, begged him to leave, for the place was very much exposed.

"If you think so," said Washington, "you are at liberty to step back." Presently a ball did strike the cannon, and, rolling off, fell at Washington's feet. General Knox seized him by the arm.

"My dear General," said he, "we can't spare you yet."

"It's a spent ball," replied Washington coolly. "No harm is done." He watched the action until the redoubts which his men had been assaulting were taken; then he drew a long breath of relief and turned to Knox.

"The work is done," he said emphatically; "and well done."

EARLY DAWN PRINTING OFFICE,
Job Work Done at short

Notice.

Enquire of C. G. BELL, *Printer.*

Statistical Report of the Sherbro District Meeting. (U.R.C.)

YEAR ENDING DECEMBR 1886.

	SHERBRO (Shengay) DISTRICT.										MENDI M. DISTRICT.		BOMPEH DISTRICT.	
	SHENGAY	KOOLOONGE	MANOH	CHARMANY	TONGKOLOH	MOFUSS	REMBEE	MAMBOE	SENEHOO	GOOD HOPE	AVERY	KONOONAHY	DANIELE	MANDO	ROTTUFUNK	PALLI	MARMOO	BOMPEH	*TOTALS*
No. of Appointments,	29	25	5	20	10	52	18	27	1	11	73	24	12	32	15	11	13	9	387
" of Classes	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
Full Members	39	22	20	17	"	"	11	27	"	4	19	7	3	21	7	5	4	6	256
Seekers	508	396	149	108	166	565	53	238	52	146	52	52	77	"	70	"	6	138	4332
Scolars Day Schools,	72	39	24	16	"	"	9	34	21	380	380	12	4	20	40	25	11	38	607
Sunday Schools,	165	143	30	30	"	"	14	45	21	153	153	157	77	737	144	165	64	138	778
Collection for Mission &d.	14.3.4	"	0. 16. 0	"	"	"	0. 8. 6	3.19.0	0. 4. 0	11. 6. 0	11. 6. 0	11. 5. 4	2. 2. 0	22. 0. 0	40. 0. 0	25. 0. 0	11. 3. 6	38. 0. 0	4332. 0. 0
Collection for Mission Aid.	4.16.2.	"	"	"	"	"	"	3.19.0	0. 4. 0	11. 6. 0	11. 6. 0	11. 5. 4	2. 2. 0	22. 0. 0	40. 0. 0	25. 0. 0	11. 3. 6	38. 0. 0	4332. 0. 0
Collection for Chapels' Salary,	"	"	"	"	"	"	"	"	0. 4. 0	2. 7. 6	0.16.0	"	"	"	"	"	"	"	607
Sunday Schools'	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	778
Total—	£90.0.5	0.16.0	"	"	"	"	0.8.6	3.19.0	0. 4. 0	13.13.6	12.11.6	2. 2. 0	"	22. 0. 0	40. 0. 0	25. 0. 0	11. 3. 6	38. 0. 0	7.16.10
Gain during the year.														14. 1. 8					
Loss during the year.																			

On footing up the Chart of the Annual District meeting for the past year we have the enormous aggregate of 4959 Communicants and Seekers which gives an increase over last year of 1967 but as many of the Seekers have been received recently, and at new places where the population is somewhat transient; we think it would be fair to estimate the increase at two thirds or Thirteen hundred and eleven. *Agreed that this shall go on journal and be put with Secretary's Chart or, close to it.*

By D. K. Flickinger. J. M. Lesher. J. Gomer
D. F. Wilberforce. J. A. Evans.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. IV. BONTHE SHERBRO, WEST AFRICA, MARCH 15, 1887. No. 5

The "Early Dawn."
Published Semi-Monthly, At
BONTHE, SHERBRO.
Under the Auspices of the Board of
Missions of the
U. B. IN CHRIST.

TERMS OF SUBSCRIPTION

One Year by Mail,	£0	6	0
Delivered in Bonthe,	0	5	0
Half yearly by Mail,	0	3	0
Ditto. del'ed in Bonth,	0	2	6

ADDRESS.—*Communications to Rev J. A. Evans, Editor & Publisher, Bonthe, West Africa,—*

Subscriptions to be sent to Rev. J. Gamer, Shaingay, West Africa. Rev. Z. Wagner, D.D., Dayton, Ohio, U.S.A., or to the Editor.—

DIRECTORY.

Commandant,	C. H. Harley Moseley
Coroner,	The Commandant.
Deputy Coroner,	Wm. Hughes,
Chief Clerk,	W. Hughes.
2nd do.	S. W. Cleaver.
Interpreter,	J. D. Parsons.
Bailiff,	F. R. R. Buckner.
Sub Treas. & Col	G. H. Garrett
Chief Clerk	J. D. Macauley.
Tide Waiters,	J. N. Cleaver, J. R. Turner, & S. G. Cole.
Asst. Evening Officer Sallieh,	O. J. Thomas.
Assistant Col. Surgeon,	M. L. Jarrett, M. R. C. S.
Dispenser	Rowland May.
Postmaster,	H. R. Williams.
Inspector of Police,	M. Betts,
Gaoler.	J. A. Deanis.
Overseer of Roads,	A. O. Walker.

Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Rev. G. G. M. Nicol, B.A.

Wesleyan Methodist, Lime Street,
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.)
Good Hope
Pastor, Rev. G. N. Jowett.
Asst. do, F.A.Heroe,

Correspondents or those who write for our columns, we are pained to note are gradually forgetting that we can not insert articles that are too personal in their nature unless they are or may not be offensive. Nor can we afford to publish the suspicions of persons in the community. Matters relating to police or Government affairs would be better referred to the Governor or Commandant or other Officials as the case may require.

BRITISH SHERBRO ISLAND,
Bonthe, Feb. 13, 1887.

Dear Sir,

As a subscriber of your valuable periodical I forgot enclosed in my last paper received from your publishing Office a notice and list of names of gentlemen members of a Committee of Sherbro District on the all absorbing topic of the day namely the Celebration and commemoration of the Colony of Sierra Leone Centenary and the Jubilee of the reign of our Beloved Sovereign Queen Victoria of the United Kingdom and Empress of India.—I read the notice with interest: but in what way the Sherbro District intend to celebrate and commemorate these grand and most interesting projects, the notice did not say.—As such then it seems to me an open subject for discussion and suggestion. To my mind I think something permanent, beneficial and of vital importance to our growing community can and should be done or at least be attempted by us to celebrate as well as commemorate the above mentioned projects.—Let us see Triumphal Arches! Illuminations! Holidays festivals! may all be in time and well in celebrating; but best of all something permanent and beneficial to the growing importance of the Sherbro District in which all poor and rich will alike be benefited for all time should be attempted by the hon'ble Board of Committee for which the rising generation as well as generations unborn will honor rise and call the promoters of the scheme "Blessed" and (i.e.) Let the Committee think of the feasibility and propriety of endeavouring at this juncture to form a "Steam Navigation Company" to ply or run a boat between Sherbro and Sierra Leone. A Company of this nature will be of infinite service to the community to all classes in the District and of great advantage to all concerned.—If such a company be formed to commemorate the Centenary of Sierra Leone in conjunction with the Jubilee of Her Majesty's Reign I think it would be no disgrace whatever to the Sherbro District.—Such a company adjusting into shares say from £2 10 a share to a £50 or £100 upwards will soon secure a decent sum of money with which it will be in a position to purchase a small steam boat about the size of a little larger than the S.S *John Brown* of the Mendi Mission.—Some they say was not built in a day but after it was built it was large and most magnificent. So let the committee not despair nor be in a hurry to obtain their wish.

If to obtain the end of their object inaccordance with this proposal it does not make much difference; for the designation of the Company and the name of the boat will make amend for the delay.

Mr. E—to be here in Sherbro and express sympathy for our people who have to travel in all weathers between Sherbro and Sierra Leone is no easy matter; but if you but to travel as they do yourself in such a boat as they often do, and which I had the better pleasure of undertaking recently in the contract boat; you I be-

seeming intelligence and growing civilisation devise means for better and safer travelling!

Presently celebrating Centenary & Jubilee offers a high way to the idea of commemorating Sierra Leone Centenary and the reign of Jubilee substantially till the next Centenary when the people of that time will take a lesson from the present and so end their dye. Apologizing for occupying so much space. I beg to remain,

Yours
AN INTERESTED SIERRA LEONEAN.

The Sierra Leone Steam Navigation Company.

Boat Name—The *Sierra Leone Centenary*—SHERBRO.

Dear Mr. Editor,

I have read several interesting articles in your valuable Journal, from Manly, from the pen of Messrs. J. J. Dorcasberry and R. C. Taylor. The former their apparent to the Chiefdom of that country and the later an ambassador of the word of God to the inhabitants of their country. I, the writer, as a native of the country, I agreed with my friends in every sentence that they have written but that. And that is the article written by Mr. R. C. Taylor respecting our worthy Commandant of Sherbro to station a Police Constable at Manly which article was seconded by Mr. J. J. Dorcasberry, and published in your valuable Journal. Let me first ask this: Can the power of the civil and imperial Government's Christianity or Religion a connect or will the stationing of a Police force in a country christianize it? If my friends and dealers say yes, then let me refer them to this Bargrave country where there has been a Police Station for a period of over ten years; I am really against that article. If the peace of the country is disturbed refer it to the recognized Chief of that country; if no satisfaction is received then refer the matter to the British Government. I believe it is an insult to us for these trifling country matters to the British Government without first consulting with the Chief of the country. But let me tell you Dear Readers that the Gentleman was only a little too hasty and zeal in position as he wishes to do the work of his Master with true sincerity; forgetting that Satan cannot be conquered in a day. Our Lord while on earth preached for three years travelling from place to place and at a certain time he spread to Capernaum and other towns. The christian religion had been brought in Sierra Leone 100 years ago and still they have secret societies that are worse than the Tomb. But the christians there are not without faith that there shall be a time when the Almighty God will wipe away all these things. So hope, trust, and pray and the Lord will help you. Why have you not cried more earnest christian workers to him who will help in banishing away the power of the evil one? You have made a requisition for something you will be sorry for. Pray to your God that the Demon Rum and all his ambassadors be banished from the country in which you labor; and not that ogricals of drunkards be brought in the country it is too full already. Mr. Editor I will not tell you what I mean by myriads of drunkards as I think your Readers will understand more in my next. Thanking you for space occupied.

I am, Mr. Editor, Yours
A. P. Dorcasberry.

The silent eye is often a more powerful conqueror than the noisy nose.

THE SEA-WATER TREATMENT.

Some of the Paris physicians

tion of sea water, combined with a residence at the seaside. It is urged that the sea-water, taken internally, acts like diuretic and purgative salts, a remarkable fact being that the diuretic effect increases when the purgative diminishes. The water is to be obtained, when possible, from some depth, and far from the shore—being then left to settle for six or twelve hours, and filtered. It is to be taken three times a day, in doses of a small tumblerful, or in half that quantity at a time with fresh water or milk. The claim is that sea water thus used facilitates the oxygenation of the blood, and that it hastens the elimination of the effete materials. In combination with this treatment, seawater baths are to be taken, free exercise is to be carried out and at the same time fattening foods are, of course, to be avoided.

A NEW YORK letter says: "A few days, while a number of prominent lawyers of this city were looking at *Puck's* cartoon on the members of Congress affected by Senator Beck's bill to prohibit Congress men from taking fees from corporations having business with the Government, some one asked Simon Stevens what he thought of the plea made in oppositions to the bill by Senator Edmunds and others. Mr. Stevens replied: 'It is quite Bacon, you know.' The reply caused a roar of slaughter from the lawyers who recognized the reference to the great impeachment trial of Lord Bacon for bribery, where his Lordship made this defence; 'I confess you, my Lords, I took the money, but it was to facilitate not to prevent justice.'"

When Dickens was last in this country he said the Americans were themselves out by constantly speaking "words" Writing "words" seems just as useless. George Alfred Town send-estimates that he has written on an average of 30,000 "words" a week for the last twenty-five years.

MISCELLANY.

WASHINGTON AT YORKTOWN. One who was in the army at the time relates an incident that came under his notice:

"A considerable cannonading from the enemy; one shot killed three men, and mortally wounded another. While the Rev. Mr. Evans, our chaplain, was standing near the commander-in-chief, a shot struck the ground so near as to cover his hat with sand. Being much agitated, he took off his hat, and said: 'See here, General!' 'Mr. Evans,' replied his excellency, with his usual composure, 'you'd better carry that home and show it to your wife and children.'"

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Job Work Done at short

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YEAR ENDING DECEMBER 1886.

	SHERBRO (Shengay) DISTRICT.		MENDI M. DISTRICT.		BOMPEH DISTRICT.			
	SHENGAY	KOOLOONGE	MANOH	CHARMANY	TONGKOLOH	MOFUSS	REMBEE	MAMBOE
No. of Appointments,	29	25	5	20	10	52	18	27
" of Classes	39	23	20	17	6	11	9	27
Full Members	508	296	149	108	166	565	53	338
Seekers	72	38	24	16	34	14	9	43
Scolars Day Schools	163	40	30	30	45	30	45	45
" Sunday Schools	14.4.3	0.16.0	0.16.0	"	"	0.8.6	0.8.6	0.19.10½
Collection for Mission Aid.	4.16.2.	"	"	"	"	"	"	"
" Chapel & Salary.	"	"	"	"	"	"	"	"
" Preachers Schools.	"	"	"	"	"	"	"	"
" Subscription.	"	"	"	"	"	"	"	"
Total—	£99.0.5.	0.16.0	"	"	"	"	"	0.4.0

	SENEHOO	GOOD HOPE	AVERY	KONOCONAY	DANIELE	MANDO	ROTUFFUNK	PALLI	MARMOO	BOMPEH	TOTALS
No. of Appointments,	1	11	73	94	12	32	15	11	13	9	387
" of Classes	"	4	19	7	3	21	7	5	4	6	256
Full Members	53	53	380	157	77	737	144	165	64	138	4332
Seekers	21	14	144	34	26	22	40	25	11	38	667
Scolars Day Schools	21	153	40	34	41	28	68	36	11	38	778
" Sunday Schools	0.4.0	11.6.0	11.5.0	2.2.0	"	8.15.6	"	"	"	"	
Collection for Mission Aid.	"	3.7.4½	"	"	"	"	"	"	"	"	
" Chapel & Salary.	"	0.16.0	"	"	"	"	"	"	"	"	
" Preachers Schools.	"	"	"	"	"	"	"	"	"	"	
" Subscription.	"	"	"	"	"	"	"	"	"	"	
Total—	£1.15.0	£15.15.4½	£11.15.0	2.2.0	"	8.15.6	"	"	"	"	£71.16.10½

Loss during the year.

Gain during the year.

On footing up the Chart of the Annual District meeting for the past year we have the enormous aggregate of 4959 Communicants and Seekers which gives an increase over last year of 1967 but as many of the Seekers have been received recently, and at new places where the population is somewhat transient; we think it would be fair to estimate the increase at two thirds or Thirteen hundred and eleven. *Agreed that this shall go on journal and be put with Secretary's Chart or, close to it.*

By D. K. Flickinger, J. M. Leslier, J. Gomer
D. F. Wilberforce, J. A. Evans.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. IV. BONTHE SHERBRO, WEST AFRICA, MARCH 15, 1887. No. 5

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ADDRESS,—*Communications to Rev J. A. Evans, Editor & Publisher, Bonthe, West Africa.*—

Subscriptions to be sent to Rev. J. GAMBER, *Shinnaw, West Africa.* Rev. Z. WARNER, D.D., *Dayton, Ohio, U.S.A., or to the Editor.*—

DIRECTORY.

Commandant,	C. H. Harley Moseley
Coroner,	The Commandant.
Deputy. Coroner,	Wm. Hughes,
Chief Clerk,	W. Hughes.
Sal. do,	S. W. Alcock.
Interpreter,	J. D. Barnes
Bailiff.	F. E. E. Buckner.
Sal. Weese & Col	G. H Garrett
Chief Clerk	J. D. Macauley.
Tide Waiters,	J. N. Cowen, J. R. Turner, & S. G. Cole
Asst Evening Officer Sabbath,	O. J. Thomas.
Assistant Col. Surgeon,	M. L. Jarrett, M. R. C. S.
Dispenser	Rowland May.
Postmaster,	H. R. Williams.
Inspector of Police,	M. Betts,
Gaoler,	J. A. Dennis.
Overseer of Roads,	A. O. Walker.

Religious Directory.

St. Matthew's Church, Victoria Road	
Pastor,	Rev. G. G. M. Nicol, B.A.
Wesleyan Methodist,	Lime Street.
Pastor,	Rev. J. C. Thomas
Mendi Mission,	(Congregational.) Good Hope
Pastor,	Rev. G. N. Jowett.
Asst. do,	F.A. Heroe,

Correspondents or those who write for our columns, we are pained to note are gradually forgetting that we can not insert articles that are too personal in their nature unless they are or may not be offensive. Nor can we afford to publish the suspicions of persons in the community. Matters relating to police or Government affairs would be better refered to the Governor or Commandant or other Officials as the case may require.

BRITISH SHERBRO ISLAND,
Bonthe, Feb. 13, 1887.

To the Editor "Early Dawn."

Dear Sir,

As a subscriber of your valuable periodical I send enclosed in my last paper received from your publishing Office a notice and list of names of gentlemen members of a Committee of Sherbro District on the all absorbing topic of the day namely the Celebration and commemoration of the Colony of Sierra Leone Centenary and the Jubilee of the reign of our Beloved Sovereign Queen Victoria of the United Kingdom and Empress of India.—I read the notice with interest; but in what way the Sherbro District intend to celebrate and commemorate these grand and most interesting projects, the notice did not say.—As such then it seems to me an open subject for discussion and suggestion. To my mind I think something permanent, beneficial and of vital importance to our growing community can and should be done or at least be attempted by us to celebrate as well as commemorate the above mentioned projects.—Let me see Triumphal Arches! Illuminations! Holidays festivals! may all be in time and well in celebrating; but best of all something permanent and beneficial to the growing importance of the Sherbro District in which all peace and rich will alike be benefited for all time should be attempted by the hon'ble Board of Committee for which the rising generation as well as generations unborn will hence rise and call the promoters of the scheme "Blessed" and (Lo!) Let the Committee think of the facibility and propriety of endeavouring at this juncture to form a "Steam Navigation Company" to ply or run a boat between Sherbro and Sierra Leone. A Company of this nature will be of infinite service to the community to all classes in the District and of great advantage to all concerned.—If such a company be formed to commemorate the Centenary of Sierra Leone in conjunction with the Jubilee of Her Majesty's Reign I think it would be no disgrace whatsoever to the Sherbro District.—Such a company adjusting into shares say from £2 10 a share to a £50 or £100 upwards will soon secure a decent sum of money with which it will be in a position to purchase a small steam boat about the size of a little larger than the S.S *John Brown* of the Mendi Mission.—Some they say was not built in a day but after it was built it was large and spot magnificent. So let the committee not despair nor be in a hurry to obtain their wish.

If to obtain the end of their object in accordance with this proposal it does not make much difference; for the designation of the Company and the name of the boat will make amend for the delay.

Mr. E—to be here in Sherbro and express sympathy for our people who have to travel in all weathers between Sherbro and Sierra Leone is no easy matter; but if you had to travel as they do yourself in such a boat as they often do, and which I had the better pleasure of undertaking recently in the contract boat; you I believe will witness the need for better and safer travelling [illegible] my candid views proper what of most seeming intelligence and growing civilisation devise means for better and safer travelling [illegible]

Presently celebrating Centenary & Jubilee offers a high way to the idea of commemorating Sierra Leone Centenary and the reign of Jubilee substantially till the next Centenary when the people of that time will take a lesson from the present and so end their dve. Apologizing for occupying so much space. I beg to remain,

Yours
An interested Sierra Leonean.
The Sierra Leone Steam Navigation Company.
Boat Name—The *Sierra Leone Centenary*—SHERBRO.

Dear Mr. Editor,

I have read several interesting articles in your valuable Journal, from Mendi, from the pen of Messrs. J. J. Dawson and R. C. Taylor. The former their apparent to the Children of that country and the latter an ambassador of the Lord of God to the inhabitants of their country. I, the writer, am a native of the country. I agree with my friends in every article that they have written but One: And that is the article written by Mr. R. C. Taylor requesting our worthy Commandant of Sherbro to station a Police Constable at Mano which article was seconded by Mr. J. J. Dawson[illegible], and published in your valuable Journal. Let me first ask this:

Can the power of the civil and imperial Government, Christianity or Enlighten a Country will the stationing of a Police force in a country christianize it? If only blood and deaths say yes, then let me refer them to the Bargrave country where there has been a Police Station for a period of over ten years. I am really against that article. If the peace of the country is disturbed refer it to the recognized Chief of that country; if no satisfaction is received then, refer the matter to the British Government. I believe it is an insult to refer these trifling country matters to the British Government without first consulting with the Chief of the country. But let me tell you Dear Readers that the Gentleman was only acting in a hasty and got in passion as he wishes to do the work of his Master with true sincerity; forgetting that Satan cannot be conquered in a day. Our Lord while on earth preached for three years travelling from place to place and at a certain time he uplifted Capernaum and other towns. The christian religion had been brought in Sierra Leone 100 years ago and still they have secret societies that are worse than the Tomtoh. But the christians there are not without faith that there shall be a time when the Almighty God will wipe away all these things. So hope, trust, and pray and the Lord will help you. Why have you not cried more earnest christian workers to him who will help in banishing away the power of the evil one? You have made a requisition for something you will be sorry for. Pray to your God that the Demon Rum and all his nefarious abors be banished from the country in which you labor; and not that myriads of drunkards be brought in the country it is too full already. Mr. Editor I need not tell you what I mean by myriads of drunkards as I think your Readers will understand more in my next. Thanking you for space occupied.

I am, Mr. Editor, Yours
A. P. Dorrmbley.

The silent eye is often a more powerful conqueror than the noisy nose.

THE SEA-WTER TREATMENT.

Some of the Paris physicians [illegible] of sickly by the administration of sea water, combined with a residence at the seaside. It is urged that the sea-water, taken internally, acts like diuretic and purgative salts, a remarkable fact being that the diuretic effect increases when the purgative diminishes. The water is to be obtained, when possible, from some depth, and far from the shore—being then left to settle for six or twelve hours, and filtered. It is to be taken three times a day, in doses of a small tumblerful, or in half that quantity at a time with fresh water or milk. The claim is that sea water thus used facilitates the oxygenation of the blood, and that it hastens the elimination of the effete materials. In combination with this treatment, sea-water baths are to be taken, free exercise is to be carried out and at the same time fattening foods are, of course, to be avoided.

A NEW YORK letter says: "A few days, while a number of prominent lawyers of this city were looking at *Puck's* cartoon on the members of Congress affected by Senator Beck's bill to prohibit Congressmen from taking fees from corporations having business with the Government, some one asked Simon Stevens what he thought of the plea made in oppositions to the bill by Senator Edmunds and others. Mr. Stevens replied: 'It is quite Bacon-ian, you know.' The reply caused a roar of slaughter from the lawyers who recognized the reference to the great impeachment trial of Lord Bacon for bribery, where his Lordship made this defence; 'I confess you, my Lords, I took the money, but it was to facilitate not to prevent justice.'"

When Dickens was last in this country he said the Americans wore themselves out by constantly speaking "words" Writing "words" seems just as useless. George Alfred Town send estimates that he has written on an average of 30,000 "words" a week for the last twenty-five years.

The Early Dawn.

BONTHE, SHERBRO.

MAR. 15, 1887.

THE DEATH OF BISHOP GLOSSBRENNER

Which sad event took place in the early part of January, at his home in Churchville Virginia, (U. S. A.) was the source of great and wide-spread grief to the U B church and many without its pales in the United States, and many too have been the expressions of feeling among our people in this country. And well indeed might such an event cause sadness, when we consider the life of the great prelate who commenced his labors in the ministry when but a youth, became an Elder while a young man, was elected a bishop at the early age of (we believe) 32 years, was a popular preacher from the first to the last of his pulpit career, and as another has wisely observed, it may be well to state here that the bishops of the U.B.Church are not chosen for life, but for a term of four years Bishop Glossbrenner was ten times chosen to this exalted position. He was an able Theologian, but modestly declined the degree of D.D., saying, "he could do as much good without it." The writer's recollections of the great and good bishop are of the most pleasant nature and as he pens these lines there is the feeling of sadness at the thought that we shall never meet him again on earth, but it is a consolation to think that the great prelate has left us a bright example of a beautiful life; so full of sympathy and sweetness; so free from those ruffings of passion that so often mar the lives of some of the best men. But like all the best gifts of time the dear bishop has passed from earth. It is well however here that we should remind our readers and especially those of the U. B. C. Missions that the venerable bishop was the president of our Board of Missions, an office which he has held for many years, and the cause of Missions was dear to him so much so that among the things that he clung to, as desiring to do before his death was that he might be spared to attend the meeting of the Board of Missions next May. As this privilege was not spared to him by the all wise providence of our kind Heavenly Father, we may only bow in submission to His Will and pray him to raise up another to take the bishop's place at the head of our Board.

Mission Services, held at Good Hope Chapel on this place on Sunday 6th, and Wednesday evening the 9th, although not largely attended, were a success. The Public Meeting of the 9th was kindly presided over by G.H Garrett Esq., and interesting speeches were made by Rev. G.G.M Nicol, B.A., Rev. J. C. Thomas, and Messrs Crown and Pashaw which were listened to with great interest, and much applauded by those present. We have not space to say more than that the sum of £12. 13. 11½ in cash was realized with good promises of more for which the Committee and Church return their thanks to the friends who have so kindly contributed to the success of this movement,

SOURIE BEHYO AGAIN.

—oo—

It has been reported to us here and in the rivers that Sourie Behyo, who obtained judgement against Chief Beah Boome for the payment of £25 and who also received a present from the Covernment, we are told, has since become very important in the Gbargroo, plundering and seizing the property of others as may best satisfy his rapacity. We have now a paper from a reliable Correspondent about a sezure made by this war chief of the goods and effects of a Mr. Ketell, a trader of Gbangbaltooke Imperch and not only this but numerous reports confirming this and other information of the depredations of Sourie Behyo; which if true it would seem ought to be checked. and whether true or not should be investigated, ere Serious trouble arises in consequence of these reports.

Dear Mr. Editor,

You will be doing me a mark of favor, should you allow this short article to find a small space in your valuable columns.

Everything that is of honest and of good report, however long its fame may be unheard of and scarcely spoken of, however much it may probably be thought of as scant, one thing is certain, that a time will come when everything which is of true, honest, and good report, will undoubtedly be brought to the front and will be thought and spoken of in a manner which it justly merits.

The success of the American Mission work on the Tucker, Shaingay and Boom's Rivers, is one of honest, true and excellent report one can scarcely imagine the mighty work which is being carried on by this Enterprising Mission among our poor Country people—The Mendies, Sherbros and Timnehs—No reason would I have had, to believe, excepting as the case has been from ocular demonstration, and I can under one circumstance testify to the fact, that this special Mission is doing special missionary work amongst us, which is worthy of our special notice, and support in our prayers. All right thinking Africans, who have got in their hearts the real love of the Redeemer's cause should lay their purse open, to contribute willingly and largely towards the support of this mission.

Let it be borne in mind that the work belongs to all professed Christians in Africa, it is a duty incumbent upon every individual who has had the gospel's light and privilege, and let it also be strictly borne in mind that whatever may be our Denominations, rank, or profession—irrespective of any distinction of race or colour, one thing is certain, that we are all "Children of one Father, the great God who reigns above" Jesus instructs Peter in these words —"When thou art converted strengthen thy brethren" There are various ways in which this can be done. One may be in a position to give freely from a portion of the blessings which he receives from the hand of the Lord. Another may wrestle hard in prayer that God may continue to prosper the work and bestow sustaining Grace on those who are employed in it, another who may have the gift and talent may make himself useful by teaching the heathen and thus, here a little, and there a little, the mighty work will increase rapidly and God's Name will be abundantly glorified.

It has been my privilege Mr. Editor to visit all the principal Stations in connection with this exalted Mission during the months of December 86, & January 87 I hope will not be time for me to go into any detail here; but may do so in my report for "Dayton Ohio" U. S. A. In each of these Stations, especially Avery, Good Hope, Shaingay & Rotufunk. Much has nevertheless been done and fresh efforts are being put forth to retain continued success. In each of these stations but one, I had splendid opportunities of doing a little spiritual work amongst the people and have also examined the children in connection with the schools. I do not believe I can pen sufficiently how much satisfaction I realized in the course The Avery station deserves doubtless about 400 fathoms each way East, West, North and South with its grand Mission House, Stores, Chapel, and Saw Mills are indeed worthy of notice. The Danville Station is being specially worked up in a good locality and very healthy. Good Hope Station with its trust worthy manager is in a fair way to do something and continued success and in Mr. Hero, there is no shadow of doubt they have an excellent teacher, Christian man, and a good pulpit man. The Revd. J. A. Cole a man of deep Christian piety is living and much beloved by both his flock and agents Kenbongo under the management of Mr J. A. Richards is thriving and promises to yield much Fruits in can a of time.

Shaingay seems to be the Grand father and the Revd. J. Gower's work in this Mission can scarcely be paralleled. Mr. Gower is an energetic worker, and a real Missionary at heart, he labours for the love of the work and looks to no place but Master. He is a man of very good constitution ready for action at all moments. The work in this Mission, is in a prosperous condition and in addition to the Normal Training Institution which is now in course of erection. It promises to take a bold stand and to remain in future a pattern to copy I have been credibably informed that the building is going on rapidly and the date of its completion is scarcely distant.

The Revd D. F. Wilhelm was ordained of the Rufus Clark Training Institution is a worthy young man and well informed with him, there is no doubt the Institution will be a success, because he is a good and able teacher, and the right man in the right place. It would have been a boon to the Mission for all their troubles had they start at least 4 due on Wilberforces on whom they could depend to assist in working up the Mission and push it in front as much as possible.

S. ALBERT St. JOHN.

To be continued.

To The Editor of "Early Dawn"

Mr. Editor—During my stay in this place I have been privileged to visit each of the Government Offices, and I must here give an opinion on the working of each department, and I trust your readers will find it of much interest, and that some reform be made by the Government in such departments as require changes.

1st. The Commandant's Office is adjoined to the Court House as also the Police Office. Aboriginal Department and Bailtd's Office.

The Duties of the Police's Office, Aboriginal Department, Summary Court, and Commandant's Office, are performed by only two per ons.

I must remark that the duties of these Officers are of so much importance that it would require more Officers than those who are at present performing the work. In the absence of one, the other does all the work, which you will admit would be tiresome, for if it is actually a hard work for two persons to perform several duties at the same time, how much harder or will it be for a single person to do the same amount of work. Oftentimes the public have had to wait a very long time for Police Courts and Court of Requests Summonses, Official letters, &c. &. when the time of these two officers are otherwise engaged. An additional staff is therefore very much needed in this Department.

2nd. I pass on next to the Custom's Department. The duties of the Customs and Treasury are performed by the Clerks of Customs, who are only four in number viz—1 Indoor Officer, and 3 Outdoor, taking 1 from the 3 officers to perform duties at the Treasury we have only 2 Officers to attend the public at the Customs, when it is remembered that the business of the Customs and Treasury are the most important Office or they are the life of the Government, it is necessary that that the staff be increased, especially at this present time when 1 of the Officers are occasionally required to perform duties at the outstations of Sumbuh Salijah and elsewhere; I hope therefore the Government will see the necessity of increasing the present staff.

There are youngmen of good qualifications and literary attainments to be had here, who could be employed to assist the present small staff in the Aboriginal and Judicial Department, and also at the Custom House.

CENTENARY AND JUBILEE.—For the past few weeks much stir was made here for the celebration of the Centenary and Jubilee, Meetings have been held, suggestions made and glowing were made by several gentlemen. But may I ask what became of the suggestions &c. I fear the whole scheme has died a natural death, this leads me to believe that the people of Sherbro always suggest and propose but never carry out, but always end in nothing. If this is a fact me ask. Is this the way we are to honour Her Majesty's Jubilee, and the freedom we have enjoyed for 100 years!

I hope every effort be put forth by the principal inhabitants who are well disposed to carry out these suggestions.

I wait to see what will be done.

A TRANSIENT VISITOR.

Bonthe, Mar. 11, '87

To The Editor "Early Dawn"

Mr. Editor,—When persons in private or public office of trust has achieved success in his undertakings to the satisfaction of the general public in securing peace and order such person's action should be highly commended and appreciated. Not later than the month that has passed have several Mendi people from the interior, rushed into the town of Mambimah, in the Bargeroo District and plundered and kidnapped the peaceful and quiet inhabitants of that town. The Desperadoes would have escaped the hands of justice, but for the immediate exertion put forth by Corporal Peacock, who is in charge of Konoonay Station, when two of them were arrested by him, and brought down and tried in the Police Court at Bonthe where they have been sent to Freetown to take their trial at the next session, and I hope when these people shall be found guilty, the law will award such punishment as would deter others of the same class from perpetrating such foul deeds, then the land will be at rest. Much praise is due to Corporal Peacock for the exertion he displayed in the matter, which I trust the Commandant will not overlook

Yours, Mr. Editor,

A TRADER.

Bargroo,
Mar. 7. '87.

FATE.

He took her Album, and he wrote
A tender, sentimental stanza,
That sounded like a whispered note
From some delicious old romance;
And then he turned the perfumed leaf,
And straight his countenance grow yellow

Love!
This same lines made him wild with grief,
To be written by another fellow!

TIT BITS.

NEWS ITEMS.

March 1st—Mr. O.J.Thomas examining officer Manoh Sallijah arrived with his wife.

Miss Lucinda C. Scott who has been spending some time with her family here returns to Freetown per "Marie" on 20th ult.

March 3rd—Messrs Bucknor Jas Cole of Bendoo. Corporal Nicol arrived from Freetown per mail boat.

March 4.th—Sergt. C. N. Taylor, Coporal Johnson, and privates Edward Jones and—Jones, for Sulymah.

March 6th s. s. "Countess of Derby" from Freetown and left same day with Commandant Moseley and wife for Freetown on sick leave.

March 7th "Volta" for Leeward.

March 8th.—Mrs Julianna Williams, wife of Mr. John A. Williams agent for S. B. A. Macfoy Bompehtooke, Kittam, was brought down here very sick she died on the supne day and was buried on the 9th inst.

March 9th—Mr. J. B Turner who left here a few weeks ago for Manoh Sallijah, returned to this place on 9th inst per Government boat sick.

Personal

Mr. T. J. Alldridge, formerly Agt. of Randall & Fisher in Sherbro; but more recently of London England has lately visited the Coast arriving in Sierra Leone about the 15th of last month where he remained for about ten days a mention of which we should have made in last Issue but for the fact that we had hoped to give notice of his visit to Sherbro. It has been rumored that Mr. Alldridge expects to return shortly again to the Coast, and some say to Sherbro to open business at Bendoo. If such be the case we wish him the greatest success.

Rev. J. C. Thomas and wife returned from Freetown on the 6th inst. per s. s. Volta and Mr. Thomas gave us a pleasant call on the 8th inst and we were pleased to learn from him that his connection had enjoyed a pleasant Annual District meeting.

Mr. James T. John formerly for a time connected with our Journal called on us on the 7th inst, he was on his way to Lagos per "s. s. Volta."

Mr. Henry John Davis, Blacksmith an old resident of this place called on us on the 10th inst. to say fare well as he was finally leaving Sherbro that day for his old home in Freetown.

Mr. J. W. Pratt of Shaingay was in this place about the 5th inst. we believe trying to arrange with Mr. H. J. Davis Blacksmith for his shop with a view to opening business; Mr Pratt is good workman and we trust will receive the patronage of the public.

Mrs R. L. Evans of the Mendi Mission left this place for Avery Station Manoh Gbargroo on the 10th inst for a change of air and water.

Mr. M. Z. Macauly gave us a call on the 11th inst he had but recently returned from the river.

Mr. A. H. Richards has returned this way from the Small Boom and left here on the 11th inst via Tallie for Shaingay.

To the Editor "Early Dawn."

Mr. Editor,—In the month of April last we were blessed with the presence of the Rev. James Johnson, the indefatigable Missioner, who did all his best to win souls for Christ at Bonthe and everywhere. Although (Victoria in particular) many souls who had been long in the thraldom of satan's power seemed then by the preaching of the Missioner to be set at liberty, yet I regret to state that notwithstanding the bitter tears, and the faithful promises they had made, it appears, as if they were moved by a kind of histerical fit —for not even a month after the expiration of the Mission services, they had again enslaved themselves to satan, and spared no pains to do the service of their master the devil, by their vicious and illicit habits. Formality is existing in every form and shape in this place; for men who were once prominent in the house of God, who ought to set bright examples (as christians) to the poor perishing souls around them, would be seen hand in hand with the heathen by their adulterous and bigamous practices. It is advisable it they would give due attention and consideration to the words of one of the apostles, in Romans vi–16, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" God be thanked; "though the field be lost, all is not lost;" many still keep to the faith, who were once unchaste and intemperate in their manners, now devote their whole service to God, and are working earnestly for the Master.

I trust every one will now awake to the sense of his duty, and no more indulge in sensualism, but strive to obey the blessed mandate, "Love thy neighbour as thyself."—Thanking you Mr. Editor for the space I have occupied.

Yours
Victoria, OBSERVER.
Feb. 24th 1387.

HOW DOES THIS HAPPEN?

Mr. Editor,—There is progress in discouragements. I make this assertion as regards the spiritual work in the District I was laboring. I for one who is for the good work of itinerating and preaching have been made to experience this. Indeed we are glad whenever we have good attendance and marked attention paid to us in towns and farkies as we go to dispense the word of truth. There are a kind of gospel tired people in some of the outstations if not all; and it is lamentary that I refer right here to a case or two. Well, I happened to question some people at a certain time when they were careless about attending Divine Worship, and they told me that the Sunday morning Service was held too late (that is 10 o'clock, a.m.) at another time that I preached too long sermons. As the majority of those who always attended gave that as their reasons for being irregular, I however ever changed the time for morning Service on Sabbath to 8 o'clock, and from thirty to twenty minutes preaching. Despite of the reports we make so encouragingly of the progress in the midst of great discouragements that ought not to be omitted. The most of discouragements to be met with are secret societies, superstitious customs and many other prevailing evils which are barriers in the way to God. How does these things happen I cannot tell. There is a great work yet to be accomplished, I am always awed with reference to the great responsibility that rests in the hands of him who is chosen to preach the gospel to the heathen, seeing that "he that winneth souls is wise."

With these, I am as usual,
A WATCHMAN.
Shaingay.
Feb. 23rd '87.

FIVE STATIONS VISITED.

Dear Bro. Evans you must not conclude that because I have not written of the work that nothing is being done. Since the New year commenced I have visited 21 villages of my District, ten of these I visited on foot, many miles have been traveled under a burning Sun and the sand in some places so hot and deep that it burns my feet through my shoes. I do not mention these things to excite sympathy or to hold myself up as a martyr, but simply that your numerous readers as well as yourself may hear that we are still at work. Of these 21 Towns visited only five are regular stations. Rembee is in charge of Mr. G. Bright and though he had only been there six weeks he knew nearly every person in the town old and young by name. The Purrow was in full blast here and the meetings were not well attended only the faithful few were out. The school here is small, Mr Bright is very hard to build it up, hope he will continue as he has begun. During the three days that I was there the good sisters of the church and some out of it kept me well supplied with choice dishes of food, the best the country afforded, these sisters have been partaking largely of spiritual food of late, some months ago they organised a Womans Prayer Union and they introduced early Morning prayers from house to house and they are growing in grace. Mambo was the next regular station visited, Rev. J. C. Sawyer and wife are in charge here and as usual at his station all was life crowded houses & good interest, four adults and seven children were baptized one of the adults Karry Boom not less than sixty years of age took the name of Joseph Gomer has been a member of the Seekers' Class for over nine years the adults all united in full membership. The day and S. School is flourishing here, but the thieves and monkies steal the corn and cassada so that they can scarcely raise food enough to feed the children. Two young men were on Rev Sawyer's recommendation appointed itinerants—J. GOMER.

ACKNOWLEDGEMENT.—We have received from Mr. M. J. Stoner, of Manheim, Penna. (U. S. A.) a nice letter and parcel which we have forwarded to Mr T. N. Joah formerly of Manoh; but now of Konoonay Station. The parcel contains a lot of nice story Books for children, which are designed, by the donor to be given to pupils for regular attendance in Mr Joah's day school and are sent in response to an Article written in the Early Dawn of Dec. 15th '86, in which bro. Joah regrets the irregular attendance of his pupils. Mr Stoner's gift is a nice and appropriate one and we have no doubt is much appreciated by Mr. J. We have also a letter for publication from Mr Stoner which we hope to give to our readers in our next issue.

Mr. Charles Smart of Rotofunk called on us on 14th instant he is looking well, and reports all well and quiet in the Bompeh District. Mr. Smart is passing to the Gallinas Rivers to exchange Rice for Country Cloths.

Rev. R. N. West of the Bompeh Mission is still busy with the Repairs of the Rotofunk Mission House, himself and Mrs West are reported well and enjoying their Work

SPECIAL

NO ICE.

THE SIERRA LEONE & SHERBRO SAW MILL COMPANY.

LUMBERS, SCANTLINGS, BOARDS &c, &c, &c.

The above COMPANY having been recently established, would, from about the middle of next month, be prepared to receive and execute all Orders for every description of LUMBERS and BOARDS of choicest Hardwood, at the shortest notice.

Some of the advantages offered by the Company in executing Orders are the following:—

I.—Their Mill, which is not to be worked by manual power, will turn out nothing but regular sawn Lumber and Boards equal to any European or American.

II.—Lumbers &c., could be cut exact to any given dimensions so that the great waste generally experienced and complained of by Builders will be totally avoided.

III.—On account of the very powerful capacity of their Mill, which could yield thousands of feet per day, the Company would be in a position to supply at prices quite favourable to buyers; and no order would be too large for them to execute within a few days after the receipt of same at their Works.

In a word, Lumbers and Boards would be regularly cut to any given dimensions and supplied at low rates; and Orders for same promptly executed.

The company would also execute Orders from Badagri Gambia, Lagos and other ports of the Coast, where they expect in course of time to have a presence by Agents.

Orders for Sherbro are to be forwarded to the Company's Factory to

MR. WM. N. LEWIS,
Manoh Bargroo, Sherbro.

All Orders, to the Company's Office at 209, Bissy Street, Freetown, to Mr. C. A. Cole, who would be ready to receive all Lumber Contracts, and enter into any arrangements with Buyers.

THE FACTORY,
MANOH BARGROO,
JANEY 1887.

C. J. COLE

Dealer in

HABERDASHERY, MILLINERY HOSIERY STATIONERY, CONFECTIONERY, & PROVISIONS.

Victoria Road, Bonthe

Begs to inform his numerous friends customers and the general public, that he has recently supplied his stock with Choice assortment of the very best quality in Ladies and Gents Hosiery and all necessary material for Tailoring and home comforts for *High* and *Low*, *Rich* and *Poor*. The patronage of all is solicited.

Terms Cash—Distant Friends & Customers, *Convenience Consulted.*

MITTONS.

Ladies' Mittons, Gloves, hose and half hose, Footballs, Velvet and Lace Shawls, (with self and chenille fringes) Silk and Satin, Cobourg and Cashmere, Oatmeal and Victoria Lawn, Velvet & Velveteen, Brocade and Prints, Italian and Alpacca, (all of assorted colors and superior texture) Linen and Shirting, Book-Muslin & Tules, (both of good quality, Mourning Prints & Black Silk Hdkfs of the very best quality, White and black Leghorn and Tuscan Straw Hats.

Velvet and Satin Hats, fully and richly trimmed in all shades and colors, Flowers, of 1, 2, 3, class quality, Corsets of all sizes, Frillings Insertion, Embroidery, Feathers and Plumes, all of divers colors, Highest Perfumery and Pomade of excellent perfume and properties,

too numerous to describe

Tapestry, Toilet and Velvet Piles, Table covers, Turkish, Honey comb, and Granite Towels of assorted col'rs, Knitting Bones, Ring needles, Berlin Wool, Crewel Silk of all shades, colours and patterns & Canvas to match, Ladies' silk Faye, Brush and Brooches, Stuff dress and underclothing, Parasols and Sunshades &c.

Ladies' and Gents Boots and Shoes, Albert and Bird Slippers for both sexes, Tweed, Cotting, Duroflin, Superfine, Venetian cloth of superior quality, Quilting, (Marcella) Blue & printed Flannel and Serge.

Shirts.

Glendoucer, Berlin, Duke of Albany, Marvel, Regatta, Oxford and Cheviot of superior cloth, Collars of every description and size of the present fashion, for Ladies and Gent's.

Ties.

Windsor, Four Threads, Leather Scarfs, Adelaide, Westbury, Barcant, Stanley Bows, Cream and black and Glencoe, Gravecoe, Hudson, Morecombe, Ingestre, Scotch Cambric, The Redgrave Norfolk and Suffolk.

HATS.

Black and Brown flexible Zephers, soft and hard Felts, for boys and men, Deals Shells, Cowley, Richmond and Rowdow, all of Drab colours, Black, Brown and Drab Sheep Hats for city saddle, Yachting, Farting and sporting Caps, plain and ventilated white Bats, Dressing Combs and Shoe-horns, Shoe, Hair, and Clothes Brushes.

Braces.

Credients, Viscolum, Shoulder, Loop, Britelles Francaises, &c. &c.

LADIES & GENTS Silk Umbrellas Mohair Silk and Linen Braid of all colours, Machine, Silk and Button Hole Twist, Thimbles and Steam Bill Hooks and Eyes, Leather Purses, Cutlery of all Sizes, Rimlock, with China furniture, Door and window Hinges, Butt and Dovetail, Chest and Cupboard Locks of all sizes, Agricultural Implements, Iron Bedstead, Silver plated Trays, Berlin Wool of all shades, Huntley and Palmer's Biscuit in 1, 2, 7, 28 & 56 lbs Tins.—LOZENGES of all kinds in 4, & 8 lb. Bottles, & 7 lbs. Tins.—Black & White pepper,—Otto Mounted Butter in 1 of 28 lbs Tins.—Refined LARD in 14 & 28 lbs Tins.—Cube and light Brown SUGAR.—Cabin BREAD and STAR BISCUITS in Puncheon & Bbls.

Sold at Wholesale or Retail,

Mother Seigel's

CURATIVE SYRUP, and Operating PILLS.

ALSO

GRAINING MATERIALS; *and many other Articles too numerous to describe*

JUST A CALL.

Bonthe,
Febry. 25, 1887.

NOTICE.

MR. M. Z. MACAULAY,

Begs to inform his Friends and Customers that he has removed his Business at Whalby Factory. He has now got a large Assortment of Goods to meet the requirements of the Trade, and can almost afford to sell under the Current Market Price.

Come and make a Trial.

Bonthe,
Jan. 10th 1887

J. A. Clemens

WHOLESALE AND RETAIL

Bookseller, Stationery and Miscellaneous GOODS

ESTABLISHED IN LOTTO STREET

N.B. Removed to upper Oto Street, opposite the burial ground.

Bonthe, Sherbro.

Dear Brother Evans,

At your well meant request, I am writing you a report of this place, and its needs for spiritual instruction.

The large part of our church members, even those of full Bishops' standing, converted through the grace of God by the preaching of Rev. J. P. Hendervandy speaking, have had their own souls saved, and are now endeavouring to save the souls of the Mendee people in our midst here. In this important engagement, they have to contend with horrible, swallogs, and heart rending disappointments. To them (i.e. the Mendee people) religious meetings are quite packs of offences, and shame of shambling. They think (Satan contravening them) that religion is something not befitting them. Liquor drinking, gambling, Sambah dancing occupying mostly their time, attention, and money. "We are born and not made as they often say." No wonder we could never walk about, without a sword dragging at his side. A band of armen, headed by my wife, and Mrs. Elizabeth Emanuel, are assembling once a week, and making special appeals to Almighty God, for the pulling down of Satan's deeds, and strong holds among the benighted tribe.

At no distant past period I had my spiritual rounds in Moreamah river. The first night was Friday. I anchored together with my wife, and over a dozen of Mendee children in Moreamah town. Chief Bai-nah Bone did good himself and family out of his house, and civilly made its comforts

14 & 28 lbs Tins.—Cube and light Brown SUGAR.—Cabin BREAD and STAR BISCUITS in Puncheon & Bbls.

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At no distant past period I had my spiritual rounds in Moreamah river. The first night was Friday. I anchored together with my wife, and over a dozen of Mendee children in Moreamah town. Chief Bai-nah Bone did good himself and family out of his house, and civilly made its comforts its occupants. We spent four days in it during which time, I spoke to 199 persons in four different villages. In Mobbonah we met a little girl, named Sally Caulker, a relative of Chief Neale Caulker's, wife and who had been educated in our private day School at Shalegay. She is now in the above named village, under medical treatment. She acted as an introducer, and interpreter for us to her country people. She led us to a house, where we met a man in a most deplorable neglected and starving state. After having read and prayed with this man, as I were riding from our house, he said to us with tearful eyes "Pray on, read more." One of the Mission boys accordingly prayed.

Early on Monday morning I was attending by the bank of the river close by Moreamah town, I saw two men paddling towards me; on approaching one of them said in a very sad and expressive tone "Rev Shaner, we come to you, we want our own." What is it that you want from me? asked. He said, "These joyful words and prayers you threw among our people yesterday. Little Sally told us all, for we were not at home." Right glad was I to grant them their desires. This little girl, although a suffrer, as I in an unfavourable state in the stores of the common blessing of humanity, had power in her tongue and life to do good. &c. &c.

Our God loving, and humble consecrating Superintendent, officially wrote me to take charge of Rembee Station, which was then under a seeming dark cloud. Brother W. S. Macauley has laboured most resolutely laying a deep and solid foundation in the minds of the new converts. Were it not for the youthful and vigorous exertions of brother Lake not a vestige of any hope, would have existed in Rembee today. In obedience to my instructions a Seeker's class was arranged, and a few more names added. Such is the eagerness of the people that the place of worship was crowded in and out every Lord's day.

Parochial was then in its highest triumphs, movement only laying hold of its initials, without consulting their consents or remonstrants.

"The Son of Man is the Lord of the Sabbath." When Sunday arrived, King Bai was the chief and a true friend to the Gospel work, was consulted with. He ordered all songs and differing sales in favor of purchases, to be as quiet as possible on the Lord's day. This order was universally obeyed. Parties in Rembee has great assurance for the Lord's Day. The King alone of this world, shall been on the King dom of our Lord and Christ. Satan never got into the heads of some young persons one night after the services were ended, they were entranced hearing parochi drum drumming; a Mission boy went and stopped them. They waited about quarter of an hour, and then went to a christian heathen leader, saying, "Head Sendu gone out." She from within her house, (fearing for she dared not stepped out) told them "not yet—go and wait till each cross Town" trumpet agree, some what disappointed. They mad beat and danse to please Mr Parrott. They stood, marched, talked, sang and laughed, and gave a few hard, heavy, and rapid strokes on the large drum. Mr Parrott too kept grumbling muttering however and broke again and again as if complaining saying what are you waiting for I shall go it gone and I must save my shoes. These young men being so impudent, came once more to the door of this Lord's house, and said Mr Mooney your Sunday is not gone yet? No, no, answered the woman go and wait a little more. "Ah!"

Sunday day long this night also. Then they kept themselves and hearts beating and dancing with the voice of a creaking cock early on Monday morning. Of Rembee I can only say the Field is already white to harvest.

Yours in Christ,
J. C. Sawyer

Mambo Mission House,

EARLY DAWN PRINTING OFFICE,

Job Work Done at short

Notice.

Enquire of C. G. BELL, *Printer.*

It is as hard to tell when a moderate drinker becomes a drunkard as it is to tell when a pig becomes a hog

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. IV. BONTHE SHERBRO, WEST AFRICA, MARCH 31, 1887. No. 6

The "Early Dawn."

Published Semi-Monthly, At

BONTHE, SHERBRO.

Under the Auspices of the Board of

Missions of the

U. B. IN CHRIST.

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One Year by Mail,	£0	6	0
Delivered in Bonthe,	0	5	0
Half yearly by Mail,	0	3	0
Ditto. delv'ed in Bonth,	0	2	6

ADDRESS,—*Communications to Rev J. A. Evans, Editor & Publisher, Bonthe, West Africa,—*

Subscriptions to be sent to Rev. J. Gomer, *Shaanxy, West Africa,* Rev. Z. Warner, D.D., *Dayton, Ohio, U.S.A., or to the Editor.—*

DIRECTORY.

Commandant,	C. H. Harley Moseley
Coroner.	The Commandant.
Deputy. Coroner,	Wm. Hughes,
Chief Clerk.	W. Hughes,
2nd. do.	S. W. Adams,
Interpreter.	J. D. Rogers.
Bailiff.	F. E. B. Buckner.
Sub Treas. & Col.	G. H. Garrett
Chief Clerk	J. D. Macaulay.
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Dispenser	Rowland May.
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Inspector of Police.	M. Betts,
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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Rev. G. G. M. Nicol, B.A.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.)
Good Hope
Pastor, Rev. G. N. Jowett.
Asst. do, F.A.Heroe,

The *Southwestern Christian Advocate.*—Edited by Dr M. W. Taylor of the Methodist Episcopal Church, of which Church the paper is an official Organ is a regular and more than welcome visitor—to our table, and we peruse with great pleasure its abundant contents and feel to congratulate the Doctor upon his success in producing so good a journal.

INDIA LEADING THE WAY.

They began celebrating the Queen's Jubilee in India yesterday. The reason for beginning thus early is that in another month or two the chief English officials will have taken flight from Calcutta and the other provincial seats of Government to their delightful summer residences in the mountains. Two striking acts of grace mark the commencement of the celebration: A new Order of Knighthood has been created for the upper end of the Indian social scale, and a grant of 25,000 pardons to prisoners in Her Imperial Majesty's gaols, with the release of some 300 debtors, by Gov'nment paying their debts, will probably rejoice even more the hearts of the lower strata of India society. This wholesale emptying of the gaols will not, we are told, extend to letting loose any exceptionally dangerous criminals; or else the boon might not be very warmly appreciated by the rest of the population. The act is one strictly according to Oriental precedent, and is "what is expected of" a Sovereign on such occasions. The last instance of a similar exercise of Royal clemency occurred, it may be remembered, on January 1 1877, when the Queen assumed the title of Empress of India. Then amongst others who were released, a number of tottering old men, life prisoners in the Andamans, found their way back to the villages they had left in their youth, becoming living examples of Imperial mercy. In India, owing to the absence of any representative institutions that might modify the traditional conceptions of Royalty, the 250 millions that make up the total of the Queen-Empress's subjects have a stronger sense of dependence upon their Sovereign's "pleasure" than can be felt in this country, and, startling as it may seem, we do not hesitate to say that there is more loyalty, in the old feudal sense, in India than in England. This finds expression in such highly poetic utterances as those of the High Priest of Baidyanath, whose appeal contains such flights of rhetoric as these:—"May that august Empress, Victoria, live long! The lustre of her reign, which illumines the hollow vales of the wilderness and the concealed places, and which brightens the sight itself, has, like a second sun, made India blossom like the lotus, by dispelling the gloom of injustice originating from the severe tyranny of Mahometanism." But while recognising the value of such sentiments of personal loyalty as these, it is necessary to remember how fickle is the Oriental mind and how ready to change from unbounded confidence to utter distrust. The same tendency to believe evil of their European governors which provoked the Mutiny still survives, and is seen in such scares as quite recently prevailed in Calcutta and elsewhere. We see the other side of the shield when we are told that amongst the poorest citizens of Calcutta a rumour has been widely circulated that the Government requires a large number of human heads for the Jubilee Celebration, and that there is dismay, in consequence, among the low caste people whose heads would naturally be the cheapest. A similar panic arose lately among the Ganges boatmen, who thought the Supreme Government were collecting a pile of human heads as a foundation for the great Benares Railway bridge, which the engineers had found it difficult to fix by ordinary methods in the ever shifting bed of the Ganges.—*The Christian World.*

IMPERIAL INSTITUTE.

REPORT OF THE COMMITTEE.

Continued from Febry 28.

"The committee having detailed the general nature of their suggestions under these heads, desire to add that they do not anticipate the exhibits in the collections remaining unchanged. They contemplate that as improvements are made from time to time the later and better results would displace those out of date. They have had to consider how the space should be distributed between the United Kingdom on the one hand and the Colonies and the India on the other, and they recommend that whatever portion of the buildings is not required for purposes is uniformly continued in two sections fairly in equal parts.

"C.—Government or Institute.

"The committee recommend that a new body entirely independent of any existing organisations should be created for the government of the Institute. This body should be thoroughly representative of the great commercial and industrial interests of the Empire. The Colonies and India should have a fair share in the government of the Institute, and each Colony should have special charge of its own particular department, subject, of course, to the general management of the entire Institution. The method of carrying this out would be prescribed by the charter after full consideration by her Majesty in Council.

"D.—Site.

"The committee being fully conscious of the advantage of a central position for the Institute, have considered the various possible sites, and have, as far as has been within their power, obtained estimates of their cost.

"To carry out the several objects which the committee have indicated a large space is necessary. The committee have been unable to find any such suitable site in the central parts of London, except at a cost which, looking at the probable amount of subscriptions, would, after the purchase of the ground leave a sum wholly inadequate for the erection and maintenance of the buildings, and for carrying out the objects of the institute.

"The site of about five acres recently secured for the new Admiralty and War Offices is valued at £420,000, or rather over £100,000 per acre; that now vacant in Charles-street, opposite the India Office, is less than an acre and would cost at least £125,000: probably another acre might be secured by private contract, so that the value of a limited site in this position would not be less than £250,000. It has been suggested that a single acre not far from Charing cross might be obtained for £224,000. Two and a half acres on the Thames Embankment have been offered for £403,000: and it is stated that six acres might be procured from Christ's Hospital at £300,000. Another good central position has been suggested, consisting of two and a half acres, which has been valued at £368,000.

"It is of course, probable that these sites might be obtained at somewhat less than the prices asked; but allowing for this, it is obvious that the purchase of any adequate area would involve the expenditure of a quarter to half a million.

"The committee have therefore been forced to abandon the hope of obtaining a central site within the limits allowed by any probable subscription.

"The attention of the committee was then drawn to the property at south Kensington belonging to the commissioners for the exhibition of 1851. This property was bought out of the profits of that exhibition, with the express object of offering sites for any large public buildings which might be required for the promotion of science and art.

Continued on page 4.

The Early Dawn.

BONTHE, SHERBRO.

MAR. 31, 1887.

FARM MAKING.

Our country people have divided their bush. Those who have low lands, mud or putter-putter farms have probably about finished their cleaning and planting, while those on the uplands have only cut down the bush and many in fact seems only to have commenced their farm work; we passed one place near Manoh Gbargroo, where on one side of the lake we saw what we supposed to be an entire farm plot already cut down; hearing a terrible yelling on the opposite side, we looked in that direction and soon understood that the noise was being made by some persons who were just beginning their work of farm bushing. Of course we should not fail to mention that the season for farm-making is beset with its difficulties. First of all to get a piece of land or bush to cut, which almost invariably causes disturbance, quarrelling sometimes at other times fighting; within jurisdiction these troubles are sometimes, we believe, settled by the Civil authorities. Beyond this limit by the Chiefs or otherwise the stronger party prevails. The next trouble we may mention is for a country man to get all his family to engage in the work of brushing and cleaning the farm. It sometimes occurs that there is another farm near by and it being ready before the other is burned, which sometimes sets the other on fire too soon, and trouble ensues from imperfect burning. A poor burn arises at times from other causes. Early rains being perhaps the worst of all, as these sometimes hinder the burning of farms in a whole district, many fear this will be the case in the Gbargroo this year, as much rain has already fallen in that district.

Birds are a great annoyance to our country farmers too, especially what are called rice or palm birds. They originally did not trouble the Gbargroo, but since the late wars in the Galliras, Impereh and Bompeh, they seem to have followed the path of the Refugees to Gbargroo, and are now as plentiful in that region as elsewhere. Drouth too sometimes affects the African farmer as much as it does those of other countries; while it is true he cannot lose so much in pounds shillings and pence, as European and other farmers; yet it is a question whether he does not suffer, at least, proportionately as great a loss, for when the crops fail generally in any district of the country the staff of life seems cut off and great suffering ensues hence meagre as may seem the crude agricultural efforts of this coast yet they are of vast importance to the well being of the people. And it is very much to be hoped that Missionary Societies operating in this country may soon give more attention to agricultural pursuits in connection with their work of civilization and Christianization.

Manheim, Lancaster Co., Pa.
Feb. 2nd, 1887

Dear Bro. in Christ,

Through the kindness of the Rev. J. M. Lesher, of Shaingay Africa, I was enabled to subscribe for the *Early Dawn*, of which I have already received the second paper.

I wish to express my satisfaction in having subscribed for the paper. I think a great deal of the little sheet, and eagerly read all it contains, as soon as I receive it. My desire in subscribing for the paper was two-fold, to help swell the subscription, and also to become better acquainted with the people in Africa. Brother Lesher delivered a lecture in our church, some time last fall on the condition of the people of Africa, and from that time I became deeply interested in them. It is true, I am not able to do much good financially or otherwise, but I am willing to do just *all* I can. In reading the communication of T. N. Joah of Manoh station, in the paper of Dec 15th 1886, I notice he regrets the irregular attendance of the the children in the Day school, he reports 25 children on roll. Will you please forward to brother Joah, what I send you and have him use the same to the best advantage in getting the scholars to attend the school regularly. I would like to do much better, but being a poor man, cannot. He also says the people have ready and willing hearts to receive religion. The people of Africa seem to be more grateful for the gift of Jesus than the people of America are, according to the enlightenment they have received.

May God bless Africa.

But I may have taken too much of your time and space, yet wish to say that I find great interest in reading the letters from your different correspondents. At this writing we are having an itinerating Revival of religion in the United Brethren Church of this place, not so many converted yet, but we are having some Pentecostal showers from God. Some 20 miles west of this place, Middletown, there has been over 200 Convertions since their revival started.

Again praying for God's blessing on Africa.

I remain,
Yours in Christ,
M. J. STONER.

LETTER OF S. ALBERT St. JOHN.

Concluded from our last.

The donation of one thousand pounds was given by Mr Rufus Clark for the erection of the Training Institution Denver Colorado U. S. A. through the instrumentality of the good Bishop Flickinger who has been labouring off and on in this Mission for about thirty years—the action speaks of itself and can only wish the Bishop continuous spiritual blessings.

The Bishop with the Revd Mr Lesher are out this time expressly to see about the erection of the Institution it is the duty of all to wish them success and excellent health while they are amongst us.

The Revd R. N. and Mrs West of the Bompeh Mission Rendfurk are really pushing on the work and they are very good and loving Missionaries. Mrs West pays much attention to the children and they are very decently clothed, amongst the children are two little girls Mary and Alice on whom special care is bestowed and these two have been adopted by Christian ladies in America, the girls are very interesting and good to look at, they are smart and clever and their spiritual wants are kindly observed. The Station is a very grand one and a comfortable home and without doubt the property is valuable.

The Bompeh Station is the best landing Station of all of any of the Mission Stations and much can be done there in every respect. The soil is very rich and the Liberian coffee grows there as equally as it would in Liberia if not better, fruit can be cultured there in great abounjance there are teeming populations about that locality and with a good mission house and chapel much good will certainly be done there. The town has plenty of people who are quite open to hear the word preached to them. There are at present a small Barre where services are conducted by Mr. Coker who is living his best. The stations in connection with the Bompeh Mission are marmoo, Bompeh, Palli and Rotufunk This particular mission is supported only by good Christian Ladies in America. In conclusion Mr. Editor I subscribe my heart felt congratulations to this mission for the success which has attended them in their noble and praiseworthy enterprise, and my prayer is that Heaven's blessing rest upon all their efforts in the Savior's cause and that before long their longing expectations in regard to the spread of the gospel amongst my country people may have an extensive sway and that multitudes of souls may turn from their sins and wickedness to the only true and living God and further that all professed christians who name the name of Christ shall make it their duty when trading amongst the poor heathen, to let their light shine before them and endeavour to cease introducing the accursed obnoxious drugs (Rum and Gin) the introduction of which has been entailed on the shores of Africa a trafic which is altogether Vile Sinful and most abominable and it is one of the material hindering cause of the spread of the gospel of Christ, and an enticement to a bad display of bloodshed and disturbance in various directions.

Thanking you for the time and space
Mr. Editor, I remain yours faithfully
S. ALBERT St. JOHN.

Mr. Editor,—Permit me a space through the medium of your valuable journal to state some of the prevailing evils which tend to demoralize this country.

For the past few months, I noticed about four young women in a *delicate* state at Bonthe; from pity, I asked, by whom are these immoral deeds done? to my surprise I was told that it is done by respectable married gentlemen in this place.

Mr. Editor, it is heart rending, shameful, and disgusting, to see these men of family, whose names stand foremost in Society, partakers of the Holy Communion, who ought to be as ensigns in the church, because they are blessed with a little of this world's goods, which is transient, and "soon make to themselves wings and fly away," would make by their immoral practices, promising young women to become profligates, a disgrace to society, and of no reputation. It would be better, for men who have such uncontrollable passion for immorality, to retire to some of the remotest wilds in the interior of this country, with the unchristian and uncivilized men his where they may practice better their polygamous and licentious habits; than to mislead the peaceful and moral homes of christians in this locality.

Parents should be very careful how they are setting examples for their children, and how they are paving their way in this world; for, if they by their examples instil immoral principles in the minds of their children, they will have to rue it, and their children following the footsteps of their parents, will by and-by participate in the awful consequences.

Persons who have attained to the mediocrity of their age should respect themselves and family; and never allow themselves to be publicly censured nor make themselves nuisances; for there is no gain in immoral traffick;—therefore let "Cease to do evil, learn to do well." Learn to cultivate good principles; for he that is so careless in his course, oft sells his reputation at cheap market. If you sow carnally, you shall "reap corruption," but spiritually "life everlasting. Yours ANON.

Bonthe,
Mar. 25, 1887.

Mr. Editor,—Without any reluctance I venture as a duty devolving upon me to give you an adequate information of the elaborate and well got up sermon preached to a gathering of the Shaingay community on Sunday morning the 13th inst, by the Rev. D. K. Flickinger D.D. His text was taken from St. Luke ix. 30.-31. I can assure you Mr. Editor, that the style and tenor in which this Rev. gentleman delivered his sermon is one worthy of notice. I have often times heard the rev. gentleman preach, and I could not bring to my recollection of any sermon of such a prominent style or tenor has ever been preached to my hearing. I must furthermore state that although it is his duty to preach to his members sermons that will always rouse each member to consider their position in this world, yet I must say that much praise is due to him for this special effort, and in conclusion I must congratulate him for the energetic and efficient manner he delivered his sermon, and I hope through the assistance of God he may always have the tongue of fire to enable him always to consider the very duty that is incumbent on him and that he may be like a tree planted by the river side.

Thanking you for space favored me in your valuable columns.—Yours faithfully,— NATH. J MACAULAY.

Shaingay,
17 Mar. '87.

Dear Mr. Editor—Yarmama was a town belonging to a woman by the name of Yarmama, who told my predecessor not to hold any service in her town because it was not God that made her. What do you think Mr. Editor, a few months after this she ran away from threatening war that was then pending and left this place desolate and without inhabitant; I went to itinerate to the next town, some of her people that ran for refuge were there who readily received me. They told me to come there every time if possible my self when writing this was just on the entrance of Yarmama's ruined house. She is now at the Bompeh River. The work is in a prosperous state, in the Sarkies, only in the town Charmahy itself we cannot get the people to attend service as they ought. The former teacher Mr H. J. Williams has done, not only a great work here in this circuit but a good one. Eight scholars on the school register, one came the day after the Bishop and Bro. Gomer left. I intend to get more very soon I have visited all my towns except two. Your prayers are needed for Charmahy town.—Yours J. W. Domingo.
Yarma's tarkie.
Feb 20 '87.

Mr F. A. Heroe, head master of the Mendi Mission School has been quite unwell but is recovering nicely.

NEWS ITEMS.

A Grand Sermon—we are informed was preached on the evening of the 13th inst by Dr Fredericks, the New Pastor of Zion Chapel Wilberforce Street, Freetown; his text or subject "*there is a friend that sticketh closer than a brother.*" The Doctor we believe is doing a good work among the people of his charge and the A. M. E. Church may well be proud of such a man.

The *Star*—that arose, or rather shone more brightly after the *Sun* went down, at Chicago, Ohio, has appeared to us over the vast expanse of the Atlantic. The *Star* is a quarto sheet of 16 pages of very interesting matter Edited and Published by Rev. W. A Kersy Chicago O. U. S. A.

The Agency—A fine little 4 page weekly Published at the EXPRESS Office Freetown has reached our table and we have been greatly interested in its contents.

Danville Station near Gbangbiah Impereh was visited on the 20th inst. by the District Supt. of the Mendi Mission; who preached twice during the day and assisted by the Pastor Rev. W. S. Macauley Baptized 19 persons (2 adults and 17 children) and administered the Sacrement of the Lord's Supper to quite a large number of persons. The afternoon services at 4 p. m. were held in the Town of Gbangbia and were very interesting indeed.

March 18th. Mr. P. A. Barnister formerly the Chief outdoor officer of the Customs has been appointed the Asst. Examining officer of Manoh Salijah, *vice* O. J. Thomas dismissed. He left this place the same day for Salijah.

From Kooloonge,—Mr J. A. Richards has sent us a good report of quarterly meetings and other interesting services especially of a grand sermon preached by the Revd D. F. Wilberforce of the Training School Shaingay.

Bishop Flickinger D.D. expects to leave the coast for England about the 1st of April next. This we believe is the Bishop's tenth departure from these shores and we wish him a prosperous journey and a safe return to us again.

Personal

Rev. D. F. Wilberforce Principal of the Training Schoo' at Shaingay, was in this place about the 6th inst, he reports that the Buildings are being pushed on to completion with all possible Expedition with a view to opening the Institution at an early date; already we believe some preparatory class work is being done.

Mr. Wm. N. Lewis on leaving for Freetown about 10th inst. gave us a very pleasant call which by some means escaped our notice in last Issue. Mr. Lewis is the Manager of the New Saw Mill Co's Mills in the Manoh Gbargroo.

KONCONANY.—Rev. W. S. Macauley held interesting Communion Services at the Chapel in that place on Sunday the 13th inst, several persons were also Baptized by him on the occasion.

Mr. E. Edwards of Bendoo gave us a very pleasant call on the 22nd inst., he was indeed looking fresh and well, so much so that we were puzzled to recognized him at first.

Mr Moses A. Le'evre of Bowmah was in town last week he gave us a call on the 25th inst.

It is reported that Boolloo of Baligh, nephew to the late Mormordoo Gooramah who was recognized as Chief of the Imperreh land during His Excellency's last visit to Sherbro died on Sunday the 27th inst.

FIVE STATIONS VISITED.

Concluded from our last issue.

From Mambo to Lawanah we had to foot it; we passed through Marcorma and another town, I forget the name The Regent Chief was carried in a hammock he went by another route passing through Mo'Tinkie and Bondom, there was to be a special gathering at Lawanah of the chief men of that part of the District. Rev. Sawyer and myself went as invited guests, it is about fifteen miles from Mambo though it is one of our preaching stations the people are mostly Mohamedans, yet our itinerants are always welcomed, and are kindly treated. The chief man here is a Mr. Moibe, he gave us a large two story mud-house for our quarters i.e. the first story about eight feet high, was a foundation of solid dirt, on top of this was a house with two rooms and a piazza all round, about seven ft. wide; whilst we were here we were kindly cared for by our landlord: This is a very nice town, the houses are large and mostly the people are mostly well clothed, and have an intelligent appearance, the town is clean, but for the Parrah devil who was visiting the place at that time, and made the nights hideous with his unearthly yells, the place would have been tolerably quiet. Our stay here was only two days. The Chief announced that he must leave to meet other engagements; a three hours' march brot us to Moyah, as the sun was hot, and the road bad, I was quite ready to halt; here we secured a small boat that took nineteen of us to Mambo, and from here I returned to Shaingay, spent one and a half days at Shaingay, thence to Freetown, to defend our watchman who was arrested and taken there for knocking out a man's eye in defending himself against four men, they were stout young men from Freetown—the watchman is over sixty years of age; the magistrate dismissed the case at once. Two days were spent in Freetown, making purchases to the amount of over £100, arrived at Shaingay some day and left for Mofuss the next day. Mr. Mc'Kie is doing good work on this District, also Mr. French at Mocaba, that was my next station. Space will not allow me to enter into details.

My next station on the plan to be visited was Tongkolloh. The Bishop wished to see some of the stations, and proposed to take a trip with me; this was to be simply a trip of inspection, and no quarteries to be held. At 8 a. m. We were under way, and Kooloong was to be visited first; the tide was out and the Bishop had to ride on a human horse whilst I waded it, all was in good trim at this place. Bro. J. A. Richards and his new wife have surely made a good beginning, the grounds were in good condition, a fair school and good order.

We next called at Ghendamah on the Tucker River, the bishop preached here to about 50 or 60 people and we went on as the person we wished to see was not there At 5 next morning we were at Tongkoh thence to Charmah, both of these Stations have new men, and time will tell how it will go with them these are both good Stations and many souls ought to be led to Christ throughout them, next we called in at Manoh on the Mendi side here we were kindly received by Bro Taylor and wife on our way from the town to the farm we met Yeanny Yankain a more faithful servant of God I dont believe there ever was, what she has suffered for the gospel the judgment alone will reveal 14 years ago she was made to pay a large sum of money for letting me sleep in her husband's house where he kept his medicines, she walks about half a mile every morning to attend prayers at the Mission, Mando Station under Bro Taylor has grown wonderful by tho the Tonah devil joins his own yard and they have tried to run him out of the Chapel he stands his ground and is continually gaining in numbers, from here we went to Avery Station and were most hospitably entertained by Bro S. B. Morrison we greatly enjoyed the sabbath spent there, wherever we have been we have endeavored to let our light shine for eternity will tell. We are home.

J. GOMER.

Feb 22nd '87

JUDGE NOT THAT YE BE NOT JUDGED.

Mr Editor—To me the words of the above written sentence are very striking: they appear to me to be of a peculiar nature. They are but seven words viewing in a glance the history of the Bible we find that seven is an uncommon Number. The Almighty God was six days in performing the works of Creation, and he rested the seventh day and blessed it and from thenceforth it has been blessed there are many instances however in holy writ in which the number has been mentioned as my dear readers know. But I must come to the point, these words come to us as escaping the lips of our Lord and only on your when he was about closing his Sermon on the mount as a direct command Examine them closely and give them their emphasis.

JUDGE not that ye be not JUDGED How piercing are they to our hearts, now my dear readers having had a personal examination on the above, I will endeavor to give you in a few words what has led me to write. Mingling myself with the vulgar Rude and Base class of people of which class I can readily place myself, I have heard these strange expressions—You shall die and go to hell You are satan's sons or daughters. God will not forgive your sins. And have even heard some venture to use these words to others "I I meet you in heaven when I die I will plunge myself into hell. These I say forget the words above uttered by Him who died to save them. I had heard christians or professors of religion utter some words, which though base as I am will not dare to on account in my heart or lips in utterance to.

I heard a Rev. Gentleman a few days ago while preaching say "I had a friend who died and is now in heaven—I was preaching in a certain church and had a good number of sinners before me and etc. How does this sound. I pitied him very much; but there and then I thought that he had forgotten the words of Him for whom he was an ambassador.

The very gentleman who has judged the sinner and righteous according to worldly appearance met a number of poor boys some time ago carrying water to their home and stopped them by questioning them as to where they got the water we drew it from pump we replied they. By whose consent asked he in anger we went to you but did not meet you nor any one else and so we drew the water with hopes to tell you, replied the boys. Turn back says he in anger and put that water back in the well. The poor boys plead hard but could not prevail and so they retraced their steps and put the water back in the well, and went back with no water.

Tell me now Can such a man tell the sinner from the righteous? Let us leave all judgements to God, and

"So let our lips and lives express,
The Holy gospel we profess,
So let our works and virtues shine,
To prove the doctrine all divine.
Thus shall we best proclaim abroad
The honors of our Saviour God
When his Salvation reigns within
And grace subdues the power of sin
Thanking you for the valuable space occupied.

Yrs &c. D—SHERBRO
Sherbro, 22nd Feb, 87

Dear Mr. Editor,—On the night of the 14th inst. a man named Gbanah and wife at Mogbarah (Victoria) went to fish as for as Bobie, when a man named Bosh Fey of (Bumbay) allegedly appeared in the water as an alligator, seized the man and gave him some terrible wounds with the deadly fangs of God on that purpose he would have succeeded in his misdemeanors action, had it not been for his wife, who caught hold of the supposed alligator's person and thereby disabled him; though she was severely wounded. During the struggle, two men came to their assistance, and have the man tied and taken to the police in charge of the Station. He is now for trial at Bonthe I trust the law will punish him well for this atrocious deed.

Victoria, Yours OBSERVER.
March 24th '87.

BIRTH.—The wife of Mr. A. Fitz. John, Chief clerk and Book-keeper at Yelbana Factory of a son on the 23rd instant. This Birth occurred at *Yelbana* to the great surprise of all, as it was mysteriously believed that, no birth could be made at that place.

DIED.—On Wednesday afternoon the 9th inst at 4 p. m. at her residence at Rest Street York, Mrs. Lucy Whyte, aged 75 years. The beloved mother of J. R. Parkinson Esq. merchant of Bonthe Sherbro: leaving 11 grandchildren and other relatives to mourn her loss. Distant friends will kindly accept this intimation.

We are sorry that we are compelled to leave out several good Articles for want of space in this issue, especially the Editorial on Steam Communication.

C. J. COLE

Dealer in

HABERDASHERY, MILLINERY HOSIERY STATIONRY, CONFECTIONERY, & PROVISIONS.

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Begs to inform his numerous friends customers and the general public, that he has recently supplied his stock with Choice assortment of the very best quality in Ladies and Gents fancies and all necessary material for Tailoring and house comforts for *High* and *Low, Rich* and *Poor*. The patronge of all is solicited.

Terms Cash—DISTANT Friends& Costomers. *Convenience Coal suited.*

MITTONS.

Ladies' Mittons, Gloves, hose and half hose, Florintine, Velvet and Lace Shawls, (with self and chenille fringes) Silk and Satin, Cobourg and Cashmere, Oatmeal and Victoria Lawn, Velvet & Velveteen, Brocade and Prints, Italian and Alpaces, (all of assorted colors and superior texture) Linen and Shirting, Book-Muslin & Tules, (both of good quality, Mourning Prints & Black Silk Hdkfs of the very best quality, White and black Leghorn and Tuscan Straw Hats.

Velvet and Satin Hats, fully and richly trimmed in all shades and colors, Fischus, of 1, 2, 3, class quality, Corset of all sizes, Frillings Insertion, Embroidery, Feathers and Plumes, all of divers colors, Highest Perfumery and Pomade of excellent perfume and properties,

too numerous to describe.

Tapestry, Toilet and Velvet Piles-Table covers, Turkish, Honey comb, and Granite Towels of asst'd col'rs. Knitting Bones, Rug-needles, Berlin Wool, Crewel Silk of all shades,colours and patterns & Canvas to match, Ladies' silk Fans. Brush and Brooches, Stuff dress and underclothing, Parasols and Sunshades, &c. Ladies' and Gent's Boots and Shoes, Albert and Buff Slippers for both sexes, Tweed, Coating, Doeskin, Superfine, Venetian cloth of superior quality, Quilting, (Moselle) Blue & printed Flannel and Serge,

Shirts.

Glendower, Berlin, Duke of Albany, Marvel, Regatta, Oxford and Crimean of superior cloth, Collars of every description and size of the present fashion, for Ladies and Gent's.

Ties.

Windsor, Tom Thumb, Lambard,Scarfs, Adelaide, Winthrop, Baronet, Stanley Bows, Cream and black asst'd Glouces ter, Grovesnor, Hotspur, Morecombe, Ingestre, Scotch Cashmir, The Ryde,the Norfolk and Suffolk.

HATS.

Black and Brown flexible Zephyrs, soft and hard Felts, for boys and men, Drab Shells, Ceylon, Richmond and Bombay, all of Drab colours, Black, Brown and Drab silk-top Hats for city Swells, Yachting, Facing and smoking Caps, plain and ventilated white Boater, Dressing Comb and Shoe-horns, Shoe, Hair, and Clothes Brushes.

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LADIES & GENT'S Silk Umbrellas Mohair Silk and Llama Braid of all colours, Machine, Silk and Botton hole Twist. Thimbles and Swan Bill Hooks and Eyes, Leather Purses, Cutlery of all use. Rimlock, with China furniture Door and window Hinges, Batt and Dovetail, Chest and Cupboard Locks of all sizes. Agricultural Implements, Iron Bedstead, Silver plated Tray, Berlin Wool of all shades, Huntley and Palmer's Biscuit in ¼, 1, 7, 28, & 56 lbs Tins.—LOZENGES of all kinds in ¼, & 1 lb. Bottles, & 7 lbs. Tins.—Black & White pepper,—Otto Monsted Butter in 1 & 28 lbs Tins.—Refined LARD in 14 & 28 lbs Tins,—Cube and light Brown SUGAR.—Cabin BREAD and STAR BISCUITS in Puncheon & Bls.

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☞JUST A CALL.

Bonthe,
Febry, 25, 1887.

J.A. Clemens

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Bonthe, Sherbro.

NOTICE.

MR. M. Z. MACAULAY,

Begs to inform his Friends and Customers that he has renovated his Business at Whalby Factory. He has now got a large Assortment of Goods to meet the requirements of the Trade, and can almost afford to sell under the Current Market Price.

Come and make a Trial.

Bonthe,
Jan. 10th 1887

IMPERIAL INSTITUTE,

Concluded from page 1,

"Under these circumstances the committee submit to your Royal Highness that the Imperial Institute may well establish a claim for the grant of a site of sufficient magnitude on property bought and reserved for public institutions of this character.

"Though sensible of the objections that may be urged against the situation at South Kensington, the committee think that advantage must be obvious of obtaining a sufficient site virtually free of cost, so that the whole of the subscriptions may be devoted to providing a building for and establishing and maintaining the Institute.

"The committee, whilst guided in the recommendation of a site by the considerations they have indicated, think it right to add that there are some incidental advantages connected with that at South Kensington.

"In that locality are combined the city and Guilds Technical College, the Royal College of Music, and the Government Museums and Schools of Science and Art, which ought to be in immediate proximity to an Imperial Institute of the character which we have described.

"The technical character of the collections and exhibitions of the Imperial Institute has natural connection with the collections of science and art in the Government museums.

"E.—General Observations.

"An Imperial Institute for the United Kingdom, the Colonies, and India, would fail in its chief object if it did not constantly keep in view that it ought to be a centre for diffusing and extending knowledge in relation to the industrial resources and commerce of the Empire.

"The necessity for technical education is now fully appreciated, because the competition of industry has become in a great measure a competition of trained intelligence. The committee, however, do not recommend that the Imperial Institute should aspire to be a College for Technical Education. Many of the large towns in Great Britain have recently established Colleges or Schools of Science and Art. The Imperial Institute might serve to promote technical education in these, and to unite them with colleges of larger resources which have been founded or formed branches for the purpose in the metropolis. It is too much to hope that an active cooperation of this character between the provincial centres of London could be at once undertaken by the Imperial Institute. But the committee bear in mind that, in their last report, the Commissioners of 1851 have indicated an intention to assist in carrying out such a scheme. If the commissioners would contribute three or four thousand pounds annually, it would be possible to establish scholarships which might enable promising candidates of the working classes to attend the local institutions, and even, when it was desired, to complete their technical education in colleges of the metropolis. In addition to this aid, the imperial Institute might be able in other ways to promote the foundation of scholarships both in connection with the Colonies and provincial centres, in the hope of still further extending these benefits to the working classes.

In conclusion, the committee submit that an Imperial Institute such as they have sketched in broad outline would form a fitting memorial of the coming year, when her Majesty the Sovereign of this Empire will celebrate the Jubilee of her happy reign. It would be an emblem of the Unity of the Empire, embracing as it does all parts of the Queen's dominions, and tending to promote that closer union between them which has become more and more desired It would exhibit the vast area, the varied resources, and the marvellous growth, during her Majesty's reign, of the British Empire. It would unite in a single representative act the whole of her people; and, since both the purpose and the effect of the Institute will be to advance the industrial and commercial resources of every part of the Empire, the committee entertain a confident hope that her Majesty's subjects, without distinction of class or race, will rejoice to take part in offreing this tribute of love and loyalty.

"Harschell, Chairman,
Carnarvon.
Revelstoke,
Rothschild.
G. J. Goschen.
Lyon Playfair.
Henry James.
Henry T. Holland.
H. H. Fowler.
C. T. Ritchie.
Fred. Leighton, President of the Royal Academy.
Ashley Eden.
Owen T. Burne.
Reginald Hanson, Lord Mayor.
J. Pattison Currie, Governor of the Bank of England.
John Staples.
Frederick Abel, Vice President of the Society of Arts.
J.H.Tutton, Chairman of the London Chamber of Commerce.
Neville Lubbock.
Henry Broadhurst."

Customer (entering unexpectedly): "So, sir, I've caught you putting water in the milk." *Milkman*: "Yes—er—no; that is, sir, I'm only washing it. You dont s'pose I'm going to serve my customers with dirty milk; do you?"

Hearing a noise at night, Jones descends, with a lighted candle, and discovers a burglar escaping with a full sack. "Hello!" he cries, "Come back, you!" "Eh, what?" returns the burglar. "Ah, yes—the silver candlestick! Permit me." He takes it from the hand of the astonished Jones, and puts it into the bag. "Ten thousand thanks. Have I forgotten anything else?"

ADVERTISEMENT SCALE.

(FOR EACH INSERTION.)

A whole page	£2	0	0
A whole column	0	9	0
Half-a-column	0	5	0
One-fourth of a column	0	3	0
One-eighth of a column	0	2	6
Marriage	0	2	6
Birth and death	0	1	6
Domestic servants wanted	0	1	0
Servants wanting situations	0	1	0

Each notice should not exceed 4 lines every additional line or part of a line 4d extra.

The Early Dawn.

"The Morning Light is Breaking, The Darkness Disappears."

VOL. IV. BONTHE SHERBRO, WEST AFRICA, APRIL 15, 1887. No. 7.

The "Early Dawn."

Published Semi-Monthly, At

Under the Auspices of the Board of *Missions of the*

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Subscriptions to be sent to Rev. J. GUMMER, *Shaingay, West Africa.* Rev. Z. WARNER, D.D., *Dayton, Ohio, U.S.A., or to the Editor.*—

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Religious Directory.

St. Matthew's Church, Victoria Road	
Pastor,	Rev. G. G. M. Nicol, B.A.
Wesleyan Methodist, Lime Street.	
Pastor,	Rev. J. C. Thomas
Mendi Mission, (Congregational) Good Hope	
Pastor,	Rev. G. N. Jowett.
Asst. do.	F.A.Heroe,

"I don't believe we are ever going to get things in better shape until Almighty God will help every preacher in this land to stand square and hew the line, no matter where the chips fall. If it cuts off all my bankers and all my moneyed men, God help me I will starve to death trying to have one pure church in the world."—Sel.

Dear Bro, Evans,

As we have but recently had our Quarterly Conference in the unavoidable absence of the Presiding Elder (Rev J. Gomer) Bro. D. F. Wilberforce was deputed. He arrived here in the afternoon of the 5th inst quite in trim for business.

At 7. p. m. we had the usual preliminary service, when the Deputation preached from 2 Cor. xiii 5. Quite a lelling and very impressive sermon it was, and I among others, was only too sorry when the preacher concluded. The Conference was then called to order. The spiritual conditon of things all round though not quite what we would wish, (for there are some hard places like Bompeltombe, Bowomah, &c, where the Devil has a stronghold on the people) is nevertheless encouraging. The interest manifested in most of the Towns and Farkies through which we itinerate, has been very much cool; and with God on our side (for he has promised to be with us even unto the end—Oh, what a consoling thought!)

'We hope to win the day'

The Day & Sabbath Schools are both interesting and hopeful. Mrs. R. superintends the latter, and in her Report prayed that something should be done to encourage the children in the way of distributing Tracts and other useful Books. Here's a splendid opportunity for some of your readers at home and in the States, nay, even in England to do some good.

New life has been thrown into the Day Schools by the New Code introduced since the return of Mr. Wilberforce from America, it is few who can or have endeavoured to lay their books and are doing their utmost to improve, (Others are so circumstanced that they hardly can't afford to. I shall be more than thankful if also in this department of my work some friends at Home or abroad will interest themselves. Too much attention cannot be bestowed on our Day Schools, knowing as all will admit, that they are the life of our work. We look up to them for those, who not only *head* but *heart* educated, will go forth to *shine* as burning lights among their benighted brethren. We shall be thankful for Wall Maps and other essential School materials from any and all quarters, to help push on our work. We have been very badly off for children's clothing. I think we would have more children coming to school, if we had clothes to induce them with. There are many in the towns near by who ought to be in school.

Statistics were as follows

Appointments	35
Full Members	18
Seekers.	509
S. School Scholars	53
Day " "	35

out of which number there are 17 Boarders. There have been certain removals of families which have effected our numbers.

Early on Sunday morning the 6th inst Rev. Wilberforce and I visited Mo Pieh where he spoke to the people from portions of 2 Kings 5 urging on them the necessity of conforming to Religion in God's own way. Thence we came to Sanchoo where I took the service and spoke from Isaiah 55 Chap. last—here also we had a good congregation this W. spoke from Ps. xxiv, and the gathering which was rather a mixed one, Sherbro and Mendi, were very attentive, as the preacher in their own tongues respectively showed them whose they were and what He expected, of them, and all His creatures. We then hurried home, and were in good time to make ready for the 11 o'clock service. At the appointed hour we repaired to Glossbrenner Chapel (which edifice I trust, though of native structure, will stand many a long day, in memory of the dear sainted Bishop whose name it bears) and in a few minutes the house was crowded to full; Bro W. having in course of our itineracy urged on the people the necessity of coming here for worship, even though we might have gone to them in the mornings, as in our own every Lord's day (In the part the people in the near towns have been very indifferent in that respect.) Quite up to the occasion Bro. W. conducted the service and preached from Gen II. 8-9, Ch. 1 & 5. a very able and soul stirring sermon indeed, the effects of which I trust will never be lost. Then followed Baptism. There were three infants and seven adults, Children eleven all told. One of the female adults, said to sister R. and myself when we spoke to her about joining the Church, that she was too poor and that God did not require her. We spoke with her and ultimately convinced her that she was also included in the Gospel "Whosoever" Thank God she has been able to grasp that truth! and today she feels that "God is no respecter of persons" and that truly "Jesus came into the world to save sinners" and that she will not be despised or in any wise cast out. At the close the Sacrament of the Lord's Supper was administered, when several partook of the elements of the Lord's dying. Oh the gracious influence that hovered around us! Bless the Lord!!

In the afternoon we went to Bonpeltook, but as the folks were busy (absorbed) with the Purroh nearly all having repaired to the Lodge, we had a rather poor gathering, to whom Bro. Wilberforce preached from portions of Gen. IV., following up the thread of the mornings discourse closing here, we took leave of each other. Bro. W. proceeded on to Mentibye, Gaindamah, Mosaru and several others of the appointments in connection with this station, whence he returned only on Tuesday noon the 8th inst and later on started overland for Shaingay, his boat unfortunately having been driven ashore and damaged through the carelessness of the boat men.

The Rev. D. F. Wilberforce is a worthy man! worthy of the U. B. C, worthy of the Union Biblical Seminary; his country and people! And most cordially do I endorse every wit of Mr. St. John's remarks about him in your issue of March 15.

Long may his life be spared, and prosperity attend his every step for "Country House and God"! It would indeed have been a boon to the work of the U. B. C. in this country if there were many more of his stamp forthcoming, but we are not without hope, as since his return from the States

The Purrow is now over, and our three boys who had been deceived away have paid us two visits and expect to return to school in short.

In a few more days and it will be five months since we were appointed to this charge. Though we have nevertheless no less sufficient reasons to be thankful this day by day we are more and more impressed, as Father Gomer told us, that the work is one of personal consecration and devotion.

We ask the prayers of all.

Yours in the Faith

J. ARTHUR RICHARDS.

Kpoloong March 23rd '87.

Mr. Editor,—I am not do otherwise than expressing my sentiment on the aspect which the Shaingay Mission now assumes, True the need of a higher Education in this department has been long felt and discussed from time to time; and now it seems that God has in his own time made a way by which the problem is solved and that through the liberality of a Christian Lady in N. America. At first it seemed that the question had died a natural death, not knowing that God was making a way by which the sons and daughters of this country will receive a higher culture. With what earnestness do the youths look foward to the completion of that building as it is rapidly towering!

There must be the fullest development of the young minds so as to fit them for usefulness in life. With the feeling of appreciation and gratitude I crave the attention of the general public to the philanthropic efforts of Dr. D. K. Flickinger n.d. who is much interested that the boys and girls of this country be raised and elevated to such a standard as to rank others of civilized cities and countries in christianization and literature.

It is indeed a privilege now offered and worth embracing. I know and am conscious of the fact that there are many who were anxious for the establishment of such an Institution and who have been praying for it. In a word the building as it rises adds grace and dignity not only to the Sherbro country but more so to the Shaingay Mission Station.

Always The WATCHMAN.

March 22rd '87.
Shaingay Mission.

No one was ever born religious. No one was ever born knowing how to play the organ or to fiddle. No one was ever born speaking Latin, or speaking at all. We are born with capabilities, and they have to be developed in religion as in everything else.

The Early Dawn.

BONTHE, SHERBRO.

APRIL 15, 1887.

THE COMMD'T OFF AGAIN TO THE GALLINAS.

Mr C. H. Harley Moseley Commandant of Sherbro returned from his sick leave to Freetown, by the s. s. Mandingue about the last of March, after a few days here, he left for Gallinas on Monday the 4th inst, and as we believe to look after the further perfecting of the peace arrangements lately entered into by the Chiefs of the Gallinas. We understand further that the work and journey undertaken is very difficult and that it will require three or four weeks to accomplish it. We can only hope that it may be successful, and that Mr. Moseley's health may be spared to accomplish it.

STEAM COMMUNICATION.

This subject has been stirred afresh by an Article that appeared in our issue of Mar. 15th, from the pen of "A Sierra Leonean" which Article despite the many obstacles that lie in the way of such a boon as a regular Steamer between this place and Freetown, has excited no small amount of interest, and though many of us have been so accustomed to Sherbro talk, that we have little hope of anything growing out of the proposal of the writer, and almost as little faith in the prospect of regular Steam communication between this place and Freetown. But we must still confess that the the interest taken by many persons in the article referred to; and the acknowledged need of such communication leads us to believe that it could be accomplished. Four to five hundred tons of freight per month, with the passengers available for a steamer, and the Mails with a subsidy of say £1,000 a year, "as was previously paid for carrying them, which is not too much —considering the large revenue of this place; in fact the inhabitants are entitled to receive every facility, and consideration from the Government in the matter; and some portion of the revenue derived from Sherbro should be expended on the place, instead of, as it is now, made the milch cow of Sierra Leone," ought to be sufficient for a paying business between this port and Freetown. There is annually about 15,000 tons of produce shipped from this port and surely there would be no difficulty in procuring the a bove quantity.

Of course the two Company's at present carrying the Mails along the coast, and whose steamers have occasionally to call at Sherbro, should work in connection with a Branch Steamer of a tonnage of say 200 to 250 tons plying weekly between Sherbro and Sierra Leone; and receive the cargo here to be transhipped from the Branch to the Main line steamers in Freetown Harbour for European ports; Bills of Lading for same signed here; Such an arrangement would be free from many of the objections heretofore raised against shipping produce in large quantities *viz* Freetown on account of the expense of transhipment. Passengers too could be graded, and have superior accommodation if they so desired as the vessel would be of ample size to provide the necessary space for their convenience.

Now as there is abundance of capital and plenty of steamers in Europe seeking investments and employment; We suggest that the trial of a Branch steamer in such connection with the regular line of steamers from Sierra Leone be made; hitherto owing to the irregularity of Steam Communication with this place most shippers have been unable to forward cargo to their correspondents in Europe, thereby causing them great inconvenience. By such a co-operation, we cannot see why a paying business could not be done. Moreover it would be the means of collecting a large quantity of produce for the Main line steamers, which they otherwise would not obtain. Of course every information connected with the steamers should be supplied by some one on the spot, this would facilitate shippers in getting their cargo ready for any of the weekly departures. Such additional cargo should be of great consideration to the Company, as we believe that for some time past most of the steamers have been going to England half full. If time permits, we hope to speak again on this line, meanwhile we shall be glad to hear from others on the subject.

"*Sierra Leone Papers please Copy.*"

EXPORT DUTY & CUSTOMS FEES.

Sierra Leone is, we believe the only portion of Her Majesty's Possessions paying Export Duties, and apart from the heavy burden entailed by this, Merchants are compelled to pay unnecessary Fees to officials for duty performed within business hours. If the officials are not already sufficiently paid, why not increase their salaries, and do away with a vexatious system of Fees so oppressive in its application.

What are our legislators doing; that this Subject should be postponed from June 1884.

"*Sierra Leone Papers also please Copy.*"

The Editor of the "Early Dawn."

Dear Mr. Editor,—Can Sherbro rise from her state of lewd idiosyncrasies, when the people who inhabit it, or rather the majority are provoking every diurnal as well as nocturnal minute the spirit of God by their diabolical deeds—deeds not worth naming, but I am forced through their very frequent transactions to allow my pen to sorrowfully point out one of these evilly vile deeds—what should I call it—pshaw! pshaw!! pshaw!!! I must needs take refuge in the vernacular—*Sam-sow-wah.*

I really do agree with Mr. Anon in your last publication, for no sooner I read his communication, I fell into obstreperous cryes of sorrow. It will not be surprising if we one day assist in the fire and brimstone of Sodom and Gomorrah.

Thanking you for the space allowed me, I am Mr. Editor,
Yours sincerely
Bonthe, *Vox Populi, Vox Dei.*
12th April 87.

LETTER TO CHIEF SEYLOLO

Transmitting copies of Correspondence which passed between the HON. SAM LEWIS B. L., and The COLONIAL GOVERNMENT relative to the right of succession to the Rulership of Eastern Bargroo.

PUBLISHED BY REQUEST.

Oxford Street,
Freetown,
Mar. 19th 87.

Sir,

I Herewith enclose, you copy correspondence which passed between myself and the Government relative to your right of succession to the Rulership of the Eastern Bargroo Dist.

I am Sir, Yours truly,
(sign'd) Saml. Lewis

Chief Seylolo
Manoh Bargroo.

Oxford Street, Freetown
March 8th '87.

Sir,

On the 5th instant, I addressed a letter copy of which I herewith enclose on behalf of my client Seylolo, the present Chief of Manoh Bargroo, to the Civil Commandant of Sherbro, requesting to be informed of the decision of the Secretary of State as to the right to the Rulership of that District.

As owing to the absence of the Comm't from Sherbro through illness, it will probably be sometime before I may have a reply from him, and as I would like to inform my client who is now in town of the decision of the Government in the matter so that he may return to Sherbro at an early date, I would ask if you would be pleased to communicate to me the information which I desire to obtain from the Commandant of Sherbro.

I have the honour to be, Sir,
Your most obedient Servant
(signed) Saml. Lewis.
Solicitor for Seylolo.

The Hon. T. Risely Griffith
Colonial Secty. & Treasurer,
&c. &c. &c.

Oxford Street, Freetown,
March 5th 87.

Sir, On behalf of Seylolo the present Chief of Bargroo, who was appointed to act as such Chief pending His Excellency the Administrator in Chief's decision as to the right of succession to the Rulership of the District, I have to request that you will be so good as to inform me what decision has been arrived at by the Government.

I learn that in the course of a conversation which Mr. E. A. Lewis had with His Excellency the Administrator in Chief at Sherbro, His Excellency stated that the matter had been referred to the Secretary of state for the Colonies and that his decision had been communicated to you by the Colonial Secretary by His Excellency's command.

I ask for the information of the decision of the district and to ensure protection against insidious and conflicting claims it is desireable that that decision should be made generally known.

I have the honour to be, Sir,
Your most obedient Serv't
(signed) Saml. Lewis.
Solicitor for Chief Seylolo.

C. H. Harley Moseley Esq.
Civil Comdt., Sherbro.

Colonial Secretariat,
No. 150 Sierra Leone,
19th March 87.

Sir,

I am directed to acknowledge your letter of the 8th inst transmitting a copy of a letter you addressed to the Civil Commandant on the 5th instant in respect to the decison in regard to succession of the Rulership of Manoh Bargroo.

His Excellency the Administrator in Chief requests me to inform you that, that Capt. Daniel when acting as Civil Commandant and pending His Excellency's decision appointed Seylolo and Pean Karl to hear all little country palavers in the Eastern District, and that Captain Daniels action was approved by the Right Honourable the Secretary of State for the Colonies.

I have the honour to be, Sir,
Your most obedient Serv't,
(signed) T. Risely Griffith
Colonial Sec. & Treas.

Hon. S. Lewis B. L.
Freetown, Sra. Leone.

It is reported here this morning that war has destroyed some towns in the Kittam. That Queen Nyaroh is a prisoner—That Mr. Davies of the Customs Sulymah, had to seek safety in flight. That the Civil Cammandant has gone to Sulymah with a few men, of course we cannot tell whether further information will confirm this report.

NEWS ITEMS.

Contract Boat was late in on the 31st ult, which together with the **Good Friday** holiday made the time for making up Mails rather short. But very fortunately the s. s. *Saxa* carried a Mail which was not closed until 10 a. m. on the 5th inst.

Good Friday—Services were held in all the Churches, and we believe with large attendance.

We regret very much to note the death of Mrs. Jane St John of St John Road, Bathurst, aged 62 years, which took place on the 25th ult She was the beloved mother of Mr. S. Albert St. John, of this place. We sympathize very much with Mr. St. John in his loss.

Personal

The Editor's absence for a few days, caused the Omission of several notices in this Column in our last issue.

Rev. R.C. Taylor and wife of Mando were in this place they left, after a visit with Mrs. Wilhelm of Freetown Mrs. Taylor's Mother, on the 2nd inst.

Mr. J. W. Pratt of Shaingay who expects to carry on Blacksmithing in this place, has returned and will be found at Mr. H. J. Davis' Old Stand, for the present ready to receive and execute all orders in Blacksmithing give him a call.

Mrs. R. L. Evans returned on the 2nd inst. from Avery Station much improved in health.

Mrs. F. A. Morrison of the Avery Industrial school made a flying visit to this place and returned 4th inst.

Rev. G. G. M. Nicol B. A Pastor of St. Matthew's P. E. Church Victoria Road, in this place was taken suddenly ill we believe while assisting in the services on Good Friday. but is coming around all right again.

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Mr. S. Schmuck, Principal Agent of Fisher and Randall Lmtd. Sherbro, gave us a very pleasant call on the 11th inst., he is one of our most amiable and enterprising business men.

Mr. T. E. Maclay, Agent of P. Z. & Co., of this place was not so well for a time after his return from Freetown.

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Mrs. Thompson of the Lesher School at Senehoo has opened a branch school at Cattah, in charge of her eldest daughter Miss Florence. Here is a fair specimen of female perseverance, she surely imbibes the spirit of her father Bishop Crowther; she has opened this very interesting little school purely on her own account, trusting in God for her pay, how very different from the average teacher whose 2nd question always is how much do you pay, may the God whom she trusts put it in the hearts of christians to send small or large contributions to help on this noble work.—Address Mrs Juliana Thompson, Lesher School, Shengay, W.C.A.

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Who now is on the Waves
May the kind hand of God Protect thee
And safely guide thee home.

Farewell oh! noble Veteran
We may no more thy kind face see
We may no more thy sweet words hear
Thy Fatherly Advices giving

Farewell oh! thou noble man
Who has borne it on sea and land
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Africa to civilize.

Thanking you Mr. Editor for the space allowed me in your valuable Journal. I am, Yours.

A Shaingay Mission Boy
Shaingay, April 8th '87.

LAVANNAH FACTORY.

Is now open with a Large Assortment of NEW GOODS of every description.

The best prices given for, Palm-Kernels Rubber, Camwood, Ivory, and Beniseed.

Every facility given to benifit Traders Large & Small.

The Palma Trad'g Co.
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NOTICE.

MR. M. Z. MACAULAY.

Begs to inform his Friends and Customers that he has renovated his Business at Wholly Factory. He has now got a large Assortment of Goods to meet the requirements of the Trade, and can almost afford to sell under the Current Market Price.

Come and make a Trial.

14 Feb 31 Dy.

J.A. Clemens

WHOLESALE AND RETAIL

Bookseller, Stationer and Miscellaneous [illegible]

ESTABLISHED 18[illegible] QUEEN STREET

N.B. Removed to upper [illegible]

to Street, opposite the burial ground

Bonthe, Sherbro.

S. M Mission STORE.

OPEN AGAIN!

And the undersigned desires to announce once more to the Public that they will find on our SHELVES a carefully selected and well kept Stock of

GENERAL DRY HARDGE

which it is our purpose to increase and extend continually.

The following are a few of the various ARTICLES to be found in our Store.

Cotton Goods,
Woollen Goods,
Umbrellas,
Underwear,
Men's Stockings,
Ladies' Hose,

Men's Slippers,
" Boots and Shoes,

Watches (Silver Stemwind Case)
Open faced Metal Watches,
Watch Cases
" Guards
" Rings &c. &c. &c.

We have also specially Fine Arrowroot, raised on our own Farms, and prepared with great care under our own supervision.

Cocoa also from our Farms.

J. A EVANS.—*Agent.*

Bonthe,
April 1st '87.

FOR SALE.

A BOAT or CRAFT

FOUR & half TONS Capacity.

IN GOOD CONDITION,

For further particulars,

Apply at this OFFICE.

Bonthe Sherbro.

April 1, 1887.

OUR INFLUENCE.

Dear Mr Editor.—Influence is a word common use, the import once of which I often considered. My object in this article and to show the vastness of its import for that is still fill volumes, but to show some are so situated in God's world that he exerts a wonderful influence for good evil. I have heard it often said by well ing men "I am my own master I can I like." True it is that God our all wise for he made us free moral Agents, and we can do as we like. But after we done it, it is beyond our power to what influence such course of action exert on society. Sin as well as righteousness is a very prolific nature. Vicious advice as comes from whence power ever radiating influence for good or and take a retrospective as well as a positive view of our lives from the m our first entered this world. If we are at all so vain, floods of penitential gr must bear every eye, which may be sent of self-consecration to God, and labour earnestly to counteract the unwa zeal of evil influences which we ha ignoring by stopping to ask ourselves question at each stage of action. What sense will it exert on society? We are ponsible one on another as the Bi admits, so that this interdependence as it relates to the human family is a an original plan is obvious. Was the when one put to Cain, to be put to death, whether living among loved ones a or among the untutored and ignorant, "Where is thy brother?" I presume answer of our dwelling to answer, our of action if animated, will readily rete selfish answer, "Am I my brother's ke God is one who has created one man common father of mankind. It is not Him to create each man in the Univ the mould of Adam. But then our sel would have forbidden us to form a and if our readers will allow the w wherein need the world itself would have too small to contain the Book individuals. It is an innate principle to imitate the object of his admiratio has been sadly transformed into one greatest barriers to the evangelizati world and renders the work of the Mi many times more discouraging than ally would have been. I am the fruit dessary labor and as much as Both will patiently preach the gospel to brethren who are still in the dark. H ways seems awkward in my ears and again my dear brethren hast well as Sierra Leoneans who fail in a to produce a license from the Rock dead in the accursed drink traffic as it as a scourge, they summarily s to America to first convert the rum torers there. I cannot go, but I can Heads' blessings on the arrows that sent forth unceasingly from the echo good old Telescope, Christian He over own dear Early Dawn and oth Heads which cannot come on comp terms with the unfruitful works of but would rather reprove them. I no but these, can go. Am I exerting an for good or evil? Should be a da then. We are all sowing seeds now. oh what shall the harvest be? John the so-hammerdan tried to extinguish gen fire kindled at Shengay many y but totally failed, and finally got his with his accomplices. "Let the strive with the potsherds of the e to make that man who striveth maker" saith the Bible.

Yours respect

R. C. TA

Mando Station
March 22nd 87

"Insults," says a modern pher, " are like counterfeit m cannot hinder their being o we are not compelled to take i

NOTICE.

MR. M. Z. MACAULAY,

Begs to inform his Friends and Customers that he has removated his Business at Whalby Factory. He has now got a large Assortment of Goods to meet the requirements of the Trade, and can almost afford to sell under the Current Market Price.

Come and make a Trial.

14Fby31Jly.

J.A. Clemens

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Bookseller, Stationary and Miscellaneous GOODS

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Bonthe, Sherbro.

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OPEN AGAIN!

And the undersigned desires to announce once more to the Public that they will find on our SHELVES a carefully selected and well kept Stock of

GENERAL MERCHANDIZE

which it is our purpose to increase and refresh continually.

The following are a few of the various ARTICLES to be found in our Stores.

Cotton Goods,
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Men's Slippers,
" Boots and Shoes.

Watches (Silver Hunting Case.)
Open faced Metal Watches,
Watch Cases
" Guards
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We have also specially Fine Arrowroot, raised on our own Farms, and prepared with great care under our own supervision.

COFFEE *also from our Farms.*

J. A. EVANS,—*Agent.*

Bonthe,
23rd Mar. '87.

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A BOAT or CRAFT,

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IN GOOD CONDITION,

For further particulars,
Apply at this OFFICE.
Bonthe Sherbro.

April 1, 1887.

OUR INFLUENCE.

Dear Mr Editor.—Influence is a word in common use, the import once of which is seldom considered. My object in this article is not to show the vastness of its importance, for that would fill volumes, but to show that none are so situated in God's world, but that he exerts a wonderful influence for good or evil. I have heard it often said by well meaning men, "I am my own master I can do as I like." True it is that God our all wise Creator has made us free moral Agents, and that we can do as we like. But after we have done it, it is beyond our power to change what influence such course of action should exert on society. Sin as well as righteousness is of a very prolific nature. Viewing ourselves as centres from whence proceed an ever-radiating influence for good or evil, and taking a retrospective as well as a prospective view of our lives from the moment we first entered this world. If we are honest at all as men, floods of penitential grief will burst from every eye, which may be an earnest of self-condemnation to God, and we will labor earnestly to counteract the onward current of evil influences which we have set agoing, by stopping to ask ourselves the question at each stage of action. What influence will it exert on society? We are all dependent one on another as the links of a chain, and that link interdependent on us for as it relates to the human family is part of an original plan is obvious. Was the ques tion once put to Cain, to be put to most of us, whether living among loved ones at home or among the untutored and ignorant.

"Where is thy brother?" I presume in the event of our dwelling to answer, our course of action if animated, will readily return that selfish answer, "Am I my brother's keeper?" God is wise who has created one man as the common father of mankind. It is easy for Him to create each man in the Universe as He created Adam, But then our selfishness would have forbidden us to form a Society and if your readers will allow the use of a Sherbro word the world itself would have been too small to contain the Fa k l s s of individuals, It is an immutable principle in man to imitate the object of his admiration. This has been sadly transformed into one of the greatest barriers to the evangelization of the world and rencers the work of the Missionary many times more discouraging than it naturally would have been. I am the fruit of Missionary labor and as much as lieth in me I will patiently preach the Gospel to my own brethren who are still in the dark. But it always sounds awkward in my ears as now and again my dear heathen brethren, as well as Sierra Leoneans who fell in argument to produce a license from the Book of God to deal in the accursed drink traffic and using it as a beverage, they summarily send me off to America to first convert the rum manufacturers there. I cannot go, but I can pray for God's blessings on the arrows that are being sent forth unceasingly from the columns of the good old Telescope, Christian Herald and our own dear Early Dawn and other periodicals which cannot come on compromising terms with the unfruitful works of darkness but would rather reprove them. I cannot go but these, can go. Am I exerting an influence for good or evil? Should be a daily question. We are all sowing seeds now. But what! oh what shall the harvest be? John Caulker the mohammedan tried to extinguish the gospel fire kindled at Shengay many years ago but totally failed, and finally got into trouble with his accomplice. "Let the potsherds strive with the potsherds of the earth. But woe unto that man who strivith with his maker" saith the Bible.

Yours respectfully
R. C. TAYLOR.

Mando Station
March 23rd 87

"Insults," says a modern philosopher, "are like counterfeit money; we cannot hinder their being offered, but we are not compelled to take them.

The Forgiving Slave.

A slave in the West Indies was raised by his master to a situation of some consequence in the management of his estate on account of his integrity and good conduct. On one occasion, wishing to purchase twenty additional slaves, he employed him to make the selection. The man went to the slave market and commence his scrutiny. He had not long surveyed the multitude offered for sale before he fixed his eye upon an old and decrepit slave, and told his master that he must be one.

The master was greatly surprised at his choice, and remonstrated against it. The poor fellow begged that he might be indulged, when the dealer remarked that if they were about to buy twenty he would give them the old man with the bargain. The purchase was made, and the slaves were conveyed to the plantation of their master: but upon none did the selector bestow half the attention and care he did upon the poor old African. Astonished at the attention this slave bestowed upon a fellow slave, his master questioned him on the subject.

"You could not take so much interest in the old man unless he were a relation: perhaps he is your father!" "No, massa" answered the poor fellow; "he no my father." "He is, then, an elder brother!" "No, massa: he no my brother." "Then he is an uncle, or some other relation?" "No massa: he no be my kindred at all, or even my friend." "Then," asked his master, "on what account does he excite your interest?" "He is my enemy, massa," replied the slave. "He sold me to the slave dealer; and my Bible tell me to forgive my enemy, and when he hunger feed him, and when he thrist give him drink. *Sel.*

THE DEATH OF NERO.

DR. FARRAR says: There is no need to dwell on the miserable spectacle of his end, perhaps the meanest and most pusillanimous which has ever been recorded. The poor wretch who, without a pang, had caused so many brave Romans and so many innocent Chrstians to be murdered, could not summon up resolution to die. He devised every operatic incident of which he could think. When even his most degraded Slaves urged him to have sufficient manliness to save himself from the fearful infamies which otherwise awaited him, he odered his grave to be dug, and fragments of marble to be collected for its adornment, and water and wood for his funeral pyre, perpetually whining, "What an artist to perish!" Meanwhile a courier arrived from Phaon. Nero snatched his dispatches out of his hand, and read that the Senate had decided that he should be punished in the ancestral fashion as a public enemy. Asking what the ancestral fashion was, he was informed that he would be stripped naked and scourged to death with rods, with his head thrust into a fork. Horrified at this, he seized two daggers, and after theatrically trying their edges, sheathed them again, with the excuse that the fatal moment had not yet arrived! Then he made Sporus begin to sing his funeral song, and begged some one to show him how to die. Even his own intense shame at his cowardice was an insufficent stimulus, and he wiled away the time in vapid epigrams and pompous quotations. The sound of horses' hoofs then broke on his ears, and venting one more Greek quotation he held a dagger to his throat. It was driven home by Epaphroditus, one of his literary slaves. At this moment the centurion who came to arrest him rushed in. Nero was not yet dead, and, under pretence of helping him, the centurion began to staunch the wound with his cloak "Too late," he said; "is this fidelity?" So he died, and the bystanders were horrified with the way in which his eyes seemed to be starting out of his head in a rigid stare. He had begged that his body might be buried without posthmous insults, and this was conceded by Icelus, the freedman of Galba. So died the last of the Cæsars! *Sel.*

ADVERTISEMENT SCALE.

(FOR EACH INSERTION.)

	£	s	d
A whole page	£2	0	0
A whole column	0	9	0
Half-a-column	0	5	0
One-fourth of a column	0	3	0
One-eighth of a column	0	2	6
Marriage	0	2	6
Birth and death	0	1	6
Domestic servants wanted	0	1	0
Servants wanting situations	0	1	0

Each notice should not exceed 4 lines every additional line or part of a line 4d extra.

He who prays against temptation coldly and indifferently, gives too shrewd a sign that he neither fears nor hates it; for coldness is, and always will be, a symptom of deadness especially in prayer, where life and heat are the same thing.—*Sel.*

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. IV. BONTHE, SHERBRO, WEST AFRICA, APRIL 30, 1887. No. 8.

The "Early Dawn."

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BONTHE, SHERBRO.

Under the Auspices of the Board of *Missions of the U. B. IN CHRIST.*

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One Year by Mail,	£0	6	0
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ADDRESS.—*Communications to Rev* J. A. EVANS, *Editor & Publisher, Bonthe, West Africa.*—

Subscriptions to be sent to Rev. J. GOHER, *Shaingay, West Africa.* Rev. T. WARREN, D.D., *Dayton, Ohio, U.S.A., or to the Editor.*—

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Religious Directory.

St. Matthew's Church, Victoria Road	
Pastor,	Rev. G. G. M. Nicol, B.A.
Wesleyan Methodist,	Lime Street
Pastor,	Rev. J. C. Thomas
Mendi Mission,	(Congregational), Good Hope
Pastor,	Rev. G. N. Jowett,
Asst. do.	F.A. Heroe,

PROVIDENTIAL LEADING.

Mr. Editor,—The leadings of Providence are so manifest, in the Mission work which the United Brethren is doing in Africa, that this should be a source of great encouragement both to the Board in America, and to Missionaries on the field.

It was a marked providence which gave us our first Mission Station near Shengay, though this was not obtained until a second company of Missionaries sent from America landed, two years after the first reached Africa. Equally so that the first Mr Williams felt it his duty to resign a position as first clerk, which paid him more money than he received while he labored for us, though for several years he was the only Missionary at Shengay during our Civil war. The manner of Mr. T. Tucker's coming to the Mission, and his conversion from heathenism, as well as the long years of service he rendered as Brethren, and Missionary, as well as the conversion of the Chief, who gave us the Mission Ground at Shengay, in old age, and but a few months before his death; the circumstances which led to the saving the name of Daniel Flickinger Wunderboree to him, when but a few hours old, and which took him to America, when fourteen years old, and kept him there until he graduated from Dayton City High School and got him a wife when he was about 21 years of age, the pending events connected with Mr. & Mrs Billheimer's valuable services in Africa, and afterward Mr. and Mrs Hadley & Mr. Evans, and not the least to be mentioned Mr. and Mrs Haines, and Mr. Evans again with a wife and later Mr. & Mrs Sage, & Mr. and Mrs Lesher, and still later Mr. Lesher again this time without a wife and to sanctified building of Training [illegible] Africa and [illegible] coming, and enhearing shows conclusively providential guidance

The location of the Bonthe mission by the Women's Missionary Society, of our Church, about 60 miles on the one side of it, were not accidental, but provident tial occurrences.

The late gift of $5000 from mr. & mrs Clark of Denver Colorado, and the peculiar concumstances which lead to the location of the much needed school at Shengay, to be known as the Theological Training School, are striking illustrations of providential interposition. And now that the building is completed, and the school is soon to be commenced let the efforts be to induce such men and women to enter it, as God can use for the advancement of the cause in Africa. Let much prayer ascend to God for success in every department of our work.

D. K. Flickinger.

WHAT IS TO BE DONE.

Dear Mr. Editor—Permit me a space through the medium of your journal, that I may without any reluctance, as one who is concerned in the welfare of Sherbro rivers, to give you and your readers, an immediate information of the prevailing evils, which tends to debar Sherbro's future progress by Chief Mackiah of Sargan in the Mendi District.

Information reached me two days ago, that this above named chief, has been and is still receiving up to date, a good sum of money from the Government chest, with hopes of assisting the Government in keeping the country quiet and peaceful. Not knowing that the very money which chief generally receives is what he is taking to put the the country into uproar. A messenger (Police Corporal) who was ordered to him by the Administrator-in-Chief, whilst on his way from Pujeboo to Lagor, heard, that a gang of War boys, from Mackiah were passing the bush to besege Mannee (viz Bandasuma) with the intent to destroy Bandasuma town, in revenge of Corbah and Torco Gekeh's (his warriors,) which the Governor has given him all necessary ammunition for shooting him, that it is Corbah's own hands that bought his death (although he himself is very sorry for it) notwithstanding all the necessary satisfactions and reasons given to this Mackiah by the Governor, which he said he agreed to, not knowing, that he is a wolf in sheep's clothing, saying one thing and meaning another. His wars are now destroying towns in the Sulymah District. From information just received Bandasuma is taken, and that Queen Nyarroh is taken captive with many other people; no doubt the poor woman will be killed. This Bandasuma is the town which the Governor had sai l, that no war is to disturb, and all the chiefs had agreed to. I tell you Mr. E. there is no little consternation around the Districts of Sulymah and Lavansh. We do not know what the Authorities will do with this Mackiah who sent out such wars after promising faithfully the Governor that he will not carry out any war. From what my informer told me if Mackiah is not taken or removed from that country, there will not be peace in the country. "He is the most provoking and deceiving man I ever heard of, and he is in a strong house with [illegible] [illegible] wicked designs. I hope that the Authorities will at once put a stop to this, by showing those people who they are, for these Mendi people have never yet seen the English power. Meanwhile I stop to see what steps the Authorities will adopt in this wicked and most treacherous acts of this two-faced and doubled-tongued Chief. Thanking you for space occupied.

Yours much interested,

Sherbro, A. E. C.
14th April, '87.

To the Editor of the *Early Dawn.*

"Against the head which innocence secures"
"Insidious malice aims her dart in vain."

Sir, The expectation of the public which had waited with anxiety for the decision of the Government in the matter of the dethronement of Conah Cambeh by Captain Daniel (when acting as Civil Commandant of Sherbro, and the appointment of Seyolo and Pah Karl to act pending His Excellency thy Administrator-in-Chief's decision) will now be realized when I intimate that Correspondence on the subject now in the possession of Seyolo, is I understand to be forwarded for publication in the columns of your valuable Paper. I hope this will be done without delay.

You will remember that sometime in July last, certain correspondence appeared in your esteemed Journal in reference to this matter, which was then rumoured, was referred to the Secretary of State for the Colonies, and that his decision had been communicated to the Authorities in Sherbro five months ago.

Since this new appointment was made by Captain Daniel, many have been the machinations of some ill-disposed persons to worry the inhabitants of the little District by false rumour, threatings of war, and lawless and disputable claims. We may therefore no doubt justly ask the question,

[illegible] Secretary of State been publicly made known, especially to the inhabitants of that District, in order to ensure peace, quietness and satisfaction?

I am informed that in connection with this decision of the Government, there was embodied in that Despatch an important question as to whether the Authorities here considered any steps could be taken to punish the writers of the fictitious letters by which the late Mr. Laborde appears to have been deceived into pleasing Conah Cambeh in authority in Eastern Bargroo; and that no reply up to date, as yet hath given to that enquiry, and that it has been treated as a waste paper.

1. May I ask what could be the object of this silence?

2. Was it to shield somebody as has been surmished by some?

You may perhaps Mr. Editor be able to enlighten the public on these points.

Seyolo who had passed through many ordeals of criticism, and been falsely and maliciously represented as "having not a follower in the country," will now be seen by the public as recognized by the British Governm'nt as the right successor to the Rulership of Eastern Bargroo.

Thanks to the right Honorable the Secretary of State who has given to a poor man his rights.

To the untiring energy and zeal of the late seting Civil Commandant Captain A. North Daniel who was well known, has shown similar wisdom on the Gold Coast, during his tenure of office as Commissioner &c. of Cape Coast &c., it must be admitted that the highest commendation is due him. He has shown himself not a novice in political matters, and to have depended on his own judgment in the discharge of his duties.

Thanking you for space already occupied, and with hopes of hearing from me again.

I am, Yours truly, CÆSAR

Sherbro Island,
April 5th, 1887.

CHARACTER.

It is not said that character will develop in all its fullness here. That were a time too short for an evolution so magnificent. In this world only the coarsest ear is seen; sometimes only the small yet prophetic blade. The sneer at the godly man for his imperfections is ill-judged. A blade is a small thing. At first it grows very near the earth. It is often soiled and crushed and down trodden. But it is a living thing. That great dead stone beside it is more imposing, only it will never be any thing else than a stone But this small blade—it doth not yet appear what it shall be.—*Sel.*

Cons 1 2 3 4 5 Inst. BRITISH MUSEUM 21

The Early Dawn.

BONTHE, SHERBRO.
APRIL 30, 1887.

Unfortunately, perhaps we may say, we had gone to press the day before "The alarm of War," in the Kittam, was sounded from the Government Quarters, in this place at 11 p. m., or nearly midnight; and the next morning information, of an exciting nature poured in from every Quarter; but we could only then, by the hardest, crowd into columns, by taking out other matter, a very short notice of the "Recommencement of Hostilities in the Gallinas, hence we have given space in this issue to some papers relating to the affair that should have appeared before; we do this that our readers may have an idea, from the pens of those on the ground, of what kind of feelings were experienced in the rivers, by this sudden out-burst of savage wrath; as the unexpected upheaval some subterranean fire, or Opening of a Volcano, it came upon all in those regions who were peaceably disposed; and were feeling confident that peace was about settled. It is no wonder that one of our correspondents above refered to headed his paper "WHAT IS TO BE DONE?" and truly what is to be done for the assurance of peace in the rivers; it certainly seems that it must be something differing from the policy of the past, that of holding peace meetings, giving presents, and Breaking down stockades—for it must be very evident now that the present raid could not have progressed so rapidly or perhaps extended so far in its ruinous work had the stockades in its course not have been previously broken down.

STEAMERS BETWEEN N. YORK & FREETOWN.

It hardly seems possible that such a thing could be; and yet we have information from reliable sources that the celebrated Firm of Messrs F.& A. Swanzy, for so many years established on the Gold Coast and who are probably the oldest Firm doing Business on the West coast of Africa; are about extending their business northward, and in so doing will immediately commence operation in Freetown under the management of our esteemed friend Mr. T. J. Alldridge, in the American Trade which we understand they purpose working by means of fast steamers direct from N. York. We hear further that this renowned Firm has rented the fine corner premises in Oxford and Howe Streets Freetown belonging to the Hon'ble S. Lewis B L. and that Mr. Alldridge would leave England by the mail of the 16th instant. The first cargo which will comprise an unusually fine selection of choice American Goods is expected to arrive at Sierra Leone early in the month of June next. In view of the fact of the ever increasing demand for American Goods of almost all descriptions on this coast. It does seem that Messrs Swanzy have hit upon the right idea of importing the same by steamers instead of the old slow plodding sailing Craft which have often been from 20 to 30 days behind time in arriving, which has made the Trade very difficult and unsteady in past years but now we may hope for a regular and constant supply of American Wares and in greater variety than ever before.

DISTURBANCES IN THE SULYMAH DISTRICT.

VISIT OF THE COMMANDANT.

The Civil Commandant of Sherbro, C. H Hatley Moseley Esquire, is on the eve of gaining distinction in addition to the unbounded thanks of the people as an efficient public officer. Being specially favoured by fortune an opportunity is now afforded him of earning a Medal as the reward of timely and effective action in the Sulymah District in checking the progress of a public calamity and affording security to life and property.

On the 7th of March, in obedience to instructions received from Head Quarters the Civil Commandant left Bonthe on a peace mission to the Kittam, Gallinas, Gbemna and Barrie countries attended by a staff of Police Constables and Boatmen sufficient to ensure respect. Mr. S. W. Adams assistant clerk, an officer specially gifted by nature as a scribe, was also in the staff The journey to and fro was calculated to occupy six weeks all being well.

Having been conveyed as far as Lavanah with the aid of the Senegal Company's steam launch, the Civil Commandant on the 6th began his overland journey up country all being well on the sea coast. For sometime past there had been discontent and occasional overt acts of lawlessness among our newly registered friends the Treaty Chiefs of those regions, and it was foreseen by those who study native politics that matters were getting ripe for a second outbreak in those distracted countries, the inhabitants of which were more or less in a prostrate condition as the effect of the first outbreak which was healed up in May 1885 at Lavanah by the Queen's officer His Excellency Sir Samuel Rowe, K.C.M.G.

It was on the 10th while the Civil Commandant, leaving Pugehoo, was on his way to Largoh the stronghold of the warrior Chief Mackayah, that the first intelligence reached him of an outbreak in the country that, that Mackyah's war boys had overrun the towns on the Sulymah River taking advantage of their defenceless state, that all the towns in the neighbourhood were already deserted and that the war seat was at Mannee. The Civil Commandant continued his march, determined to see Mackyah and personally learn the facts of the case so as to be able to report definitely on the details of the situation. While on the march further intelligence reached him that Chief Darwah's war boys were let loose by their master and that Bandasuma the town of Queen Nyarroh was already in their hands. The situation was growing serious. If the disturbance resulted from action on the part of the notorious war chiefs who for years had plagued the country an paralysed innocent trade in spite of repeated protests by the Government prudence would dictate immediate return to the coast to report to Head Quarters as hastily as circumstances, permitted the state of affairs. This the Civil Commandant resolved on. Retracing his steps with his handful of men, (including only 6 Police constables) the party reached Mesmah late in the evening. At midnight a third messenger arrived with more serious reports. Official information was received stating that Sulymah within the Settlement, the principal Government Station in that District, had been visited by the war party, that the few officers on the spot were powerless to resist the marauders and that the other stations were threatened. Losing no time the Civil Commandant called out his men in proper military fashion and after reviewing the whole led the party from Mesmah and by a rapid march reached Lavanah at 4 in the morning. The occasion called for immediate display of tact and judgment and decision, and the energetic Civil Commandant was equal to it. Lavanah was safe but the excitement was intense, the place being crowded by refuges from the disturbed localities. Our officer in charge of Sulymah being among the number. Hastily collecting a force made of about Thirteen Constables fully armed, and of Boatmen and labourers in old fashion malitia-jackets with short swords, each man breathing determination and prepared for the worst, the whole presenting an imposing force, sufficiently formidable to disperse the undisciplined plunderers, the Civil Commandant commenced his grand march to the relief of Sulymah and the adjacent stations. Time would fail to describe the order in which the march was conducted, how the Civil Commandant was carried in his hammock armed to the teeth with leggings and boots becoming a General. The wings of his little army as well as the front and rear ranks so arranged as to impress a beholder with the thought that the occasion makes the man. Cheered at frequent intervals by parties of refugees during the march the relieving party arrived at Sulymah at 10 p.m. on the 13th inst. With admirable talent for Organization and management the Civil Commandant set to work and in less than two days having been reinforced by 20 men under Sub Inspector Betts cleared the war boys from the Settlement, strengthened the stations of Sulymah, Manoh Salijah and the French Factory, saved as many lives as were in danger as well as property to the value of £23,000

In the mean time the S.S. *Icarus* man of war arrived affording further means of defence which also was duly utilized by the energetic Commandant.

The next step we are told will be the pursuit of the marauders to their very strong holds with a view to capture and punishment as well as the entire demolition of those barracades within which for long years hitherto lawlessness and outrages have been planned and fostered and which year by year have sent out armies of "ragged rascals" to the detriment of commerce in the Gallinas and neighbouring countries.

To be Continued.

Bonthe,
27th April 1887

LOCAL ITEMS.

April 13th Staff of Policemen under command of Inspector Betts left for Sulymah to reinforce the staff in that District.

18th Mr. W. D. Pasha for Daymah to open a Church in that place.

19th s. s. "Sarah" from Freetown with Messrs Maillat & W. E. Bull.

22nd Mr. W. D. Pasha returned from Daymah.

Mr. Rose conducted Open Air Service at Victoria Road.

23rd Rev. O. Moore Principal of the Freetown Grammar School arrived.

24 Two interesting sermons on behalf of S. L. N. P. and Church Missions were preached in the morning and evening by Messrs W. D. Pasha & G. S. Brown Catechists of Bonthe and Bendoo.

25th A public meeting in connection with the above was held in St. Mathew's Church. G. H. Garrett Esq. in the Chair.

Mrs O. J. Thomas has left for Freetown.

s. s. "John Brown" from Freetown with Mr. W. S. Lewis as passenger.

Mr. Bidwell Coker has finally removed from the Black River where he had been trading. He is now with his family at Bonthe.

Mr. J. G. G. Shepherd (Goldsmith) who absconded from this place per mail boat on Saturday April 2nd; has taken with him a lot of Jewels belonging to persons in this place.

25th Colonial Steam Launch from Sulymah for coals &c Police constables Dollis & Lott arrived.

Mr. D. M. P. Thorpe Durcourt of Victoria Road this place and Mr. I. Rowland May Durcourt of the Colonial Hospital gave us a very pleasant call on the 25th Inst.

Persnoal

Mr W Bidwell Coker who is always interested in the welfare of our journal, and contributes largely to its interests in various ways, called on us last week.

Mrs F. A. Morrison has returned again to this place for a little change, and we believe Medical aid, chiefly for the latter, as no one needs a change from Avery to Bonthe for health.

Mr T. J. Alldridge, perhaps one of the most energetic business men that has ever done business, on this coast. We are informed is to arrive out about the first of May to open business in Sierra Leone for F&A. Swanzy.

Mr John T. Campbell formerly a clerk in the employ of C.J. Cole Esq. has recently resigned and obtained other employment from S. B. A. Macoy Esq. Yelbana, as Agt for one of his Factories in the rivers. (Tit-ti-bull.)

Mr J. A. Cookson, (Trader) of Bembelloh, who some time ago had been away to the small Boom, arrived here on the 25th inst on his way to his place Bembelloh.

The Great Preacher, Henry Ward Beecher of Plymouth Church Brooklyn, has passed away. Died March 8th in the City where he has preached so famously for many years. He was in his 74th year and one of the greatest men of the day.

We regret to note the somewhat sudden death of the Infant (yet eldest) son of Mr. Thos N. Joah of Koneonany Mission Station which sad event took place on the 13th inst.

We regret further to note the death of Rev J.J. Thomas (U.M F.C.) of Dublin Bananas which sad event took place on the 28th March this ought to have appeared in the issue of March 30th.

We have received the following Letter from Rev. J. W. Hott D.D., Editor of the "Religious Telescope," Dayton, Ohio, U.S.A., together with the donation to our Work by the friends and Brethren of Edenburg Circuit Va. Conference for which we express our most heartfelt thanks to Dr. Hott, Rev. J. E. Hott, and the friends of Edenburg Circuit, may the Lord bless them all.

DAYTON, OHIO,
Mar. 19, '87.

Rev. J. A. Evans,

Dear Brother; Your Contributions have come to us for the Telescope from time to time, also your letter to Va. Conf. It was read to the Conference, and he as signed you are enrolled in the heart of these brethren. By the Telescope you will have learned that the freedmens Mission did well last year. The preacher, Brother Clifford was received into conference.

While at va. conf. I recieved, from friends on Edenburg circuit va. conf. Though Rev J. E. Hott of Stephens city Frederick Co. va. $11. 50 which was to be sent to you direct for the support of your work I have bought a postal order on London payable to you, which I enclose. I presume you can get it cashed the same as a draft. Will you acknowledge its receipt to Rev J. E. Hott, as stated above. If you can not get it cashed there is Bishop Fleckinger can do so in London there is no postal arrangements with Africa, for postal orders, so I buy on London.

Bear my kind regards to your family. Al so to the Brethren in Africa who know me. God bless you all, and bless your work more and more.

Your Brother,
J. W. HOTT.

Revd J. M. Lesher of the Shaingay Mission, who arrived on the coast early in December last; for the purpose, of erecting the Rufus Clark Training School Building, at Shaingay, has we believe completed the work that he came out to do and will shortly leave the coast first for England and thence go to Germany where he may spend a short time and after attending the Annual meeting in that country will proceed to America; we must confess that although Bro Lesher, has finished his work among us for the present; yet we feel sorry to part with him even though we are sure he will do good work for the African Mission at home and may yet return to us again.

ADVERTISING BUSINESS.

Men of any importance in the commercial world must have realized the large advantage of advertising their business and keeping it constantly before the public, in other lands; but it is not considered worth while by many leading men of Business in this part of Africa because it is usually thought that people do not read enough in the papers to be benefited by it; and really the absence of these very advertisements is one reason for their not reading the papers; let men but once awake from their slumbers on this subject and place their Business before the public and let our various Journals carry with them information of Local Business of all descriptions and then many more will read. These notices should not at all times be so much in detail as many have imagined but should be in good clear Type and variously arranged to attract the attention. If a man has a Trade he ought to make a business of that Trade and advertise it let somebody, yes let the public know that he wants work and just where to find him. And if there is any work to be done in his line he will get it.

IDLENESS.

Dear Mr. Editor,—If there is anything in this world which tends to make a man unfit for society, a reproach to his neighbours, a nuisance to the public is "Idleness." We have six days in the week before us to earn our livelihood, and to do such work that may tend to promote our families' welfare and happiness; but alas! how many there are around us, who would be seen the whole week, day after day from house to house, recklessly spending their time in slandering and saying everything detamatory of their fellow creatures. Truly it is said that "idleness is the parent of many vices;" for if the hands were usefully and busily employed, there would be no spare time for gossiping and slandering. This world is a busy world and we are made to work; consequently our first parent Adam was not idle, but was placed in the garden to dress and to keep it; whose industrious example we his children are to imitate, and to improve every moment.

"Hands were made for honest labor,
Not to plunder or to steal."

Mr. Editor how pitiable to see, that a man who carries about him a mother, a wife, children etc., despite of the many cares and responsibilities that he has daily to encounter with, would not seek for employment, nor pursue vigorously the professions he follows, but busily roving about in the street to attend closely to every one's business except his own; he knows all the stories of all the families that live in the town; a legal adviser, a brawler, an intermeddler, a futile band of the, house etc; and cares not to procure his family's bread and his; and thus every day he be bustles through his multifarious idleness. "Empty vessels make much noise."

No wonder times are hard with us, many shattered homes and constant complaining, in our streets; for notwithstanding we may be the door keepers, or the very first to be in God's House every morning, yet if we are indolent, haughty and loose, we are sure to suffer privations, and the devil must make instrument of us. "To be sorely pressed down with adversity has nothing in it of disgrace; but it is disgraceful to lie under it like a supple dog. "Seest thou a man diligent in his business he shall stand before kings, he shall not stand before mean men."

It would be endless to describe the miles of idleness; therefore let us be up and doing, and not be tittle-tattling day after day, but attend carefully to the profession we follow, thereby we shall be enabled to support family and to do every thing that ries in our power, for the furtherance of the gospel.

Many thanks Mr. Editor for the space I have occupied.

I am yours &c.,
Victoria, OBSERVER.
25th April, '87.

ACKNOWLEDGEMENT—We have recently received from J. O. Barnaby of 725 Fulton Street, Brooklyn, New York U. S. A., by mail a parcel containing over 30 Tracts of the "True Light Series"—No 6. And we wish to say that we are more than thankful to the Doner for these precious leaflets; for we had only been longing for something of the kind to put into the hands of our people. May heaven bless the giver.

We have received by the kindness of Reubush Keifer & Co. of Dayton Virginia (U.S.A.) a Splendid Copy of the JOINT MINUTES of the Virginia and Maryland Conferences of the U. B. Church for which we are extremely thankful to the senders.

With this Issue we send out a large Extra which contains the Liverpool Market Report of African Produce also much matter of interest besides, of course this Extra has been a large expense to us but we trust it may be of such great interest to the reading public as to repay us.

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NOTICE.

MR. M. Z. MACAULAY,

Begs to inform his Friends and Customers that he has renovated his Business at Whalby Factory. He has now got a large Assortment of Goods to meet the requirements of the Trade, and can almost afford to sell under the Current Market Price.

Come and make a Trial.

14Fby31Jly.

J.A. Clemens

WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

N.B. Removed to upper Ot to Street, opposite the burial ground

Bonthe, Sherbro.

S. M Mission STORE.

OPEN AGAIN!

And the undersigned desires to announce once more to the Public that they will find on our SHELVES a carefully selected and well kept Stock of

GENERAL MERCHANDIZE

which it is our purpose to increase and refresh continually.

The following are a few of the various ARTICLES to be found in our Stores.

Cotton Goods,
Woolen Goods,
Umbrellas,
Undervests,
Men's Stockings,
Ladies' Hose,

Men's Slippers,
" Boots and Shoes.

Watches (Silver Hunting Case.)
Open faced Metal Watches,
Watch Cases
" Guards
" Glasses &c. &c. &c.

We have also specially Fine Arrowroot, raised on our own Farms, and prepared with great care under our own supervision.

COFFEE *also from our Farms.*

J. A EVANS,—*Agent.*

Bonthe,
23rd Mar. '87.

FOR SALE.

A BOAT or CRAFT,
FOUR & half TONS Capacity.
IN GOOD CONDITION,
For further particulars,
Apply at this OFFICE
Bonthe Sherbro.

April 1, 1887.

LAVANNAH FACTORY.

Is now open with a Large Assortment of NEW GOODS of every description.

The best prices given for, Palm-Kernels Rubber, Camwood, Ivory, and Beniseed,

Every facility given to benefit Traders Large & Small.

The Palma Trad'g Co.
J. H. HENNINGWAY.

PRIDY'S EYE.

Since there are so many Criticisms on Shaingay Mission and as Mr Pridy has so many friends I think is but just to the Mission, that I explain our side. Mr Pridy with other masons, was engaged by Rev J. M. Lesher Nov 16th 1886 and he received advance of £1. 10. but on account of a death in the family, he never set to work until Dec 30th when the engagement was made. Mr Lesher asked me to explain to them the Mission rules which I did, the 7th item in our rules reads as follows any person in the employ of the mission convicted of fighting, stealing or getting drunk, or of having in their possession intoxicating liquors shall forfeit their situation and whatever pay may be due them, all of this I explained to all of them and at the mission these printed rules are posted in several public places the day before Mr Priddy left Freetown for Shaingay he received from Bishop Flickinger one pound more advance making an advance of £2. 10. before he struck a lick of work. It was on the 8th of January that a traders boat landed at the Mission wharf I was told that the masons bought two cases of grog, that night between 8 and 11 o'clock the Masons assisted by one carpenter, attacked the old watch-man, over 60 years of age and took his gun from him, the report was carried to Mr Lesher who ordered them to their quarters on pain of being fined some left but later four of them attacked the old man again and in defending himself he hit Pridy over the eye with a cane with a lead head, there are several persons that saw the affair that say the masons were drunk. I did not see them. If they were not drunk why should they attack a harmless old man, that never troubled any one, after taking his gun from him why should they, four strong young men attempt to beat this old man? as soon as Pridy was hit he withdrew, but his eye was ruined. The next morning this poor old man whose only crime was that he was an old American that would not give a rout of Mission Cassada to save ones life was promptly arrested by the Police from Shaingay, he was taken to Shaingay and tied with his hands behind him around a post, his hat taken from his head, and it took good argument to get the Coporal to loose the old man from the post and allow him to go inside a hut. Jan 7th, the prisoner and the wounded man with two Constables were started to Freetown I took them in a Mission boat. On the 11th the case was called in the Police Court, Mr. Pridy could not be present as he was suffering from his eye, the Doctor had operated on it, the case was put for Feb. 11th. A couple of Merchants kindly went the old mans bail, I took him back to Shaingay this trip took me six full days it cost the society (not counting my salary) three pounds twelve shillings, or as we Americans would say $17 24. Feb 9th I started for Freetown again with the prisoner the case was called on the 11th Mr Pridy was the only witness called though we had taken in 8. The Magistrate saw through the matter and at once dismised the case. This trip for boat and hands witnesses and fees cost the Mission £9. 5., not counting my time. Total cost to the Mission of £12 17. or $61. 00, besides a balance due from Priddy £1. 4. 0. and yet we hear people say "what a shame that those American Missionaries should make that man lose his eye and give him nothing, another said we shall see now how much sympathy these American Missionaries have?" After the case had been dismissed, Mr. Pridy sent Mr. Emery a lawyers letter threatening to prosecute him for the loss of his eye, but he has not done so, these are the facts, if the Mission has done wrong in any way the Lord must be our judge: My only regret is that we were compelled to waste so much time and money.

J. GOMER.

Shaingay Mission,
Sherbro, Mar. '87.

A GRAND SERMON.

Dear Editor.—I am moved to communicate you in consequence of the elaborate, powerful, insuctive and well-got-up sermon preached yestterday, (Easter morning) by the Rev. D. F. Wilberforce. The morning was bright and the sun shone in colors of brilliant lustre which pedicted a fine day. The Chapel was crowded by natives and Sierra Leoneans. After the the preliminary services were over the revd. gentleman announced his text. The very manner in which he began made me to listen with markel attention. I admired him as he was bursting forth in the choicest language the arguments in favor of the necessity, and possibility of the resurrection of Christ. His thrilling voice penetrated through every board, and kept those who are usually asleep awake, I cannot help but make a frank acknowledgement that the gentleman possesses a talented mind, and he is full of eloquence as I looked aroqnu the aspect that the congregation assumed, substantiated the fact that each one was interested. I believe that each individual went home satisfied "It is not in vain to be found waiting upon the Lord." The long and short of it, is the Rev. gentleman deserves praise.

I remain Dear Editor,
Sincerely yours,
A WATCHMAN.

Shaingay,
April 11th '87.

QUARTERLY REPORT MANDO STATION.

MARCH QUARTER 1887.

At the commencement of the Quarter, the Devil went to work with renewed efforts and so far cast a gloom over the general future of the work. We were not without our doubts and fears. Yet He who has said "I will never leave thee nor forsake thee" "I am with you alway even unto the end of the world" has verified His promises to us and before the middle of the quarter all gloom was wiped away and we found out that the clouds we so much dreaded were big with mercy.

No. of Itinerating towns	46
" " Seekers classes	46
Total " " " Enrolled	886
" " S. School scholars	22
" " do do	17
Average daily attendance	15

Collections raised during quarter for all purposes.

Cash 11s. Kernels 8s. Total 19s.

All appointments duly attended to during quarter.

R. C. TAYLOR.

April 11th, 1887.

THE WEATHER EARLY RAINS.

Hot and chilly weather with wind high at times seems be the order of things for the present on the weather line. One day we have sun and heat the next is a blue windy day and then the sky is over cast with cold gloomy appearing clouds with showers and even heavy rains in Bonthe and the Delta of the Gbangroo. These rains seem to every one very early indeed and some say they are ominous but really we can hardly regard them as omens for indeed they seem to be causative and will undoubtedly be followed by effects which must prove detrimental to the country farmer who has either cut his *bush* or is cutting it. As it seems some have not yet finished.

Scribbler.

April 16th, 1887.

ADVERTISEMENT SCALE.

(FOR EACH INSERTION.)

A whole page	£2	0	0
A whole column	0	9	0
Half-a-column	0	5	0
One-fourth of a column	0	3	0
One-eighth of a column	0	2	6
Marriage	0	2	6
Birth and death	0	1	6
Domestic servants wanted	0	1	0
Servants wanting situations	0	1	0

Each notice should not exceed 4 lines every additional line or part of a line 6d extra.

EARLY DAWN PRINTING OFFICE,

Job Work Done at short

Notice.

Enquire of C. G. BELL, *Printer.*

EARLY DAWN.----EXTRA. APRIL 30th, 1887.

THE CHURCH ANNIVERSARY.

It was our great pleasure to attend the St. Matthew's P. E. Church; on the evening of the 25th inst., when an Anniversary of the Sierra Leone Native Pastorate & Church Missions held their Public Meeting, presided over by Mr. G. H. Garrett Sub-Treasurer & Collector, in the most able, christian-like and satisfactory manner, his remarks were of the most appropriate kind, he is a gentleman in every way gifted as a Chairman of a religious meeting. As we publish in this issue a full report of the proceedings, we need not go into detail, but may only remark, that the meeting was in every particular a success, and that while all the speakers spoke well, yet the Rev. O. Moore of the Grammar School, Freetown, and Mr. C.B. Collier Merchant of this place excelled.

Dear Mr. Editor.

On Sunday the 24th inst., two interesting Sermons were preached at St. Matthew's Church on behalf of the Sierra Leone Native Pastorate and Church Missions:—

The sermon in the morning was preached by Mr. M. D. Pasha the Catechist. He selected his text from Prov. xi 11 25. "The liberal soul shall be made fat &c." The old gentleman did not fail to handle the subject as it deserves, He pointed the necessity of those who are possessed with the world's goods, to show their liberality by supporting the preaching of the everlasting Gospel of Peace, and that he who extends his liberality to the relief of his fellow-man will be more prosperous in all his undertakings. He further reminds us not to limit the bounds of our liberality. He referred to the history of Joseph, how his liberality saved his family from perishing with hunger, and that he exercised a feeling of unbecoming benevolence towards even those who had ill-treated him. The Preacher divided his subject into three parts:—1st, Liberality. 2nd The blessings flow from it, and 3rd The lesson it inculcates.

After doing justice to his sub-division he invited the congregation by his powerful eloquence and oratorical powers to the necessity of supporting these two institutions, as they directly concern us, and should not look to foreign agency for support; that the Church is a national Church, a negro Church. He also points out the dark shades, and over hang the Church at the present moment in a pecuniary point of view.

The old gentleman did not fail to amuse the congregation by displaying some of his lexicographic powers during his discourse.

In the evening of the same day, the pulpit was occupied by Mr. C.S. Brown (scenior) Catechist of Bendoo, who selected his text from St. John's Gospel x. chap. 16 verse. "Other sheep have I which are not of this fold, them also I must bring &c." This gentleman after making some observations about his absence from this place for 21 months and the progress made &c. &c. he called the attention of the congregation to the fact that the duty of bringing the natives adjacent to this place and Freetown to the saving knowledge of the gospel is not on us who have received similar advantages from the Europeans &c. &c. and he hasten the time when war shall cease in all the lands, and when the borders of the Kittim, Boom, Gallinas, Krim, and other places shall be filled with the knowledge and Glory of God as the waters cover the sea.

The public meeting in connection with the above took place on Monday evening the 25th at 7 o'clock. The Chair was occupied by G. H. Garrett Esq. Sub-Collector & Treasurer. On the platform were Revds. G.G.M. Nicol, J. A. Evans, (U.B.C.) Mission W. D. Pasha, C. S. Brown, (Catechists) Wm. Hughes, J. D. Macauley, W. B. Coker, E.W. Parkinson. After singing a Hymn Prayer was offered by the pastor G.G.M. Nicol.—Mr. Pasha read the lesson from Philippian 1st. chap. After which Hymn No. 106 was sing. The Pastor having made some remarks about his failing health &c. introduced G.H.G. as Chairman for the meeting.

The Chairman made some very appropriate remarks, and called on Mr. Pasha to read the list of subscriptions which were as follo?s:—Bonthe £111 9s 4d.—Bendoo 14/ 12s. 7d. Victoria 9/ 15s. 9d. York Island 4/ 12s. 10d Rontoh 7/ 4s. 0d. Bomp Lake per J.W. Johnson £2 4s. 0d. Mokate per C. B. Collier 17 7s. 0d. Total £140 0s. 0d. New Year's Thank Offering £17 3s. 4d After reading the list the following gentlemen addressed the meeting. Revs. J. A. Evans, O. Moore, Messrs J. D. Macauley, W. Hughes, W. B. Coker, E. W. Parkinson, C. B. Collier. Vote of thanks to the Chairman was moved by Mr. Brown and seconded by Mr. Pasha and unanimously carried after the Chairman's closing remarks. Meeting closed at 10 p.m.

JUSTITIA

Bonthe,
April 26th, 1887.

Mr. Editor, Sir.—Please insert this for the public benefit, as well as for the information of our Government, that unless shrewder and more prudent steps be taken by them all efforts to bring the Kittam and Gallinas District to a state of peace will prove abortive.

Our Government are not yet quite up to the double dealings and deceitfulness of the Mendi and Gallinas tribes; for when our Government acted on one side, and yet they would assure our Government and make them to believe that they are really what they are. It is a fact admissible by all that these natives are a deceitful race of beings. Terms of Treaties, and Stipends allowed them are only a farce. The stipends allowed them 'tantamounts to our Government furnishing them with swords and implement of War, to disturb, molest, and kill individuals located in the jurisdiction of our Queen; and it is no wonder that some of Her Majesty's representative may one day fall a victim to their swords, after having received a stipend to purchase or "Buy War" from the interior.

You may hear from me again Mr Editor. I am yours truly.

A VOICE FROM SHERBRO.

Bonthe Sherbro
26th April. 87.

RECOMMENCEMENT

OF HOSTILITIES IN THE RIVERS.

We have (this day) received information that war has again broken out in the Rivers. Makayah who has been some time in negotiation with the Looboo tribe for the purpose of purchasing war, had sent, it is said, 9 slave monies to the king Naloh for that purpose. The war has been despatched in two directions, one on Bandajumah and the other, it is said, on Gbannah Gomboo's town this party to run down as far as Topan, kong Makoorah's town.

We also learn that two constables whilst on their way to perform duty in the interior met with one war party (we are not told in which direction) and were pursued, they at first took to their heels, but after runing a short distance they right about and met their pursuers with a few shots from their rifles which had the effect of dispersing them; they were then able to reach the nearest town for concealment. It is said that some lives were lost on the part of pursuers.

As this Makayah is one of Makafooreh's men, the king of Tikonkoh should be held responsible for his good conduct, and be made to understand that *what is said is meant.* These people still cling to the idea that our governm't can do them nothing so long as they ke'p from the water's edge. This outbreak may have the effect of driving trade from the gallinas and Kittam river towards Hootkan.

Krankoh,
9 April 87. W. H. D.

EARLY DAWN.----EXTRA.

Mercedes Buildings, Ormond Street,

Liverpool 1st. April, 1887.

AND AT MANCHESTER & LONDON.

Market Report of African Produce.

PALM OIL—With an apathetic demand, quotations are again down 5s. to 10s. per ton. Hard Oils are now lower than has ever been known in this market and Soft Oils have now reached the level touched in May last. Present prices:—Lagos, £20. Old Calabar and Camerouns, £18 3s. Bonny, £18 10s. Benin, £18. Brass, Niger, and New Calabar, £17 15s. Accra kinds, £17 15s. Congo & Fernando Po, £17 10s. Saltpond, £16 5s. Grand Bassa, £16 5s. to £16 10s. Loando, £17 15s. to £18; common to medium, £16 2s. 6. to £16 10s. per ton.

PALM KERNELS—Steady:—Lagos, £9 17s. 6d. Bonny and Old Calabar, £9 15s. Brass & Benin, £9 12s. 6d. Congo, 9*l* 10s. Sherbro, Liberian, and Quittah, 9*l*. Common shelly, 8*l* 15s. per ton

GROUND NUTS
COPRA — —
BENISEED —
} No change.

COFFEE—Very fine value to day. 62s. to 63s per cwt.

COCOA—Continues quiet, with no business passing.

INDIA RUBBER—Quieter, and tendency rather easier, in consequence of heavy arrivals, most of which are still unsold.

Fine Gambia Niggers	—	—	—	2s. 4d. to	2s. 5d.
Sierra Leone Niggers	—	—	—	2s 0d. „	2s. 2d.
do. do. Flat	—	—	—	1s. 8½d. „	1s. 9d.
Thimbles	—	—	—	2s. 2d. „	2s. 2½d.
Congo & Gaboon Ball	—	—	—	1s. 7½d. „	1s. 9d.
Cape Coast & Assinee	—	—	—	1s. 4d. „	1s. 7½d.
Liberian & Manoh	—	—	—	1s. 3d. „	1s. 7½d.
Flake & Lumps	—	—	—	1s. 0d. „	1s. 1d.
Soft Accra & Salt Pond	—	—	—	10d. „	11d.

GUM COPAL—In good demand. Sierra Leone, 4d. to 7½d.; Red Angola, 82s. 6d.; White Angola, 48s.; Accra, 45s.

GUINEA GRAINS—14s. to 15s per cwt.

CHILLIES—Quiet.

CALABAR BEANS—6d. to 7d per lb.

GINGER—15s. 6d. per cwt.

CAMWOOD—25*l* 10s. for Grand Bassa, 20*l* 10s. to 21*l* 10s. for ordinary.

BARWOOD 3*l* 2s. 6d. to 3*l* 5s. per ton.

EBONY—6*l* 15s. for flat, 10*l* 2s. 6d. to 10*l* 5s. for billets, 10*l* to 10*l* 2s. 6d. for heavy.

IVORY—Next Sales fixed for 19th April.

MONKEY SKINS—Prices 6d. to 2s. 9d. each. Next Sales, April 20th.

Edwards Brothers.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. IV. BONTHE, SHERBRO, WEST AFRICA, MAY 15, 1887. No. 9.

The "Early Dawn."

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Subscriptions to be sent to Rev. J. GOMER, *Shenqay, West Africa.* Rev. Z. WENGER, D.D., *Dayton, Ohio, U.S.A., or to the Editor.—*

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Religious Directory.

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Mendi Mission, (Congregational.) Good Hope Pastor,	Rev. G. N. Jowett.
Asst. do,	F.A.Heroe,

"Religion is open as the sky, and bright as the sun. As a man—an American—and a Christian: I love true manhood, true Americanism, and true Christianity, too much to approve of secret institutions of any kind."—*Sel.*

The following account referring to Mr. J. A. Cole, Author of the Revelation of the Secret Orders of Western Africa appeared in the *Richmond Daily* [illegible] We republish the same for the information of our readers.

PROFESSOR J. AUGUSTUS COLE.

And His Wonderful Lecture on Africa and the Negro Race.

Last evening before a crowded audience in the Wesleyan Methodist Church, of this place, Prof. J. Agustus Cole, a pure Negro native of Western Africa, and a man of extraordinary ability, delivered a lecture on the above subject, and held the assembly spell-bound for nearly two hours.

The meeting was opened by singing and prayer, by the Rev S. M Smothers, who introduced the Negro scholar, five feet high, a robust figure, of a dark olive color, and large bright, large and intelligent eyes. Professor Cole, after testifying to the audience his knowledge of the classics, by reading and translating audibly a chapter in Hebrew, taken from Genesis, a chapter in Greek from Luke's gospel, and Latin from Harkness's Latin book, at the special request of the promoters of the lecture, led the audience into the field of theology, and proved the origin of idolatry, and then unconsciously drew them away into ethnology, by which he proved that the Egyptians are Negroes, and that the continent of Africa belongs only to the Negro race and those who are not Negroes in Africa are Fellahas or foreigners.

The Professor in a very learned way proved that the Negro race is destined to [illegible] possession of and to rule their country until the end of time. This he did by explaining the meaning of the names of the fathers of the three races of mankind—Shem Ham and Japheth.

He first asserted and proved that ancient names were prophetic. Shem means renown, Japheth enlargement, and Ham means black or burn. Shem is still renown as being the ancestor of Christ; Japheth is enlarged, for he is not only in his division, which is Europe, but is dwelling now in Asia and America. He continued. "There will never be a home for Japheth in Africa, God never designed that country for them. The prophecy runs "God shall enlarge Japheth and he shall dwell in the tents of Shem," but never in the tents of Ham."

"God has truly enlarged Japheth. They have now the possession of Europe, India, the islands of the seas, and if the theory that the American Indians are a lost tribe of the children of Israel is true, Japheth in America is literally dwelling in the tents of Shem, as we find them this day in possession of America, by which act Shem or the American Indians are driven into the woods. The Professor gave a brief sketch of American heathenism and contrasted them with those of ancient Greece and Rome and then winds up the lecture in a very pathetic style.

I cannot speak much of this genius, but some of the white scholars of America have been naturally attracted to him by his ability like the magnet to the steel.

He had an hour's conversation with Rev. James Woods Pogue, of Cincinnati University, who, before leaving him, confessed by saying "you have made me this day to have more respect for the Negro race."

The Professor will be here only two days and will be proceeding to Cincinnati to lecture in the Theological Seminary on Monday, but will lecture on Sunday afternoon at the Phillips Opera House, at 2.30 p.m. free.

—*Methodist Herald.*

ACCIDENTAL DEATHS.—A woman went yesterday through an overgrown thick bush to pick Pine and Igbeh palm nuts, saw palm tree, around which were fluttering bees, she examined closely and discovered that their hive was heavy with honey. Returning home in the evening, she reported her good luck to her husband. Accordingly both of them went today to the spot. The husband ordered his wife to keep at a certain distance, while he climbed the fancied fortunate tree, with his axe to cut down the fancied part. In the act ripe nuts and honey were dropping and flowing down [illegible] right under the tree. He looking downward saw her dangerous position urged her to withdraw. But the nuts and honey attracted her attention, and she moved slowly.

He kept [illegible] shout, for death was near. The Already chopped part of the palm tree branches and all, fell instantly on her back and waist. The husband clung to the stump. The crushing pile [illegible] called out for deliverance. He descended with the swiftness of a flash of lightening and cut a stick with sincere love, and main strength disentangled her. He was [illegible] with grief, he ran to the near-by farm and obtained help from another man. They carried the helpless and dying woman to a hut in the farm. Here she called for a drink of cold water, muttered or spoke a few words, and made many signs with her fingers and head. They succeeded in getting a rough made hammock and she [illegible] her into the town, and when within a few yards of her dwelling, groaning, she departed to her long home. This occured today about 1. 30 p. m.

Not two full months yet a man at St'Rapp town fell from a palm tree and had one of his legs fractured. For want of a practical and experienced surgeon, the man died after two days. The remedies used by so called native doctors, were cutting a cavity in the ground and filling it with singed leaves, chaff of palm nuts, and various useless stuff. The painful leg was then placed in it, and covered over with loose earth and live coals; the body also smeared all over with palm oil. Of course the man sweated profusely and all terminated in his death.

Mambo Town, J. C. SAWYERR.
April, 22nd. 87.

To the Editor "Early Dawn."

Mr. Editor,—It has been currently reported that a Meeting of some of the leading Merchants of this place was held in the Pagoanga on the 26th ult., under the Directorship of the Pastor of St. Matthew's Church.

The Meeting (we understood) was to effect reconciliation between two leading merchants of this District, who had been for some time past at variance with each other. If the report be true, it is a move in the right direction and we hope it will be productive of good results. The time has come when men who profess the name of Christ should learn to live better, and to cease from malice, hatred, bickerings and jealousies one with the other. Surely these tend in a great measure to hinder the commercial as well as religious progress of Sherbro District, and spread pernicious evils through the length and breadth of the land. It is hoped that the reconciliation thus brought about will be a permanent and durable one, and that from henceforth the parties concerned will turn a new page in their existence each one—if I may be allowed to use the term—closing up their ears, and learn to live in peace and unity, remembering that Isolation is weakness, but combination is power. "United, we stand divided, we fall." Meritorious praise are also due to the movers of the promotion of peace; but more particularly to the energetic Pastor for his indefatigable exertions from time to time to promote peace among his people, though sometimes at personal risk We wish him success among his flock and the public in general.

"Blessed are the peace makers, for they shall be called the children of God."

Thanking you Mr. Editor, for [illegible] space.

I am, yours, truly.—H.

Bonthe,
April 27, '87.

VISIT TO SCHARMANY.

Mr. Editor,—Having had occasion to go to that station and of taking a little notice of its present prospect, I therefore thought it necessary to acquaint you with facts of the same. My arrival there was one of gladness to the natives and also to Mr. J. W. Domingo who is in charge of that station and his assistant N.B Opesigna Thompson. Infact I received a Cordial reception from these two brethren; they made my stay a pleasant one. On questioning Bro. J. W. Domingo about the present condition of his field, I was cheered to know that

"Every prospect pleases"
"And only man is vile."

The day following my arrival was Saturday, when Bro. Domingo says to me "I must leave today as I have purposed to visit nine towns this time." Notwithstanding that the morning was a bright one, yet when almost noon the cloud apparently seemed to blast all hopes of a fine day. He then started accompanied by a little boy for his itinerating tour; and immediately after he started, it rained, *and it was a heavy one.* As I stood at the piazza of the Mission House, I said within myself, oh, what an exposure! But we should not consider any sacrifice too hard for the sake of the gospel.

Sunday came on, and at 8 a.m. a little hand-bell was rung around the town announcing service hour. We then repaired to the barra which was crowded by natives, and I had the honor to speak unto them out of God's word. I can assure you that I felt satisfied from the way in which special attention was paid to the hearing of blessed truths. In the afternoon of the same day, Bro. Domingo arrived, and had made a round of about thirty five miles, and visited nine towns. It was my good fortune to know from that Brother, that he visited two of those towns in connection with Mr. R. Blake's District, as I informed him that Mr. Lake was not quite well when I left Shengay, I would that those in charge of stations will do the same whenever it is practicable; for it requires united effort in the conversion of our benighted brethren. We should always pray for success in this glorious work and always lend a helping hand to one another.

A VISITOR.

Shengay,
May 4th, 1887.

There are two things which are injurious to men, yet they love them; the names of each begins with W.—CATO

The Early Dawn.

BONTHE, SHERBRO.
MAY 15, 1887.

SULYMAH DISTRICT.

THE DISTURBANCES.

RUMORS & Reports.

We naturally suppose that the reading publie will be expeating much more upon this subject, than we are prepared to give, we have interviewed different parties from the District and tried to learn the facts which would seem to amount to about the following: that since our last Issue, the Civil Commandant an able officer indeed, has been awaiting definite Instructions as to what course to pursue in the present emergency, meanwhile he has vigilantly watched the passing events and guarded e very point of attack with all the means at his command; but so far as we can learn, no further steps have been taken since the affair at the French Factory, to expell the war-boys, nor does it appear possible for any steps to be taken under the present circumstances—i.e. while the Government seems to be asleep in regard to the matter—We do not know how long such inactivity is to be continued.

But from rumors now afloat currently, delay may prove disastrous, and really delay does seem to imply some indifference on the part of the general Government; which may possibly lead to another, and more serious outbreak; as soon as the warriors see that no measures are being taken for their proper chastisement; for it must be evident now, to every person of ordinary intelligence, that what civilzed and enlightend men, regard as leniency, on the part of the British Government, is regarded by the savages of the Interior of this continent as either cowardice or inability. And from many reports it would appear that the native Warriors are becoming every day more acquainted with the tardiness of the Government to act and consequently less afraid to violate their treaties.

We regret very much to note the death of Mr. J. N. Lefevre of Bompehtook an old and esteemed friend of the writer for the past 16 years. He had been suffering for some time, as will be seen from a personal notice in this Issue; he finally died on the 7th inst. a bout 6. p. m. and was burried on Sunday the 8th We have the promise of a more extened account of his death hereafter.

Dear Mr. Editor,—Your Issue of the 30th April gives a very long account of the recent disturbances in the Sulymah District; but I am shocked to find that your informant is rather inclined to be selfish whoever he is. The report of the war and its devastations is perfectly true havock and destruction appear everywhere people are homeless, towns and villages have been laid low by the marauders; your informant gives you correct information so far, but coming to the Old Motto "Honor where honor is due" that is what I wish to speak of. The report reached Manoh Sulijah on Easter Monday April 11th that the war had destroyed Jaring, a town on the Sulymah River, and that one wing was on its march to Manoh Factory to plunder it. The Customs Officer (Mr. P. A. Banister) equal to the emergency gathered his staff consisting of two constables, (Coker & Jones) four boatmen inside the Palma Trading Coy's Factory and with the assistance of the Factory people and two more constables (Webber & Finlay) sent by sergt. Taylor from Sulymah kept the wolves at bay and drove them back. During the time the fighting lasted and everything was thrown into confusion our little party stood arm to arm and defended themselves together with countless refugees.

Report reached us that our worthy Commandant was hurrying to our relief but we had not the pleasure of having any additional assistance from either the Commandant or Inspector Betts until about three days after the fighting. Now Mr. Editor your informant must really indeed be gifted by nature as a seriis to send you such a report where all the praise is due to absentees. In all honor to the few Constables commanded by Sergt. Taylor at Sulymah they done their duty well and it was only when their amunitions was expended to three rounds, Sergt. Taylor saw the advisability of withdrawing his men from protecting the French Factory and through this neglect on the part of some Officials part of the goods to the amount of £300 to £400 were plundered. The Commandant is now on the spot but is utterly powerless to chastise the miscreants having to wait the Governor's arrival. And while Government is sleeping British lives and property are endangered by deceitful and lying chiefs who receive their Stipends from our Government, and with this money procure war materials to the annoyance of peaceful Subjects.

I am, Dear Mr. Editor,

"One who was in the Fight."

The Early Dawn of Jan 15 seems to have been much esteemed by our American readers the *Southwestern Christian Advocate* March 24th of new Orleans speaks well of it and has copied in full the Item from Shaingay relating to the disturbances in that district. The religious Télescope of March 9th Dayton; Says the *Early Dawn*—our African Mission paper for January is one of the best numbers of that paper we have seen. These notices of our little Journal by such great church periodicals as the above named, are very encouraging to us and we thank Drs. Taylor and Hott very much for the high compliment they have thus paid to our paper.

We clip from the *South-western Christian Advocate* one of our esteemed American Exchanges the following which may interest many of our readers who have often enquired of us about Mr. Hall who was formally a Missionary in this place:—

"Rev. J. M. Hall, of Jonesboro, Tn. (Holston presbytery) who is Missionary to the Freedmen, is doing a good work, preaching to three churches and teaching a flourishing school at Freedmans Chapel near Jonesboro. He, during the past year has travelled nearly 3,000 miles in this work, distributed more than 4,000 religious Tracts and papers, and had many additions to his church on their profession.—Africa American Presbyterian."

CONAH AND THE COW.

Conah is the country name of one of the girls at Kodoonge Station, who about nine months ago was christened by the name of Emma Stauffer at the request of a Rev. Henry Stauffer of Ammerica, who about said time in correspondence with the Rev. J. Gumer P. E. asked that two children be named —one girl, Emma Stauffer, and one boy, Jabaz S. Littel Emma or Conah is the daughter of a woman at Semehou, a small town about ten or fifteen minutes tramp, back of Kodoonge by name Kafuay Boye, who is supposed to be a slave of the late Kong Matty, Chief of Bompehtooka. Soon after the late session of the Mom-tronu Parrish at Bompehtooke, information reached Kodoonge that the Chief apparent, had sent and arrested Kafuay Boye for not having come to the "Cry" for his late father, (she being a slave) though it was widely known that this poor woman had been laid up with a bad leg ever so long, and as a penalty she should give up all her children to be sold. Conah it was thought (doubtless) being young and tender in years, would pay nearly if not "Cow" at salt Pond, with which the minuess of the "Big Cry" would be made up.

This woman was urged upon to send for Owen the Mission, and as there was no alternative, she did; but the Agent would not under any condition whatsoever comply with such a request, knowing as he did that the young Chief had previously made attempts to decoy Conah but with no success. Several schemes were devised to take Conah, but all were futile. The mother at length came in person, but the agent stood his grounds. The proprietor of the "Cow" who is himself one of the many Chiefs of Bompehtooke like they are being plagued a stratagem, but failed most signally, and thus the matter has been left in abeyance. Conah is a girl of about 9 or 10 summers, has fine ability, and could pray and speak for Jesus. Emma Stauffer knows the great difference between herself and a "Cow" that nothing would be given in exchange for her soul, that not all the cries and slaughtered cows would save a lost soul—that Nothing but the Blood of Jesus could atone for man's sins.

GBANNAH GROME.

Three intersting Lectures were delivered in St. Matthew's Church School Room on the 10th, 11th, and 13th instants by Mr. C. R. Arden Thompson.

The Subjects were as follows:—

May 10.—TRADE IN SIRERA LEONE &c. &c.—T. E. Macfoy Esq. Chairman.

May 11.—EDUCATION IN S. LEONE &c.—Rev. G. G. M. NICOL C.

May 13.—CENTENARY or S. LEONE &c. &c. Dr. M. L. JARRETT. Chairman.

It would have taken up much time and space to report the whole proceeding in this issue, but suffice it to say that on the whole, the Lectures were ably prepared and masterly delivered, As the meetings were opened for discussion the following gentlemen took active part in the discussions on several points of importance to some of which the Leaturer replied.

Revds. O Moore and G. G. M. Nicol, Mr. D. M. P. Thorpe; also on the 13th Revds. G. G. M. Nicol & D. W. Thorpe (who had that day arrived from York) and Mr. D. M. P. Thorpe.

You may hear from me again on this subject, when I shall be able to enlarge on the three day's Lecture.

Bonthe, JUSTITIA.
May 14th '87.

NAILED IN THE HEAD.

Mr. Editor—Permit space in the columns of your Journal for a passing reference to a recent communication bearing the signature of "Cæsar," which appeared in your Issue of Ap'l 30, also others of like purport and spirit whish have appeared at different times. The long silence maintained by the friends of Conah Cambeh is not due to a conviction of wrong or guilt, nor is it from an inability to accept challenges so rantingly held out by the *champions* and *would be defenders* (!) of right. Please attribute this silence, to a contempt for that dawardly meanness and disposition which taking advantage of a more technicality, would carry on nefarious attacks, and create false impressions under a *Nom-de-plume*, I must undeceive the public minds with regard to a single fact and but one, without pretending a reply to articles bearing names that may be counted with villanous or gentlemanly intentions.

The statement I would make is this, "Conah was first made known to Mr. Laborio early in May 1884, when she appeared before him to answer to a summons that had been taken out by one Tommy Davis, supported by Pich Kahi and others. The decision rendered upon the following day, making Conah Cambeh head-woman of Manoh was a *direct result* of that investigation. Any statement to the contrary is utterly false, and may be branded as goods direct from the "Father of lies."

D. A. Niel

Shaingay,
12th May 1887.

INFIDELITY.

Mr. Shaw (Josh Billings,) in his pleasant way, has said many good things, and among them are his remarks on the infidel. "Did you ever hear of a man's pronouncing Christianity on his death-bed, and turning infidel? Neither gamblers nor freethinkers have faith enough in their profession to teach it to their children. No atheist, with all his brazted bravery, has ever yet dared to subscribe his unbelief on his tombstone.

"A man may learn infidelity from books, and from his associates, but he cannot learn it from his mother nor the words of God that surround him. Unbelievers are always so ready and anxious to prove their unbelief, that I have thought they might be just a little doubtful about it themselves. The infidel, in his impudence, will ask you to prove that the flood did occur, when he save his life, what makes one apple sweet and one sour, or tell why a hen's egg is white and a duck's egg is blue.

"When I hear a noisy infidel proclaiming his unbelief, I wonder if he will send for some brother infidel to come and see him die. I guess not. He will be more likely to send for the orthodox man who engineers the little brick church just around the corner. Impudence, ingratitude, ignorance, and cowardice, make up the creed of infidelity."

NEWS ITEMS.

We understand that His Excellency, Governor Sir Samuel Rowe has returned to the coast per s. s. Congo about May 1st, and that he is expected, after spending a few weeks at the Gambia to come to Sierra Leone.

May 2.—An inquest was held on the body of a "Bundo devil" who died at *Vande* farkie Mocolo.

4.—Messrs S. W. Adam & Mr P. A. Barnister arrived per Colonial Steam Launch also Mrs Sally Leigh from Lavanah.

10-13.—Three interesting Lectures delivered in St Matthew's Church school Room by Claud Thompson Esqr..

12.—Rev O. Moore, master and the Misses Parkinson Mrs. Bucknor senior, Miss Bucknor left for Freetown.

Miss Bucknor was suffering from ill health previous to her leaving this place. We trust that the change will do her great good.

13.—Rev D. W Thorpe arrived from York.

Mr. George Rose the Travelling Evangelist has been holding meeting at the Court Hall from the 2nd to 6th inst.

It is reported that Mr. W. Hughes, senior Clerk to the Commandant left here on the 13th inst for Gbambiah on special duty.

Personal

Mr. J. W. Johnson of Bomp Lake gave us a pleasant call and Paid his subscription for the year to the "Early Dawn"

Mr. Tambaca Agt. General of Fisher & Randall (Ltd) we undarstand was on a visit to their York Island House about the 30th Ult.

Corpl. Nicol gave us a pleasant call on the 3rd inst. he had seen much of the War Troubles in the Sulymah District; I aving been with Comdt Moseley, when the news of the out break reached him.

Revd. O. Moore of the C.M.S. Grammar School, Freetown, gave us a call on the 4th inst Mr. Moore speaks of his work as very encouraging, which is indeed very pleasant for us to note as the Educational Department is one in which we take great interest; as well as in the ability of natives to carry it on successfully.

Mr. T. E. Macfoy also called on us on the 4th inst. He has never much say about his business; but from the number of canoes that go to Yandahoo we should infer that he is doing a fine business.

Mr & Mrs Chas. A. E. Campbell of Mosam, gave us a short call while in this place or just as they were leaving on the 4th inst for Mosam we are always pleased to see Mr. Campbell.

Mr. R. N. Smart trading at Gbangbahtooke Imperch called on the 5th inst. He reported all quiet in that quarter.

Mr. J. N. Lefevre of Bompehtooke, Shaingay District, we regret to learn was still suffering from fever and general debility at our last hearing from him on the 6th inst.

Mr. George M. Domingo was here on the 6th inst. and called on us the same day; he reported all quiet at Bompehtooke.

Mr. S. W. Adams Comd't's 2nd clerk, who left here on the 4th ult. with Commandant Moseley on an Extended Tour to the Interior, returned to this place on the 3rd per the Government launch and called on us on the 7th conveying the Comdt's compliments and to say that His Worship was well when he left Lavanah.

Mr. F. E. B Bucknor Bailiff of this place called on us on the 7th inst.

Mr. E. Donaldson Palmer of the Tucker River was in town about the 7th inst and gave us a look in.

Mr. R. G. H. Domingo black smith of Shaingay called here on the 7th inst. He was seem ingly in good health and looking fine.

Mr. F. A. Heroe Head-master of the Mendi Mission School has, we regret to note been quite unwell for sometime past. He left for Freetown on the 13th instant.

Mr. T. J Alldridge, Agent for F. & A. Swanzy, we understand arrived in Freetown per s. s *Congo* on the 2nd inst we further learn that Mr. Alldridge expects to visit Sherbro shortly.

Mr. E. A. Lewis arrived in this place from Freetown, whither has been for a considerable time past, and we understand he has brought with him his instruments and will be prepared to take Photographs for those who may wish his services.

Mr. E. A. Lewis gave us a pleasant call accompannined by Mr Thorpe the Druggist, on the 14th inst.

Mr. J. G. Quaker, not having been well for some time past, left on the 13th inst. for Kent per s. s. *John Brown* for a change.

BUNDO DEVIL BURNT BY FIRE.

Dear Mr. Editor,

Please find a space in the column of your journal for this piece of news which I trust will interest your readers.

A medical examination was held on the 2nd inst, on the body of a girl who died at Yandee farkie on the 29th ult. The circumstances attending her death were as follows:—

She left her town for the purpose of digging Cassada in the neighboring village, while there she was invited to a dance, she accepted the invitation. She being considered a Bundo Devil, was asked to dress herself in their usual uniform, which she did, and being expert in the art of dancing, she was applauded, being tired, she went into a house to rest herself, while another rival, was dancing outside. Being excited at the applause given by the spectators, to her rival, she left the house to continue the dance, and as she was coming out of the house, her dress caught fire and before any assistance could be rendered, the fire had reached her heart, a few hours after she died. The *Coroner's Jury* returned a verdict of "*Accidental death by fire*"

JUSTITIA.

Bonthe, May, 14, '87.

DISTURBANCES IN THE SULYMAH DISTRICT.

CONTINUED

From frequent reports received from the disturbed districts, it would seem that things were having a quiet move up to the 4th inst., the lawless hordes erroneously called "war boys" were in their camp (Jarnah)

Mendingrah a friendly chief who was waiting to see what measures the Government would adopt for the suppression of the out-break has cooked his own war. It is authentically reported that he has taken Mandamah (Momo-kiekie's town)

It may be interesting to state that Momo kiekie a professed Treaty Chief is regarded as no other than a "spy" under cover against the Government. It was his war boys that pillaged Sulymah and Bandasumah causing wide spread distress to many

Momo Jah who was notorious for his treachery is now on the side of the Government.

It is to be hoped that the Government will speedily come to a final decision in connection with this complication so as to enable the Commandant to adopt decisive measures to quell this important out-break.

Communicated.

THE UNDERSIGNED

A NATIVE OF CAPE COAST

begs most respectfully to inform the PUBLIC OF BONTHE & ELSEWHERE that he has lately arrived from FREETOWN and has opened a

GOLD & SILVER SMITHS SHOP

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MEDINA STREET,

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where he is prepared to execute all neat and fancy work in JEWELLERY at the shortest notice.

Terms Moderate

A TRIAL IS SOLICITED.

SAMUEL T. ROBERTS,
Gold & Silver Smith.

Bonthe,
May14th, '87.

DIED.—On the 7th instant, at Eaton Factory, Bompehtooke, Sherbro, Mr. John Nathaniel Lefevre, Brother of MR. THOMAS V. W. LEFEVRE of Bonthe, Sherbro, Aged 65 Years.—Leaving his bereaved families and friends to bemoan his loss.

Bonthe, Sherbro,
11th May 1887.

I need a Savior to save me, I have no salvation till I find a Savior A person I must have, The highest truth will not save me, futher than as it brings me to the Savior, that he may give and I may get eternal life —*Dr John Duncan.*

Truth lies in Character. Christ did not simply speak truth; he was truth: truth through and through; for truth is a thing not of words, but of life and being.—*Sel.*

We regret that this Issue is very late, on account of the 15th being Sunday.

NOTICE.

MR. M. Z. McAULAY,

Begs to inform his Friends and Customers that he has removed his Business at Whalby Factory. He has now got a large Assortment of Goods to meet the requirements of the Trade, and can almost afford to sell under the Current Market Price.

Come and make a Trial.

14Fby31Mly.

J. A. Clemens

WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

N.B. Removed to upper Ot to Street, opposite the burial ground

Bonthe, Sherbro.

S. M Mission STORE.

OPEN AGAIN!

And the undersigned desires to announce once more to the Public that they will find on our SHELVES a carefully selected and well kept Stock of

GENERAL MERCHANDIZE

which it is our purpose to increase and refresh continually.

The following are a few of the various ARTICLES to be found in our Stores.

Cotton Goods,
Woolen Goods,
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Watches (Silver Hunting Case.)
Open faced Metal Watches,
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" Glasses &c. &c. &c.

We have also specially Fine Arrowroot, raised on our own Farms, and prepared with great care under our own supervision.

COFFEE *also from our Farms.*

J. A EVANS,—*Agent.*

Bonthe,
23rd Mar. '87.

FOR SALE.

A BOAT or CRAFT,

FOUR & half TONS Capacity.

IN GOOD CONDITION,

For further particulars,

Apply at this OFFICE.

Bonthe Sherbro.

N.B.—The Boat now can be seen at Mendi Mission Wharf.

April 1, 1887.

The Early Dawn—Our African mission paper, for January—is one of the best numbers of that paper we have seen. It contains the minutes of Sherbro Conference, also a communication from Bishop Flickinger, which refers to the increase of 1,311 in the membership of the Church last year, swelling the present membership in Africa to 3,940. This growth is indeed wonderful. This issue of the *Early Dawn* also contain the following item of interest; "Mr. Albert St. John, photographer, who has just completed a round to the principal mission-stations of Shpingay and Mendi missions, has taken several views of narrow-bush, devil-houses, and various other sketches of African life. Rev. J. Gomer is having these taken for private purposes. Mr. St. John is a fine artist, the sketches are good. Amongst them is a group of all the members of the district meeting, including the preachers, teachers, and Itinerants. Bishop D. K. Flickinger and Rev. J. M. Lesher, are both very prominent in the group. There are thirty-seven persons, all told, in the picture." *Ref. Telescope.*

Dear Sir,

In reading over your Issue of the 15th ult., I was glad to find mention made in an Editorial that some interest was manifested in the subject of Steam Communication between Sierra Leone and this district in some quarters stirred by the suggestions made by a Sierra Leonean in a letter published by you in the 15th ult. Would that the interest were more general may it be more wide spread and like a contageous disease spread over and affect the community so as to find effect and vent in the Establishment of such a company in honor of the Jubilee of the Reign of our Gracious Sovereign Victoria.—

To my mind Sir, facilities for carrying out or promoting the interest of the subject and its consummation are abundant; only let Sierra Leoneans learn or try to learn to come out for themselves for once by laying aside all petty feuds broils, and tribeship and join common cause for the nation. The interest of a common country. Now did I say facilities for promoting the object in question are abundant? surely yes.—Cast a look on, or rather across the River; and there you will find the Squire of Yelbanna & York Island Mr. A. M.—Then look around here and there are squires R.T.C., C.B.C., J.A.W., J.B.T., C.J.C., T.E.M., J.N.C., W.E.B. Then across the lagoon there are sq'rs J.B.W. & brother &c. Besides many others up the rivers men of moderate means all of whom are more or less capable of taking the lead. Then again there are very many others to be found who would be willing to become share holders of from £5 to £20 Then other facilities are to be had readily in the way of work. For instance I believe there is a fair percentage of stokers and engineers to be found among Sierra Leoneans.—There are also some very good seamen among us.

Now, it is attempting it is found that it cannot be completed in a year that will make no difference when all things shall have been properly adjusted. Now Dear Sir I would humbly ask what are these men of affluence doing to benefit mankind? Do they intend contentedly to continue in the steps of their predecessors in wealth, to be forgotten as soon as they are dead? have they no relish for *Progress*? Most of these squires are smokers and I do believe they must very often when they put their hands in their pocket for the match box have said blessings on the memory of the inventor of matches. Who has not had this thought? I have often. Then let them examine this project and not suffer it to fall to the ground. Let them endeavour to promote this object that succeeding generations will rise and bless them for giving to them such a boon as a precious legacy or an heirloom. With many thanks.

I am, Dear Sir, Yours

A SIERRA LEONEAN.

Bonthe, Sherbro,
April 27th, 1887.

ELECTION SERVICE.

Dear Mr. Editor—A meeting was held at the St. Matthew's Church on Monday after Easter the 11 inst.; the gathering was very small, the number of persons attended were not more than 20 including four young ladies. In a church which contains about 300 should be so thinly attended especially when the meeting is convened for the purpose of electing officers to serve for the current year; but the reason for this may be attributed to the fact that they were not properly made to understand the object for which the meeting was summoned, for, to my surprise, no sooner than slips of paper were handed round, the whole of the females with a few men left the meeting and never returned to cast in their votes. Now let me come to the point, notwithstanding the small number who were kind enough to wait for the election, the Chairman, instead of adjourning the meeting for another respectable gathering allowed the meeting to proceed.

After the slips of papers were returned, 12 members were elected, as Committee members, 2 as sidesmen, 1 pastor's warden and one people's warden.

Having given the results of the proceedings of the meeting, I must make a few observations:—

1st. The meeting was not constitutionally qualified to form a decision or to vote, as the number of members was very small, in proportion to the number of members that are in the church. How can 20 members vote for 300, especially when it is considered that one third of these 20, are members of a peculiar family and who does not understand the importance of the slips of paper put into the hands of each one.

2nd. The other two gentlemen who were appointed as Wardens were nominated by the Chairman instead of being elected by the people, (notwithstanding the excuse offered by one of them (W. H.) for declining his post as he had served many years and requires a little rest). This is not the ordinary or usual way in which election meetings are generally conducted. I can assure you Mr. Editor that the whole affair of that evening was a mere farce, and I must say that the proceedings of that meeting do not meet with the consent and approval of the general members of the church. This should be looked into.

One excuse that I can make for this kind of strange proceedure is owing to the unavoidable absence through illness of our worthy pastor, under who's guidance the election service has always met with the unanimous approval of the members of the Church. Let the Chairman in future "Live to Learn."

Yours,

A CHURCHMAN.

Bonthe, April 14th '87

Why Eve did not keep a hired Girl.

Some gentlemen has asked why it is all the women have to keep a hire l girl. Eve did not keep any help.

I will give a few reasons why Eve did not keep a hired girl. There has been much said about the faults of women, and why they need so much waiting on. Some one (a man, of course) has the prosumption to ask: "Why is it, when Eve was manufactured of a spare rib, a servant was not made at the same time to wait on her?

She did'nt need any. Adam never came whining to Eve with a ragged stocking to be darned, buttons to be sewed on, gloves to be mended right away, quick now, I have'nt a moment to wait! He never read the papers until sundown, and then stretching himself, yawn out, "Well are you never going to have supper ready!? Not he. He made the fire and hung the kettle over it himself, we will venture; pulled the taitshes, peeled the potatoes, and did everything else he ought to do. He milked the cows, fed the chickens and pigs, and never brought half a dozen friends home to dinner when he knew Eve was washing and had no bread baked.

He never stayed out until eleven o'clock at night, and then scolded because Eve was looking for him and uneasy about him.

He never sat around stores, shops, and on the fences, talking politics while Eve was rocking little Cain's cradle at home. He did not call Eve up from the basement to hunt his hat or gloves and find them right where he had put them. Not he. In short, he did not think she was especially created for the purpose of waiting on him, and he was'nt under the impression that it disgraced a man to lighten his wife's cares a little. That's the reason why Eve did'nt need a hired girl.—*Sel.*

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The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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Coroner.	The Commandant.
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Religious Directory.

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Wesleyan Methodist, Pastor,	Lime Street Rev. J. C. Thomas
Mendi Mission, Pastor,	(Congregational.) Good Hope Rev. G. N. Jowett.
Asst. do.	F.A. Heroe,

"Little child, thou wert born weeping while all around thee smiled: so live that thou mayest die smiling while all around the weep"

They who scatter with one hand, gather with two, not always in coin, but in kind. Nothing multiplies so much as kindness; it brings "much meal from a mickle mill."

I believe that we cannot live better than in seeking to become better, nor more agreeable than having a clear conscience.—*Sel.*

THE LATE J. N. LEFEVRE.

To you Mr. Editor and your numerous readers, and many that may perhaps not be readers, the telligence of the death of the above named gentleman, at precisely 6 p. m. on Saturday the 7th inst, and which has already been communicated, would sound as a tremendous thunder-clap. So much affected have the natives been here, that they could only express their sorrows by saying a "Big Tree" has fallen. The deceased who spent several long years in this country, and with whom doubtless, all our returned Missionaries (in America) and those now in the field were acquainted, had been ailing since the commencement of the year, chiefly suffering from general Debility. Little did he or any one think it would result so seriously, though he was so far advanced in years. I made personal visits and very often we went in a body to read, sing and pray with him; and each time we left, hopeful of his recovery; but Death was making slow advances, and only on the morning of the 7th when I last called, I apprehended the end was near. After a few exchanges, I asked him "Are you praying?" "yes" he said I am trying I then read the lxxvii Psalm, exhorted and prayed with him; and though very weak, he joined in the Lord's prayer. When we rose from our knees, he revived a bit, sat up a while and conversed with Bro. A. F. Campbell and myself and then went up to his couch again. After spending in all about four hours, we retired, promising to return shortly; but alas! 'twas to see the last of him! Accompanied by Bro. Humphrey we again called in the afternoon and found to our dismay, bro. Lefevre passing from "Time to Eternity." He was however conscious to the last; for no sooner he saw us than he recognized us and as usual (but 'was for the last time on earth) greeted us warmly, calling us alternately by name. Seeing life was fast ebbing away, I enquired "Bro. how is it with your soul?" The reply was "God is with me; but ——there are certain encumbrances trying to impede my way." Said I, "And what are those encumbrances?" "Dont you believe if you cast all your burdens on Jesus He will sustain you?" After a pause, he replied "I know that my Redeemer liveth, and that He alone can save me." "Glory be to God" while we gladly responded "Amen."

I then read Job. VI & VII Chap. after which Bro. Humphrey led in prayer and again he joined in repeating the Lord's prayer.

On rising we sang the hymn "Jesus lover of my soul" Though breathing out his last, he summed up all the strength remaining and joined with us, laying stress upon

"Other refuge have I none
Hangs my helpless soul on Thee
Leave ah! leave me not alone
Still support and comfort me."

After the hymn was sung through his last request was that I should pray and as we were thus engaged, he breathed his last, and we believe to be,

"Safe in the Arms of Jesus,
Safe on His gentle breast:
There by His love o'ershaded
Sweetly his soul shall rest."

Thus, full of days, passed away the man renowned for his devotion to the country, his fellows, and the Church; much will be said, and many the regrets to mourn the loss of a father and a friend to us as a Church the blow has come down heavy indeed! Since it is widely known, that for many long years, the late Mr. Lefevre undertook the entire support and oversight of Otterbein Church at Bompehtooke and but for him scarcely any trace of that building would now be visible.

Otterbein Church stands (and long may it stand) as a living testimony of the fact that the deceased was a true and tried friend of the U.B.C. Mission in this country. He also served this country politically. He was instrumental, along with the indefatigable Rev. Joseph Gomer P. E. many years ago in effecting peace between the late Chief George S. Caulker of the Shaingay and Plantain Districts, and Richard Caulker Chief of the Bompeh.

His remains were interred just about the entrance of the town of Bompeh—tooke a few yards from Otterbein Church at his request, in the presance of several chiefs, headmen and women besides scores of Sierra Leoneans and natives all of whom bewail the loss of *Bah Fefore* as he was familiarly called.

The deceased has left a widow and several children, besides numerous relatives and friends to lament their loss. They have our sympathies and prayers.

J. ARTHUR RICHARDS.

LEARNING TO SING CHURCH-MUSIC.

Many persons with excellent voices think they cannot sing But to learn to sing in Church, in Sabbath-school, or in prayer meeting is within the reach of almost every person not past the prime of life.

In common conversation and in reading the rising and falling inflections are used correctly, and often under the control of the will, and different rates of speed are adopted by speakers and readers to suit the sense of what they read or say. Many things show that the sense of time is not lacking. The voluntary motion of the foot or hand often betrays a musical capacity in those who think they can never learn to sing.

A chorister in New England took forty men and women over thirty years of age, not one of whom had never sung a tune, and in twelve rehersals brought them to a point where, with the assistance of a few excellent singers, they could sing without any appreciable error twelve of the standard tunes of the church.

Let it be remembered that we are not undertaking to show that there is no difference in musical abilities There is a great difference. Some are defective in tune and others in time, and many in both; but those who are capable of the variel intonations which we hear in conversation, need only a little instruction and much perseverance to be able to join in the high praise of God in the sanctuary.

We call again for a revival of old-fashion'd singing schools. Wherever congregational singing exists the people should meet together to sing. Some of the sleepy congregations would find it greatly to their advantage, even in the temporal point of view, to hire a good singing-teacher and have a dozen meetings in the autumn months. They would find that it would promote sociality, increase the interest in the prayer-meeting and make a great change in the general spirit of the Sabbath-services.

Nothing is more unreasonable than to suppose that congregational singing can maintain itself merely by singing in the Sabbath-services.

—*Christian Advocate.*

Dear Sir,

I feel to express myself to you and your readers, that it is my incumbent duty to corroborate the truthful statements made by Mr Observer in your Issue of the 30th ult. I for one was against such nuisance carrying on in this place. That a man who make himself through laziness an idler when from his bed at 6 a.m. going about from house to house till 9 & 10 at night, which is his habit that cannot be broken; especially when he has his belly filled with palm wine a thing so common in this place. There he enters his pandemonium together with his paraphrast, consulted for to listen and busy body upon every family matter. He is also a legal adviser.

Dear Mr. Editor, don't you think it is proper and most important that every man is to be attentive to his own business? Yes I think so which will be prudent on the part of Mr. Idler to dissipate such manner of life from his person.

Thanking you for time and space occupied.

I am, truly Yours,

Victoria, An Eye witness.

Bonthe Road, 16th May '87.

Little Alice was crying bitterly, and on being questioned said one of her play-mates had slapped her. "You should have returned it," unwisely said the questioner. "Oh I returned it, error twelve of the standard before" replied the little girl.

The Early Dawn.

BONTHE, SHERBRO.

May 31, 1887.

THE SITUATION.

Since our last Issue, very little seems to have been done, in the way of settling, the disturbances in the Kittim or the Sulymah Districts; in fact nothing worth mentioning has reached the ears of our reporters so far as we know, and matters remain about the same, however it appears that there are conflicting reports of the past: especially has it been reported to us, that Momo-Jah (a notorious character, reported in last Issue to be on the side of Government,) is not on the side of the Government at all and that he is not to be trusted; and it was our own opinion from the first that a very great deal of duplicity was being practiced by many of the professedly friendly chiefs in those quarters and that most any of them would profess friendship to the Government as long as they are sure thereby to secure valuable presents from the Government Chest, with which to employ new bands of plunderers to invade the District to the annoyance of peacable British Subjects and while ever the Government continues the present policy in its dealings with the Native Chiefs, we shall continue to hear of *Wars* and *Rumors* of wars and the country will continue in an unsettled state.

For since our last, War Reports have only multiplied and now from every quarter almost comes the wail of distressed refugees who have left behind their Blazing hamlets, Captive friends, or relatives, and dying Intants. Such is the woeful picture of the various places on the Borders of the West Africa Settlement. How long are these things to be endured without any check being put to them.

JUVENILE ANNIVERSARY.

It was our pleasure on Sabbath the 29th instant, to attend the Wesleyan Methodist Juvenile Missionary Anniversary held at 3 p.m. in their Chapel in Lime Street, in this place. There was indeed a very fine large gathering—After the usual preliminary devotion, Rev. J. C. Thomas after a few brief remarks relating to arrangements, called on the Rev. D. A. Johns, (Deputation from Freetown) who took the Chair amid the cheers of the House, and after a few appropriate remarks, called on Mr. W. D. Pasha the able and gifted catechist of St. Matthew's P.E. Church, who with some effort kept down to Juvenile level and made a very impressive address, understood we believe by all Messrs Thorpe (D. M. P), May and Hughes followed each in the order named, and made interesting but very brief speeches There was also Music Vocal and Instrumental interspersed Mr. Wilhelm the Day School Teacher presided at the Organ and rendered well his part. There were a number of distinguished persons present but we shall not attempt to note them, but may only say in conclusion that we congratulate the Rev. Mr. Thomas and his Church upon the success of their Juvenile Missionary Anniversary.

FURTHER WAR-REPORTS FROM SHAINGAY DISTRICT.

Mr. J.C. French arrived here late on Saturday evening the 28th instant from Shaingay with Mrs. French and their infant son. Mr. F says that on the Wednesday previous he left Mocobo, his grandmother's town in the upper Kargborrah River and that there were strong rumours of an outbreak headed by the notorious Wm. T. G. Caulker, and that it was reported at Mocobo that Lawanah had been taken by the war. As he(Mr. French)came down the river a distance of 60 miles to Shaingay he heard repeated reports of the depredations of William's *War Boys* at different points, he also met some refugees at Singabool, a town near the mouth of Karboroh (Cockboroh) river, these were from Moyeh, Mambo, Marthin and other places that way, all of these reported that war had reach'd the vicinity of their towns and that they had fled for safety. Mr. F. A. Heroe who arrived here on his return from Freetown a little earlier than Mr French also reports that there were a number of refugees on Plantain Island awaiting an opportunity of escape to Kent. Other persons have reported here that most of the people have left Shaingay (native town) of course the Missionaries are there and expect to remain at their post as usual.

THE RIGHT 'HEAD NAILED' ON FORGERY EXPOSED.

"Oh, Wad some power the gittie gie us
To see ourselves as others see us."

Sir,—I have read with mingled emotions of surprise, pity, and contempt, the letter signed D. A. Niel, in your last Issue. It is a marvel that any respectable person, as your correspondent has made himself to appear, could attempt to publish a letter to the world containing (to say nothing of its low vituprations) such a gross misrepresentation of "a single fact" with which he appears to be so well acquainted, with certainly no other object in view, than to deceive the public and also, as he thinks, to screen *the writer of the fictitious letter of May 22th* 1884. from the punishment due to his crime. But sooner or later he may yet find to his sorrow that he is only hastening the doom of the misleading supporters of Conah Cambeh.

1. I want to know what has Tommy Davis' case that was decided in Court at Bonthe, to do with a forged letter, to which I referred in my last communication, purporting to have been written at the Gbargroo dated May 24th 1884 and bearing the names respectively of Chiefs Peah Karl—Bah N'Dow—Quch Thessnch—Gbannah Will—and Seyloko? Can Mr. D. A. Niel deny that such a letter was written? and can he conscientiously say that he had nothing to do with it?

2. Can Mr. D. A. Niel deny his knowledge of another letter dated 17th July '84 and written at the request and from the dictation of Conah Cambeh to the Government, wherein the names of the above Chiefs were signed without their knowledge and request, and that this very letter was transmitted by the well-known principal mover and supporter of Conah Cambeh?

3. Mr. D. A. Niel accuses me of attempting to "create false impressions under a *Nom-de-plume*." But Mr. Editor, may I ask who is *the person* at Shaingay that bears the name of D. A. Niel? Is not this assumed name a *Nom de plume*? Surely, it requires no extraordinary ingenuity on the part of your sagacious readers to discover that this signature is a mere trickery of orthography, and that if they will only drop off the punctuation inserted by your wily correspondent between the letters D.A.N., the name DANIEL will at once appear, which is but the *Christian name* of a well known personage residing at Shaingay. Now I challenge your correspondent, with all his "gentlemanly intentions" to deny his identity with this *Daniel*.

I await his reply.

CESAR.

Sherbro Island,
May 28th 1887.

PASSING THOUGHTS.

Dear Sir,—In looking over your paper of the 18th instant, it contains many remarkable incidents that are interesting for every individual who prize this life, that each one should be instructed. How many of us who prize the life that now is, this mortal life, this life of uncertainty; this life that is now fleeting away, this life with all its environments, with all its limitations with all its aches and pains and disappointments. How withal we love this life, how we long to retain it, how we would like to invest it with immortality and dwell here forever, how loath are we to part with it, with what reluctance with what unavailing protest we yield to the inevitable! Yet this life to which we thus cling is not worthy of mention in comparison with the life promised to us, the life we have now and shall forever have. If we have Christ, we shall have a life unlimited, a life that has all eternity for its fuller expansion, a life that knows no aches no pain, no disappointment and no death. Is it not strange that so many may be found who have no appreciation of it, no deep anxiety for it who prize it so little that they refuse to accept it although it is offered without money and without price, then listen to the warning voice today while it is called today, harden not your hearts lest the message meet us in an unguarded moment; it is sufficient to say that Jesus is willing to save.—Yours,

W. S. M.

THE LIVING WORD
(Selected.)

The Word of God is the foundation of the works of God. He spake, and it was done, He commanded and it stood fast. "By the Word of God the heavens were made, and the earth all that is therein." By that same Word through which God made all things at first, He shall make them new again. Hence when man wrecked by sin, is to be restored to righteousness, the work is done by the Word of God. His Word is as a fire and hammer which breaks in pieces the flinty rock. His Word is quick & powerful, sharper than a two-edged sword. His Word is a lamp to our feet and a light to our path. His Word is the sword of the Spirit, wherewith we fight our battles. His Word is the incorruptible seed by which we are begotten to immortal life. His Word is the sincere milk whereby the babes in Christ may grow. His His Word is able to make us wise unto Salvation, through faith that is in him. By His Word the man of God is to be perfect, thoroughly furnished unto all good works.

Any system of faith or practice, which ignores or sets aside the Word of God, is without root or foundation, without strength or substance. Heaven and earth shall pass, but God's Word shall not pass away. He has magnified His Word above all His name. Forever His Word is settled in heaven, and those who dishonor it, or reject it or cast it aside, will find that they have made a fatal mistake.

A gentleman said that in nearly one hundred successive religious meetings which he attended, held under the auspices of laymen professedly famed for revival work, not a Bible was opened, not a single passage from its pages read. Doubtless Scriptures were quoted, but a large proportion of the exercises consisted of hymns addresses, & prayers, and, to say the least, the Word of God was too much left out of sight. Such revivals as these are like shaving-fires in sheet-iron stoves, they burn, they blaze and they die. Men are saved by faith, but faith cometh by hearing, and hearing by the Word of God. Men are saved by hope, but it is through "patience and comfort of the Scriptures" that we have hope. Men are saved by grace, but it is the Word of God's grace that shows them the way of Salvation. Let those who would labor successfully take heed that they know the Word of God. There are many revivalists who, with all their spread of canvas, lack the solid ballast of the Word of God.

To be continued.

Mr. Editor:—It is to my greatest surprise to see that a young man is so ungrateful, after having passed through many troubles and much sickness seems hardly to know himself, and that such a young man would leave his business in the shop to go and talk with a lady that does not care anything about him. We young men ought to be more particular in our businesss, and try to improve, so that when we desire employment in the service of any business we can be admitted. —Yours AM NOT

NEWS ITEMS.

WORDS OF TRUTH—A handsome little eight page quarterly Serial, Samuel Wilson Editor Published by the Association for the Promotion of Christian Knowledge, has been received at this office with thanks to the publishers.

Messrs Edwards Brothers,—Market report of African produce, in Liverpool, is duly & regularly received at this office, but it is usually so belated by the Miserable Mail Communication between Freetown and this place that we cannot insert it in our columns.

FROM SHAINGAY.—It is reported that Wm T. G. Caulker has gathered a number of war boys, and that he has declared his intention to attack Chief Neale Caulker. It is also further reported, that some of the Traders in the vicinity of where the above named W. T. G. Caulker is residing, are removing from their places. Whether these reports will be confirmed by further information, we can not tell at present.

May 18.—s. s. "Mandingo" from Freetown with the following passengers for this place—Mr. Daniel Collier, Mrs R. T. Collier, Miss Jane Collier, Mr. and Mrs. J. N. Crown and children.

20.—s. s. "Start Point," from Freetown with Gen'l Cargo, consigned to Fisher and Randall.

s. s. "Akassa" from Freetown, she brought as passengers for this place Rev. D. A. Johns, Wesleyan minister, as Deputation for the approaching Anniversary.

26.—"Akassa" left for the leeward.

—27.—s. s. "Start Point" cleared for Marseilles.

It is reported that a woman at York Island gave birth to a mysterious monster some time last week further particulars will be reported.

Two interesting Sermons were preached in the Wesleyan Chapel on Sunday the 29th by Rev. D. A. Johns on behalf of the Anniversary.

A Juvenile Missionary Meeting was held in the same chapel in the afternoon of the same day, presided by Rev. D. A. Johns.—See Report otherwise.

The Public-meeting took place yesterday evening 30th inst., when there was a full house.

Personal

Mr R. N Smart called on us the 30th inst, and reported that he was about leaving Gbargroo for the Small Boom; as the trade is little dull at Gbangbahtooke, he purposes trying Mallumongoh town. His Factory at Gbangbahtooke will still continue.

Rev D. W. Thorpe of York called on us but regret to say in the absence of the Editor about the 18th inst.

G Bannah Will one of the chief or principal men about Manah Gbargroo left for his place on the the 25th inst.

Miss. A. N. Morrison principal teacher of the Avery school we regret to note was not so well about the 24th inst.

Mr. Samuel Tamoh an able teacher, formerly headmaster of the Mendi Mission school gave us a pleasant call about the 23rd inst, we believe he is now employed by the Wm. Murray House of York Island.

Mr J. A. Williams of Gambia (chief Tucker's district) called on us on the 24th inst he was well and reports the Mission (Wesleyan) at Mo-Moseley as prospering and that Mr J M'Cauley the catechist is succeeding well. Mr Williams is the patron of the Mission, and takes great interest in its prosperty.

Rev S. B. Morrison of Avery Station arrived here form the Gbargroo about 11 a. m. on the 25th inst & returned on the 28th.

Mr E Albert Lewis also arrived from the Manoh Gbargroo by same conveyance with Mr Morrison on the 25th inst.

Mr. M. Z. M'Cauley and Mr. R. T. Collier called on us on the 25th inst. They were looking well but had to regret the dullness of business for the past few months.

Mr. Wm. Lewis June, we understand, was in this place about the 24th or 25th inst, he is, we believe, pushing the work on the Company's Saw Mill at Manoh Gbargroo.

Mr. Samuel B. M'Cauley of Victoria called on us on the 27th inst.

Mr. J. W. Domingo of N'Charmany Station Shaingay was in this place a few hours on the 26th inst. He reports his work as getting on well Rev. J. C. Thomas called on us a few moments on the 26th inst. he was preparing for his Missionary Anniversary on the 29th & 30th inst. he also informed us of the arrival of Rev. D. A. John of Hastings as Deputation from District Meeting of Freetown to Sherbro.

Mrs. J. B. Smith & Mrs Harriet Martyn of Shaingay were in this place on the 20th, and left here the evening of the 22nd inst. They reported all well at Shaingay, but times dull.

FROM KONCONANY—May 28th Mr T. N. Josh writes that his work is in a prosperous condition; and all is going well, except that it is bird-driving season, and many of the people are away in the farms, and the children are driving birds.

DIED—Mr. James Francisco T. Johnson, of Medina St. this place, in the village of Campbell Town S. Leone; the sad news of which reached this place on the 28th inst. We sympathise with his bereaved family.

WONDERFUL ESCAPE! PROVIDENTIAL DELIVERANCE!!

Sir,—Please permit a space in the columns of your periodical craving your sympathy to give publicity to the following incident of my Wonderful escape and Providential Deliverance by a "one eyed friend" and motto, "be courageous"

At the recent raid in the Sulymah District, in the month of April last, I left my dwelling about 6 a.m. and went a church to visit my sub-factory in a town called 'Manwo' on the banks of the same River Do we were at it, discharged the two canoes I took with me with goods and had them loaded with palm kernels. Evening came on, and the night appearing foggy impossible for me to start. I procured a hammock suspended it under a tree to pass the night there; we were ten in number.

At midnight the war watchmen came without any alarm, and had the contents of the canoes discharged into the River, and used them to cross their war boys from the opposite side of the town where I was, the engagement was quickly prosecuted without detection. Later on, I awoke and observed a few men by the water's edge, thinking they were robbers; I proceeded to give chase but unfortunately fell into the hands of these miserable conscripts (they were not soldiers) who stripped me of my clothes, loaded me with blows and lashes with their swords and intended to inflict wounds or the forfeiture of my life; i.e. if I had made any resistance. in affecting my escape which was successful. I fell among other ramblers who treated me worse all I could do was only in devising plans to rid my life of these insolent and never ending rascals, but all were futile: these war boys took me to Mosoe, intending to deprive me the liberty of making a second escape, I was in this posture suffering from the two elements against my will waiting the awful moment when the sentence of death will pass on me a memorable day indeed, the Lord being merciful as he will not suffer his innocent children to die such death, whilst the sword was dandling over me continually and about my destruction the majority succeeded, deferred the matter for the arrival of M'Barpeh the leading general of Makaish, fortune curiously gave birth again in the person of "a war boy" who approached me and enquired if I knew him whilst a trader in the Lugboo country Big Boom River, my reply was in the affirmative although I never in my existence had seen such a "one eyed friend" he requested his fellows to put me in Stock, rather than keeping me close with ropes whilst they were about to procure a stick, my "one eyed friend" planning out my escape there were only present my partners "captured prisoners" I followed the advice and ran into the River immediately without scruple, following the current to Sulymah, and was about four hours swimming. Oh! who can conceive my feelings in this sad condition and dilemma! ere I met again another gang in a village by the water's edge, a conspicuous for concealment oh! I remember my "one eyed friend" for his advice to escape, these my motto were be courageous. Bearing presence of mind, I made my way finally to cross over to the opposite side of the river, all was calm this day no war whatever; your readers will be surprised to perceive the dreadful conflict that caused whilst crossing my incisoria enemy (like the war boys) an alligator, caught hold of me and plunged its teeth into my flesh on the right side, making me an infirmited, all were fruitless attempts made to evade the scourge of the cruel monster; perceiving the consequence to follow if I should remain inactive; I persevered not to succumb but remember still "my one eyed friend's" advice; being deprived of his presence. I resumed my motto be courageous, I swam with great difficulty and struggled towards the shore dragging along—with his teeth on my side as two fair partners, my failing strength mercifully revived soon as I set my feet on the sand bank, I loosed its teeth from my side which was all torn, defending my position of being over turned. Regaining strength with all excitement I diligently returned the courtesy with blows and having the villain miserably dead on the bank, with its jaw bone fractured in compassion of my side that he had torn, making my way into the high way from thence to Sulymah and reported the occurrence to Mr. Songo Davis, officer in charge of that Station who deeply sympathised with me.

It is reported and I was informed by some distressed natives, that they were urged upon by the government to pull down their stockade which they consented to; and hence their country lies open so that their enemies now made incursion and over run them in a day only, leaving many a wanderer exiled from their native country, they would not have been so miserably placed if objection was raised to do without their stockade. To my observation Mr. Editor about 200 or more of the Gallinas were taken captives (my escape exempted me) Sandasunah is also taken. Queen Nyaroh captured and transported to Teeconkor for what? conscience known.

My losses sustained in this conflict amounting to £64 7s. 8d. May I ask Sir, will the marauders of peaceful traders be allowed to go away without a check from our Government, our lives and property ever being at stake? who is responsible for these losses of Loyal British subjects who are ready to do anything at the Governor's bidding; hope the authorities will soon adopt measures to satisfy the minds of the sufferers and punish the culpable aggressors.

Thanking you for space occupied.

I am, Sir, Yours sincerely,
Manoh C. H. Barrow.
23rd May '87. A Fanti

Comdt. Moseley who had been reported some what unwell and was expected to return from Sulymah District last week, has not yet arrived. Mr. Moseley had been expected to preside at the Public-meeting of the Wesleyan Missionary Anniversary, held last evening in this place; but was we understand, prevented by circumstances over which he had no control. His absence was much regretted by all concerned. Dr. M. L. Jarrett however filled the Chair with ability.

We regret to note the illness of Mr G. H. Garrett Sub Collector and Treasurer, as well as at present officer in charge at this place; but were glad however to learn last evening 30th inst that he was something better, and able to be out a little yesterday.

S. M Mission STORE.

OPEN AGAIN!

And the undersigned desires to announce once more to the Public that they will find on our SHELVES a carefully selected and well kept Stock of

GENERAL MERCHANDIZE

which it is our purpose to increase and refresh continually.

The following are a few of the various ARTICLES to be found in our Stores.

Cotton Goods,
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Umbrellas,
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We have also specially Fine Arrowroot, raised on our own Farms, and prepared with great care under our own supervision.

COFFEE *also from our Farms.*

J. A EVANS, —*Agent.*

Bonthe,
23rd Mar. '87.

J.A. Clemens

WHOLESALE AND RETAIL

Bookseller, Stationary and

Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

N.B. Removed to upper Otto Street, opposite the burial ground

Bonthe, Sherbro.

NOTICE.

MR. M. Z. MACAULAY,

Begs to inform his Friends and Customers that he has removated his Business at Whalby Factory. He has now got a large Assortment of Goods to meet the requirements of the Trade, and can almost afford to sell under the Current Market Price.

Come and make a Trial.

Promptly.

FOR SALE.

A BOAT or CRAFT,

FOUR & half TONS Capacity.

IN GOOD CONDITION,

For farther particulars,

Apply at this OFFICE

Bonthe Sherbro.

N.B.—The Boat now can be seen at Mendi Mission Wharf.

April 1, 1887.

THE LAST MATCH.

It is wonderful how important sometimes are little things. A life may hang by a thread, and no man can tell to what little things he may be indebted for his safety or his prosperity. The man who despises the day of small things may soon be brought to realize his utter dependence on something which seemed too trifling to be worth a thought.

Some years ago, when the Pike's Peak gold craze was luring so many men to wealth, to madness, and to ruin, a young man mounted his pony and started one frosty morning to travel a distance of some forty miles over the waste, bound for that famous region of gold. The day was chill; but he was young, bold, and ambitious, and with his trusty pony he saw no danger and felt no fear.

He journeyed on awhile, until at length a few snow flakes were seen floating in the air. Ere long they increased and thickened, until the sky grew hazy with their myriad hosts; the sun was hidden from view, the trail became obscured, and the weather was cold, chilly, and uncomfortable. And still, hour after hour, the snow came dropping, dropping on every thing around, until at last he found himself lost, bewildered, in a desert waste, utterly unable to guide his pony or direct his course, and without the slightest knowledge as to the right direction for him to take. The weather grew colder, the snow continued to fall, night was coming on, and he began to feel the chill and stupor which indicate the approach of that sleep that knows no waking until the resurrection day.

And now what was he to do? He could not find his place of destination; there was no shelter that he could reach; the storm was pitiless, and he was helpless. Scattered around him on the waste were patches and tufts of dried grass and sage-bush, the materials for a fire. If he could only kindle a fire he might be saved! Could he do it in the midst of snow? Feeling in his pocket, he found one single match,—the last one. He had used a hundred of them in lighting cigars, he could purchase a hundred of them for a penny wherever they were for sale, but he was there, a lone wanderer in the storm, at nightfall, and on that single match hung his only earthly hope. It with that match he could kindle a fire, he was safe; if that match failed him he was lost; he should never look on friends or home again, and desert snows would drift above his lifeless form,—his whole future hung on that one match. Never before did he so realize the value of such a little thing. It afforded him his only chance for escape.

Dismounting from his horse, he gathered with his chilled fingers some of the dried grass and brush that were scattered about, shaking the snow from them and heaping them together; and then kneeling down upon the ground, with a solemn awe and with a hope and a prayer such as the most Godless do not fail to offer in the hour of their extremest need, he struck the solitary match! Through God's mercy it lighted, the grass kindled at its touch, and in a moment a cheerful flame was blazing in the midst of the storm. He watched it, tended it, fed it, warmed himself by it, passed the dreary hours in safety and in comfort, and when the storm was past and daylight came so that he could see his course, he resumed his journey and safely reached his place of destination, leaving in his memory a solemn lesson, which time could never efface.

He had brought himself into trouble and danger where he had no other recourse or way to escape; there was but one thing that saved him,—and that one match was the means which Providence ordained for his deliverance. Had he scorned it as insignificant, had he cast it aside as worthless, had he carelessly missed the opportunity that it afforded, his life would have been forfeited.

There are other men who are in danger, exposed to storm and sorrow, to calamity and death. There are those who have squandered privileges, neglected opportunities, and rejected mercy, and are now in such danger as they themselves perhaps scarcely begin to appreciate. And for them there is one hope, one means of deliverance, one way of salvation. It may seem to them as simple and as insignificant as was the instrumentality by which this man was saved, but their life hangs on that single thread, "Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved" but the name of Jesus Christ. If men reject him, they do it at their eternal peril; if they despise him, they "wander and perish," cut off from earthly blessings and from heavenly hope. Ah, it is not a light thing to reject a way of salvation which God has appointed to us; not a light thing to despise the richness of his goodness and forbearance and long suffering; for "how shall we escape, if we neglect so great salvation?"—*The Christian.*

GREELY'S NORTH-POLE EXPEDITION.

Seventeen more human lives sacrificed, and the north pole problem is still unsolved. When the news was first flashed over the wires that only seven of Lieutenant Greely's exploring expedition had been saved, there was a general feeling that no more of these life-killing enterprises should be undertaken, but further details modified this impression, as the expedition proved to be more successful than any that had preceded it. The two or two explorers enjoyed excellent health during the long arctic winters, and every one would have returned alive had Lieutenant Greely's wisely laid plans been followed by congress and the Navy Department. But some official blundered. Hence the needless suffering and loss of life. A few days more and the whole party would have died of starvation. It is exasperating to think that the death and suffering were at a point only thirty miles distant from a depot of provisions and a shore where there was an abundance of game as well as a tribe of friendly Esquimaux. But geographical results of the expedition are exceedingly valuable. Lockwood, one of the party, dragged his sledge two hundred miles northeast of Discovery Harbor, four miles north of the highest latitude previously attained, and eighty miles farther than the point reached by Beaumont on the same route. He sighted land that he named Cape Robert Lincoln, about three hundred and eighty five miles from the north pole. It is to the credit of the United States that the two most northerly bodies of land yet discovered are named after Grant and Lincoln. One important point was settled. Kane claimed to have discovered an open polar sea. Nares, the British commander who followed him, insisted that the polar basin was a sea of ancient, immovable, everlasting ice. They christened it the Palæocrystic Sea. But the Greely explorers found it full of broken ice for two successive seasons. There may be points toward both the north and south poles where the ice never melts, where it is maintained in its crystallized form for millions of ages; but clearly Nares was much more mistaken than Kane as to where this Palæocrystic ice could be found. There is no hope that man will give up his search for the pole. A new expedition is organizing in Siberia. It will go by land, with dogs and sledges. The mystery of the poles will some time or other be solved—that is, if there is any mystery about it; but we may have to wait until serial navigation is accomplished before every spot on this earth is thoroughly known to the race that inhabits it.—Demorest's Monthly.

THE INFLUENCE OF THE BIBLE.

Suppose all the good people of this town should try the Bible, say for a single year. Suppose you start to-night, and say, "We have heard about that book, and now we will begin and practice its teachings just one year." What would be the result? There would be no lying, no stealing, no selling rum, no getting drunk, no tattling, no mischief making, no gossiping no vice nor debauchery. Every man would be a good man, every woman a good woman; every man would be a good husband, father or brother; every woman a good wife, mother or sister. Every one in the community would be peaceable. There would be no wards, no quarrels, no fights, no lawsuits; lawyers would almost starve to death; doctors would have light practice, and plenty of time to hoe in their gardens; courts would be useless, jails and lock-ups empty, almshouses cleared out of their inmates, except a few old stagers left over from the past generation; taxes would be reduced, hard times would trouble no body—all would be well dressed and well cared for; and presently the news would go abroad, and we should hear in Boston, "What wonderful times they are having up there in old Spencer. The people have all gone to living according to the Bible." It would raise price of real estate twenty-five per cent in six months taxes would come down, property go up and good people from far and near would want to move into town, and nobody who was worth having there would want to move out. And this would be the direct result of reading and obeying this book.

When we look at these facts we see that this is no man's book. When Columbus saw the river Orinoco, some one said he had discovered an island. He replied: "No such river as that flows from an island, that mighty torrent must drain the waters of a continent." So this book comes not from the empty hearts of impostors, liars, and deceivers—it springs from the eternal depths of divine wisdom, love and grace. It is the transcript of the divine mind, the unfolding of the divine purpose, the revelation of the divine will. God help us to receive it, to believe it, and be saved through Christ our Lord.—"Sel."

SHOT AT IN THE PULPIT

A Colored Preacher Narrowly Escaped A Pistol Bullet.

Pittsburg, PA. A dispatch says—While the congregation of the Brown African Methodist Episcopal Chapel in Allegheny were holding services a shot was fired apparently at the pastor. It was about 8.55 o'clock, and Rev. L. Lowry had opened the sermon for the evening with the text: "Thy word is a lamp unto my feet and a light unto my path." He was telling the congregation that he was not afraid, as he trusted in the Lord as his light.

"No matter" he said, "if there are thousands of thieves, murderers and assassins prowling around and lying in wait for me under the cover of darkness."

Here he was interrupted by the window crashing, the glass flying in all directions and a ball whizzed about a foot from his head and lodged in the wall a few feet away from him. The people jumped to their feet as if lifted by an electric shock. Women screamed, children howled and pandemonium reigned. The pastor exerted himself to the utmost to calm his flock and finally finished his sermon. He then hunted for the bullet and found a 38 calibre ball hidden about an inch deep in the wall.

Rev. Mr. Lowrey said to a reporter that he did not know of any one who acted him sufficiently to attempt to kill him.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. IV. BONTHE SHERBRO, WEST AFRICA, JUNE 15, 1887. No. 11

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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Rev. G. G. M. Nicol, B.A.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.)
Good Hope
Pastor, Rev. G. N. Jowett.

It is a shame for a rich Christian man to be like a Christmas box that receives all and nothing can be got out till it is broken in pieces; or like unto a drowning man's hand that holds whatsoever it gets.

A man can do what he ought to do; when he says he can not he will not.

One can not always be a hero, but he can always be a man.

SYSTEMATIC GIVING.

THE BENEFITS & RESULTS.

We need sentiment and method in respect to christian giving, a sense of duty and a plan for performing it. This must be the idea for the next general discussion of christian reformers, the sinews of warfare; for the greatest obstruction now laid before the chariot-wheels of christian propagandism is mammon, the last idol of modern heathenism.

Why is the church not more progressive? It can not be for want of power or willingness of God to speed the gospel. It cannot be on account of geographical barriers while every heathen land is open to the christian missionary. The difficulty is no longer without, it is within the church. There lies unsanctified and unused the mighty artillery of its aggressive warfare. A proper use of its financial resources is all that is yet needed to hasten on the millennium.

We need to educate our people in the right standard of pecuniary liability. We should agitate, preach, and write upon the subject. The church has robbed God of millions of dollars by with-holding from him his tithe of our increase. We cannot make restitution, but we can repent of our sin and

Surely the Christian world needs new convictions on the subject, and one of the hopeful signs of the times is that systematic giving is beginning to be the theme of the pulpit and the press. Among the many benefits accruing from the adoption of a system of giving we mention

1. The condition of the giver and the cause to which he gives would be improved.

System would save the giver the annoyance and indecision which results from an impulsive, unregulated, and casual mode of giving. By adopting such a rule as I recommended in this series of articles, every christian would keep an accurate book account with the Lord, the same as he would with any other creditor in his ledger, placing to his credit the tenth of his annual net income as the Lord's share of profits, and pay out at intervals as duty seems to dictate. When charitable solicitations are made, he need not hesitate whether or not he owes anything to the Lord. His account will tell. This would at least be dealing honestly with the Lord. God will surely bless and prosper the financial condition of such a systematic giver more than the one who carelessly robs him of his just dues. "Thou must remember the Lord thy God, for it is he that giveth the power to get wealth." He would also prosper him spiritually, making him not only rich in earthly goods, but "rich toward God." He would be a happier man in every relation of life.

Besides, our philanthropic enterprises would flourish as a young tree by the streams. By our present old standard of spasmodic liberality, they must be stinted and embarrassed by uncontrolla ble liabilities. By the new method, religion would be advanced, missions extended, the Christian ministry better supported, and more ably replenished, church debts paid, and our institutions of learning would no longer

fine, would show the mighty energy of its new revolution, and turn the moral world in a state of siege.

2. Such a system would save the Church the painful necessity of resorting to the questionable and ruinous methods of raising church finances now in vogue. When every christian shall feel that the cause of God has a reasonable and uniform demand upon the results of his honest employment, and will meet it in the christian spirit, the church will greatly rise in the estimation of the public. But what does the world think of fairs, festivals, harvest homes, excursions, and other social traffices conducted by God's people for the purpose of raising church funds? God's "House of Prayer" is thus often turned into a "den of thieves." The world is brought into the church, and the church is sold to the world, while piety leaves the temple weeping at the sight. Do we not soon need another Luther to inveigh against this new method of supplying the Lord's treasury?

It is a shame that Christ's modern church, flushed with wealth, should stoop down to such demoralizing methods under the guise of christian liberality. It is the mouth to pour that it has to peddle melons and sell ice cream and vend articles which it has no license to vend? So indigent that it needs to dispense button hole bouquets, and have a dancing floor, and raffle away ring cakes! so straightened in circumstances that it is driven to maintain a bar where intoxicating liquors are sold (as a Catholic church did a few years since!) So oppressed by poverty as to justify the selection of a handsome young lady who agreed to be kissed by any one who desires the felicity, at 25 cents for each privilege (as a Protestant Church did?) So poor that it may have gaming-tables (as in New York City at the Cathedral! fair) So deeply embarrassed that it has to submit to a betting contest in the very sanctuary, between two fire companies, for the possession of a dog, the affair ending in a row which was quelled by the police (as in a Baptist church in a certain city?) So indigent that it may have a neck tie and apron festival, amusement being created by mating incongruous persons by the color of the articles purchased (as a Presbyterian church has done!) So distressingly embarrassed that it may be excused for weighing the young ladies of the parish, and after recording each weight on tickets and throwing them into a box, allowing young gentlemen to draw a ticket and escort the distinguished lady to supper, paying for the meals according to the weight of his partner—three cents per pound (as a Congregational church did!) So amazingly poverty stricken that it may desecrate the Sabbath by an excursion down the river and bay, and sight-seeing in a city, refreshments and brass band and preaching on board the boat, tickets sold by pastors and church officers (as has been done by the united devotion of several Methodist congregations!")

So pitifully penniless that it must hold a pedestrian contest for boys, offering as a prize a handsome pair of pigeons,

trance fee of ten cents, which is to go to the church, and the dores go to the winner (as a United Brethren church did!) No wonder that many secular papers denounce this modern innovation which has crept into the church as the "amusement heresy." This is not God's method of raising money. He says "bring your tithes into my store house, and I will pour you out a blessing," etc. Adopting the modern usage, this passage might be made to read, "Bring all the colored neck-ties and aprons, all the Japanese ware, all the fancy articles and ring cakes, have a grand social time, and see if I will not open the windows of heaven and pour you out a blessing." It sounds badly. Let us adopt God's plan instead of prostituting religion to money-making, and so depriving men of every chance of giving in a legitimate way.

3. Finally, the Bible method would abundantly supply our present demand. Let us calculate a little. The government officials estimate the annual income of the entire population of the United States to be a little over seven billions of dollars. This gives to every man, woman, and child an annual income of a little more than $175 or $35 per year for each member of a family of five. There are in the United Brethren Church, according to latest statistics, 165,000. Multiply this by fifty-five cents, the average daily income of each member, and you have the round sum of 100,000 dollars as the daily income of the United Brethren Church. The Lord's dividend, or one tenth of this amount, is 10,000 dollars. Multiply this by the number of days in a year, and we get the munificent sum of 3,650,000 as the one tenth of the annual income. This means that the church should pay every year for the charitable, benevolent, and religious purposes over three and a half million dollars, not including free will offerings. The fact is, last year, we paid only about 850,000 dollars. We must double this amount in order to claim the promise in Mal. iii-10. Who will prove the Lord in this way? God, give us open hearts and open hands so that we may also have an "open" heaven, and that this church may overflow in blessings and showers of divine grace.

If all christians of all denominations tithed their incomes, how long would it be until the gospel would be heard by every man, woman, and child on the face of the earth? How long until the millenium!—*By Rev. J. W. ETTER, D.D. in the Religious Telescope.*

Dear Mr. Ed.—Allow me a little space if you please, in your valuable paper. Is there any impropriety in allowing small dogs to be in the house so long as they do not disturb anyone? I have seen it allowed all my life, but now a day some people would like to set up new customs.

I wait an early reply.

ENQUIRER.

The Early Dawn.

BONTHE, SHERBRO.

JUNE 15, 1887.

WAR REPORTS.

Mr. and Mrs. P. Humphrey of Kooloonge Station Shaingay Mission, arrived here on the 1st inst also J. W. Domingo of N'Charmany Station with others including several members of the family of the late J. N. Lelevre; all fleeing from the constant rumours of war that are current in the Shaingay district.

Mr J. A. Richards, pastor of Kooloonge Station also arrived here on the 10th inst with his valuables to place the same in safe keeping until the Shaingay war is over.

Rev. J. Gomer of Shaingay writes in a private letter that there are rumours of all sorts and sizes afloat in that Quarter: not only William's war but Thomas Golah's war &c., are reported as coming, and he says further that they have heard so much, that now he can believe nothing except what he sees, and although expecting an attack at any time, yet he proposes with Rev. D. F. Wilberforce to stay and see the matters out. Mr. Wilberforce and several others among whom is Mr. R. G. Caulker; speak in like strong language of braving the thing in the strength of God of Missions and we must say that we like their faith and pluck, and believe if there were a few more such, we should hear of less plundering.

EXPORT DUTY.—As it is Centenary, but especially, Jubilee year, it would seem very fitting if Her Majesty's Government would consider the matter and remove the duty on exports from this colony; it would certainly meet the approbation of all the Queen's most loyal subjects and many others who are under her most gracious Majesty's protection. For this is certainly a source of no small amount of inconvenience, as well as expense, to shippers especially of small quantities of produce, having to pay in some cases perhaps nearly as much in fees for attendance in shipping as the duty Amts to in revenue.

CUSTOMS FEES.—This unnecessary appendage on the customs regulations is rather a hard thing to understand: men public servants employed and paid from the Government chest, who have so few office hours, ought not to be allowed fees for every particle of extra time, or if so then it would seem that the Government should extend the time of attendance on duty or otherwise pay the fees. By these remarks we do not wish to say that Customs Officers should not be paid a full compensation for their labor, or for extraordinary services rendered but we do seriously object to paying Customs' fees for every trifle.

FROM SHAINGAY.

June 2nd 1887.

We are having a mammoth war scare here for the past week; we have been hourly expecting an attack; a large number of villages have been destroyed and many prisoners taken, mostly women and children. The author of the raid is William T. G. Caulker as usual, he has sent word several times that he must destroy Shengay. How long are we to be left to the mercy of these fellows, we cannot tell nor can we tell why our chief permits things to go so far without putting forth some efforts to arrest the disturbance. The Mission house at Mambo was entered and plundered by the brave war boys, and when the Rev. Sawyer fought the man that took his coat from his back, a man who spoke good English, said, "I will split your head with my cutlass," "here's my head," said Mr. Sawyer holding his head down "split it now, you dare not touch my head," the man let him go with his coat. Mr. Sawyer and Chris. Stone remained to protect the Mission house until I sent and brought them away.

Mr. Wilberforce, Mr. Bradley and Remmie Caulker volunteered to go to Mambo and bring them away. The war-boys attempted to frighten them but sadly frightened themselves and took to the bush as our men went well armed. May 31st Mr Metzger brought 10 constables and stationed them here to protect Shengay he then proceeded to Mambo intending to go to Lawaah to see William, but he returned last night about 10 p.m. reported about 500 war-boys at Motinkle and as they gave him some trouble there, he thought best to return and write to William, he has left this afternoon for Freetown, and now that he has gone it is the general belief that the war will come in force, people are constantly urging us to flee for our lives I restrain no one but can't see my way clear to go just yet, the Lord will show us what to do and how to act in the matter. Him we trust.

Yours,

J. Gomer.

Dear Mr. Editor,

You will kindly allow me a small space in the column of your Journal for the following which I trust will be read with interest by your readers.

1st. In your issue of March 31st., I read an article signed "Observer" in which the writer reports a very striking incident which happened at Debia of a person who disguised himself into an alligator and who attempted to snatch a man from a canoe for the purpose of using his flesh for meat, but who was afterwards captured and sent to Bonthe, the matter was investigated and the prisoner sent to Freetown to be tried in the last session, when he was found guilty and sentenced to 10 years imprison't.

I am sure every one in Sherbro will be glad to hear of the sentence passed on this supposed Alligator. I am sure when the news shall have been spread all over the country especially at Tormah (the place notorious for canibalism) the people will cease from committing such foul deeds.

Instances are not wanting to prove that the law has been dealing very mildly with these wretches as was the case from Gbargroo, and of Besh High from Tormah above named, who were tried and acquitted on a similar offence. I hope the law will ever continue to show them fellows that man's flesh was never made by the Creator for food, and whenever an attempt is made by any of them to take away life by such or any other means, they may meet with similar punishment. I must remark that some years ago the Magistrates here never interfere with any one who is charged with using gree-grees or fetish to injure each other, but the late Commandant Laborde,saw that such practises were being exercised to a great extent, and believing that unless the law interfered, men's lives would be in danger, he therefore thought it necessary to set an example. He had occasion to imprison two notorious characters who charged for "using undue influence on the mind of certain of Her Majesty's subjects; to take away their lives. Since then these criminals found out that the law could not be trampled upon with impunity, and in the Freetown "Weekly News" I read of cases of a similar nature tried in all the Police Courts and were punished.

I am glad to read from the "Weekly News" of the 21st May that the Colonial Government at Freetown have entered into a contract with the Newly Established Firm of P. & A. Swanzy for a steamer to convey Mails and passengers between Sherbro & Freetown to commence operation in the early part of the next year. If this is so Mr. Editor, I must congratulate a "Sierra Leonean" for his able article on the subject which appeared in your Issue of March 15, and yourself for your Editorial and valuable suggestion given in your Issue of April 15. I wish abundant success to the noble undertaking.

By the way; I see the Centenary and Jubilee movements has taken the attention of three of our big men in this place, who are to be seen in the morning and afternoon walking from house to house for subscriptions, this I must say is a move in the right direction; for no other person could have been more fitted for the work than the three just mentioned: by that means the lower or middle classes become acquainted with these great heads, and they also, by their sweet words and winning countenances soon gain the minds of the people.

I wish them success as they are determined to show to the world by their self denial and exertion that Sherbro is not behind hand in this grand movement.

Thanking you for the space I have already occupied.

Yours as usual

JUSTITIA.

Bonthe, Sherbro,
June 14th, '87.

QUEEN'S BIRTHDAY.

[COMMUNICATED.]

In honor of Her Majesty's Birthday, a public Holiday was granted to all the public offices as an observance of the ome.

The members of the "Bonthe Mechial Improvement Club" (The only recognised existing Club) gave a very social and agreeable dance at the Court Hall under the kind patronage of Dr. M. L. Jarrett.

The Hall was tastefully decorated with flags and evergreens and was well lighted. On entering the Hall, it puts one (who is just from Freetown) in mind of the grand decorations which always attend the Court Hall or the Model School on such occasions.

Amongst the guests we noticed the Patron (Dr. M. L. Jarrett.)

Mrs. William Hughes, Alex. S. Yorke, and J. B. Parkinson.

Misses—M. Brown and Colliers J., R., S., & D., S. A. C. Davies, P. M'Cauley, S. Thomas, & M. Williams.

Messrs J. A. Williams, J. B. Parkinson, R. T. Collier, C. B. Collier, (C.J. Cole, C. W. Beetz, Directors of the Club) T. E. Macfoy, M. Z. M'Cauley, C. S. Brown, William Hughes, H. R. Williams, H. Coker, J. A. Dennis, and others, besides the members of the Club.

The Band-set was in attendance and began duty at 8 30 p.m. Very choice Programme was provided consisting of 22 dances which found work enough for the brisky feet to perform till the little hours of the morning.

We congratulate the promoters of the Club for the success of their first public dance given at the Court Hall and hope that the similar success will attend the Jubilee and Centenary Celebrations.

June 10th 1887.

Mr. J. M. Stoner of Manheim Pa. (U.S.A.) has recently sent us another parcel of 16 story Books for Manoh Station Shaingay Districts: he has also sent us a nice prize book for Sallie Caulker of Mamboe a girl mention by the Rev. J. C. Sawyer in an article published in our Issue of March 15th '87. Mr. Stoner is much interested in our paper, and offers a prize for subscribers: see his letter in this issue.

Revd D. W. Thorpe leaves for Freetown today. (15th)

NEWS ITEMS.

FROM MANDO.—It is reported that a number of refugees from the Shaingay district had been, and some still are hiding there, from the ravages of the war that is going on in Chief Neale's territory; among these also we understand that there are several teachers of Shaingay district, that have escaped thither for refuge; also a good many notable people; further report says that war from another quarter also threatens Mando.

FROM KONCONANY.—We learn that some stir had been created, recently, in consequence of various war-rumours that were beginning to circulate from the Karghorro'n on the one side, and the interior (or may be we should say the upper Gbargroo) on the other; however it seems difficult to get at the truth in the matter; the officer in charge, Mr. G. H. Garrett, accompanied by Mr. Wm. Hughes, chief clerk, visited Koconany about the 4th instant to enquire into the cause of the rumour.

FROM SHAINGAY.—We learn that most of the people have fled from about the place; but while an attack is hourly expected from a strong party of War-Boys, yet, the Missionaries, Revs. J. Gomer, D. F. Wilberforce and others remained at their post.

From Sulymah.—The sudden death by drawing, is reported of a boy, who was trying to circulate a false alarm of war, in order that the people might run away from their goods when he hoped to profit by stealing the same. Such unscrupulous vagabonds are plentiful and they greatly augment rumours of war in the disturbed Districts; if they, in many cases, do not actually start them and in this way much of the consternation among the people is produced.

Mr George Rose the Travelling Evangelist left here on the 4th inst after conducting six weeks successful Gospel and Temperance meetings at Bonthe York Island, Bendoo, Victoria, and several open Air Services in the Farkies and other places at Sherbro, he is proceeding after the rains to Bathurst Gambia for similar services, where we wish him all success.

U.B. Missionary Board Meeting—We learn from the *Dayton Daily Herald* that the Board of Missions of the U.B. Church, began its thirty-eigth Annual Session, at Lagonda Ohio, (U.S.A.) on the 5th ultimo.

More books for our Mission Schools, are very much needed; American friends wishing to make large or small donations to our Missions could do no better than to send us New or second-hand School books such may easily be sent by Mail from any Post Office in the United States.

BIRTH.—At the U. B. Mission House, Mando, Mrs. J. Arthur Richards of Kooloonge Station on Wednesday the 8th instant at 10 p.m of a still-born daughter.—Friends abroad will please receive this information.

Personal

Mrs A. L. Williams of the Mendi Mission School of this place was quite unwell but is better again.

Revd G. N. Jowett pastor of Good Hope Station has also been suffering from pains in the limbs.

Mrs Revd J. C. Thomas was also quite unwell, but we believe she is something better.

Sergt C. N. Taylor the hero of the fight during the early part of the disturbances in Sulymah districts; gave us a call on the 2nd inst. We were pleased to congratulate him upon his success, in repulsing the savage hordes at the French Factory.

Mr. J. W. Domingo of N'Charman who arrived on the 1st inst. left here on his return on the 2nd he proposes to hold the fort at N'Charman.

Corp'l J. W. Nicol arrived here from Sulymah on the 9th inst., he promised a call but we suppose duty prevented.

Capt. A. North Daniel who arrived per s.s. *Mandingue* on the 10th inst., gave us a pleasant call the same day. We were much pleased to see him again in Sherbro. He left on the 11th per Govt. Steam launch for Sulymah District to relieve Comdt. Moseley.

Mr Langley Grant formerly of the West African Reporter Freetown, but who we believe is now engaged in business in the rivers, gave us a call on the 11 inst. before leaving for Meenah.

Mr. G. H. Garrett officer in charge and Mr. Wm. Hughes Comdt's Chief clerk left here with a few police for Koconnay on the 13th and we understand the police are to be stationed about the Head waters of the Kargborah.

Mr. E. A. Lewis Photographer called this morning; he has had, we are glad to learn, a good run of business in Photographing, and his work gives satisfaction.

Miss Florence Thompson cousin of Rev. G. G. M. Nicol, lately arrived from Shaingay, left per s.s. Mandingue for Freetown on the 12th inst.

RUM DRINKING.

Sir,—Among the many prevailing evils, which tend to demoralize a country, city, or town, the drinking of Rum is most injurious; for thousands had met with an untimely grave, by the incessant drinking of this alcoholic, and poisonous liquor, 'Rum.'

A few weeks ago, in this place, they had what we call a three days funeral wake, and among those present were three intemperate friends; (a trader, fisherman and cooper) who, through the permission of the hostess, would make the house of a certain man, (working a little distance from this place, and could not possibly be at home every day) a rendezvous, for the purpose of drinking rum, gossiping, etc. These men from the wake-house to their place of meeting, being inebriated, not in their proper humor, spoke every thing ill, and detrimental to the trader, respecting a young man who had been acquainted with the trader, sometime ago; after they had talked a good lot of falsehoods the trader was annoyed; went home and took a double barrolled gun loaded about 12 o'clock night went out intentionally to shoot the young man; he would have succeeded in committing the action, had it not been that the young man that night did not come outside from his house.

Mr. Editor, what would have induced this trader to attempt to commit such base and atrocious action if not the drinking of rum? It is a fact, that Sierra Leoneans, who have left home for many years, and have made the wilds of Sherbro country their home, must of necessity be naturalized to the habits and customs of the heathens. I would therefore advice the trader, and his confreres drunken partners to give up drinking rum, to make themselves respectable in every possible way, and learn to adopt better principles.

"Prevention is better than cure."

"A word to the wise is sufficient."

Thanking you Mr. Editor, for the space I have occupied. Yours

Mocolo, NEPTUNE

13 June '87.

Dear Mr. Editor,

During the space of a month, three clerks were dismissed, and one sent to prison for dishonesty in this place.

It would be out of place for me to justify the acoused parties for the mean and base action they have committed; but viewing the matter in the right way, the action is caused indirectly by the employers; for, in a business where the annual transactions come up to £1000 or £2000 such business if properly managed, ought to employ about three clerks, at the rate of £110 per annum; but I regret to find, that our so-called Merchants of Sherbro, employ clerks and book-keepers, when they are indigently disposed, and thereby seize the advantageous opportunity by offering them twenty-five or thirty shillings per month.

"It shows an evil disposition to take advantage of a man in distress," for "Necessity knows no law."

Mr. Editor, it is an erroneous idea in the part of our Merchants if they think that by offering their clerks low wages because they are in need, they have more gains, and expenses lessen; they forget that as the clerks are not satisfactorily paid, so they would never seek the interest of the business: the goods are not safe; a little pilfering of the till now and then: last of all the business becomes reckless, for the sake of employing 'Cheap clerks.' I therefore consider these so-called Merchants or dealers, as Novises, and need to be taught the rudiments of Merchandising; for if this error is not corrected, like others who had attained to the height of Mercantile pursuits, will surely make a wreck of their business through their own folly.

I would therefore as a friend advise our so-called Merchants or dealers, to employ respectable and trust-worthy men, who are sober, dutiful and strictly honest, with hand-some salaries, than having dishonest men who have to be sent to a penitentiary, for the sake of cheapness.

"Birds of the same feathers, flock themselves together."

Thanking you Mr. Editor, for the occupied space.

I am, Dear Mr. Editor,

Bonthe, Sherbro, FACT.

13th June '87.

Dear Bro Evans.—It would be doing a piece of gross injustice to the cause and our dear Bro. Taylor of Mando, should I hesitate for a single moment to give publicity to the fact that I was pleasingly surprised, when a few days ago I was under the painful necessity of quitting our much loved Station at Kooloonge in consequence of the war disturbances which just now seem to interrupt in a great measure sacred and secular progress in Sherbro land, and sought shelter at Mando, to find how in every department of the work Bro Taylor (by the grace of God) had succeeded before this I could scarcely fully realize all I had read about Mando and our work there especially considering the many labor difficulties which one has to contend with in these parts of the master's Vineyard I could but say, "Praised be the Lord"

I had the pleasure, in the midst of my flight, of speaking for the master to a very orderly and encouraging congregation on Sunday morning the 29th ult from 1 Kings xviii–21 We had quite a glorious time of it.

And while congratulating Bro and sister Taylor on the large success which has attended their united humble efforts for the establishment of the "Kingdom" and the pulling down of the strong holds of sin and Satan we should also be thankful to Almighty God for vouchsafing these successes. May the day soon dawn when the prophets of the Parrots, Temne, Yassie, and other secret Societies (which are all to be found in the one town of Mando, beaming in the Temple of God on all sides) and their devotees, exclaim like Israel The "Lord He is the God" "The Lord He is the God!"

Thanking you for space occupied.

Yours in the faith

J. A. RICHARDS

Bonthe 13th June 1887.

Dear Mr Editor,—What do you think? My uncle Thomas Kaglar Caulker came here during my absence, to ask our people here together with my brother to aid him in capturing Mr. Neal Caulker chief of Shaingay, he adds that I was bearing some grievance against the chief of Shaingay respecting the letters he wrote to the commandant to have me doomed, or sentenced for Freetown gaol without judging me. Now the strength of this he knows if I were at home, I would have no fily given him war to go to Shaingay in reply this to Mr Editor I wrote him that had I the power to help Neal Caulker I would do so, but would not be against him. He is the one that has raised me up let him do with me, what seemeth good, either evil or good, but I wont carry war to him even had I the power.

Kaglar has sent repeated messengers to say if we at Tombay are not going to join him we are to give a slave money or three pounds, so he will not bring the war here.

Now Mr Editor as my Mission is all for peace, I am not going to carry any war, nor give it if I had the power But if any of my relatives do to bring it to us because we refuse, to aid them I fight and protect myself, after which if I die, I'll die contended. Thanking you Mr Editor for space occupied.

yours truly

J. Wallenstein Domingo.

Tucker River

June 6th '87.

TEMPERANCE.

Charge of the Rum-Brigade.

Through the streets, through the streets,
Through by the hundred
Into those traps of hell
Swept the boys onward.
"Here every one is free,
None dare to hinder me,
And they have licensed me,"
The rum seller thundered.

"Here every one is free,
And the court licensed me;
What though my business be
Death to the hundred?
What though my bright saloon,
At night-time and at noon,
Ruin boys in their bloom,
By the hundred?"

Rum shops to right of them,
Rum shops to left of them,
Rum shops in front of them,
Shining and curs'ained!
Beckoned by love for fun,
Lured from their quiet home
Into those dens of rum,
Their fate is certain.

See them to ruin go!
Hear the wild shrieks of woe,
"Rum has debauched us so!"
(Good people wonder-d.)
"Now 'tis too late to save!"
Now yawns a drunkard's grave!
Drink! drink! is all we crave!"
Slain by the hundred!

Rum shops to right of them,
Rum shops to left of them,
Rum shops to rear of them,
Welcomed and beckoned
Who can condemn them now?
They were seduced to bow,
In their frail youth, you know,
To the saloon. That's how
They were ruined.
Rum-shops were licensed to
Strike them with fatal blow—
Blow that them ruined.
Licensed by men who pray!
Licensed by judges, yes,
Licensed by votes that say,
No guilt is reckoned—
Reckoned 'gainst those who sell
The foul cup of hell!
Even when they know so well
Thousands are ruined—
Ruined in home and purse,
Ruined in name, yea, worse,
Ruined with blighting curse,
Ruined forever!

Who, then, shall bear the blame?
We ask in Heaven's name,
On whom be hurled the shame
Of this destruction?
All who have licensed rum,
All who have dealt in rum,
All who have voted rum,
All who have failed to come
Prompt to the action.

Throttle this enemy;
There's but one remedy,
'Tis prohibition.
This preach and vote and pray,
'Tis God's approved way;
Vote as you preach and pray,
Vote prohibition.
Woodbridge, California. Sel.

THE LIVING WORD.

Concluded from our last.

Their Bibles are far too well preserved they bear few marks; they preach, but they do not "preach the Word," they speak, but not "as the oracles of God," and the words which they utter to the people are not the words which God has promised to bless. God is pledged to stand by his own word. As the rain descendeth and watereth the earth, and causeth it to bring forth and bud, that it may give seed to the sower and bread to the eater, so shall His Word be which goeth forth out of His mouth; it shall not return to Him void but it shall accomplish its destined Work.

It will be a happy day for us when we preach less of self and more of Christ, less of the words which men's wisdom teacheth, and more of the words which the Holy Ghost teaches. The converts who are first converted by the Word of God, who have not felt that Word like a fire and hammer breaking their heart, and who are not nourished up in the words of faith and sound doctrine, too often go to swell the ranks of the openly apostate, or the worldly members of the church who have a name to live and are dead. Only those live who partake of the life of the living Word of God, only those grow who are fed upon the sincere milk of the Word. Only those are strong in whom the Word of God abideth, and who have overcome the Wicked One. Only those who are sanctified by the Word of truth, and who through the washing of water by the Word, are fitted for the presence and the glory of the heavenly Master.——The Christian.

SUPERSTITION.

Mr. Editor,—It is a fact that the Mendi and Sherbroes, but especially the former, adhere with great tenacity to their former notions of things for not long since, I was walking along the waterside on Heddle Street in this place when my attention was drawn toward a monster Alligator, floating leisurely, with the tide toward Mocolo, his head was well up, and in fact his whole length was slightly visible, as he moved on, along the surface of the nearly smooth river, while looking at the monster several natives (Mendis) approached me, and when I noticed their coming, an elderly woman who could speak a little English, said "see alligator." I said 'yes,' she then proceeded a step or two peering all the while at the creature, and then remarked "*he da inside small canoe!* see um! see um! he da go Debia side;" of course her meaning was that the object seen was a witch alligator and that it was going to the vicinity of Debia, for the purpose of catching people, and while there is very little doubt about a nefarious cannibal traffic going on in that quarter at times; under the guise of alligators, yet it is quite as certain that the monster referred to above, was a real crocodile, and that the canoe was only in the woman's imagination, which has its foundation in her superstitious nature.

Yours truly, J. ALBERT.

June 15th, '87.

[COMMUNICATED.]

Mr. Editor,—I was privileged to be present at the Anniversary of the Wesleyan Missions which took place on Monday evening the 30th ult. The Chair was occupied by Dr. L. M. Jarrett M.R.C.S.

The following gentlemen appeared on the platform: J. C. Thomas, D. A. John, G. G. M. Nicol B. A. (pastor of St. Matthew's Church,) J. A. Evans (U. B.C.) and S. W. Adams Esq.

The report was read by the pastor Rev. J. C. Thomas which showed that the Amount collected during the year amounted to £67.

The following gentlemen addressed the meeting, Revs J. A. Evans, D. A. John, G. G. M. Nicol & Mr S. W. Adams. The speeches were ably delivered and listened to with marked attention. Mr. Nicol remarked that this was the first time he had be'n invited to attend a meeting in connection with this Society and that he was happy to be present and to take part in the meeting. He spoke a great deal of the work done by the mission and recommended every one present to support the noble cause

Mr Adams gave a very touching incident of what he saw during his stay in the Kittam, how some people suffered under their cruel and heartless masters without any one to interpose on their behalf, and he hastened the time when the society will extend their mission throughout the borders of the Kittam, Gallinas, and when oppressions will cease in those regions.

After vote of thanks to the Chairman was returned, the meeting came to a close at 9 p.m.

Bonthe June 14 '87.

J.A. Clemens

WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

N.B. Removed to upper Otto Street, opposite the burial ground

Bonthe, Sherbro.

S. M Mission STORE.

OPEN AGAIN!

And the undersigned desires to announce once more to the Public that they will find on our SHELVES a carefully selected and well kept Stock of

GENERAL MERCHANDIZE

which it is our purpose to increase and refresh continually.

The following are a few of the various ARTICLES to be found in our Stores.

Cotton Goods,
Woolen Goods,
Umbrellas,
Undervests,
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Ladies' Hose,

Men's Slippers,
" Boots and Shoes.

Watches (Silver Hunting Case.)
Open faced Metal Watches,
Watch Cases (silk-lined).
" Guards
" Glasses
Hurricane lanterns
at Whole sale and Retail &c.

We have also specially Fine Arrowroot, raised on our own Farms, and prepared with great care under our own supervision.

COFFEE *also from our Farms.*

J. A. EVANS,—*Agent.*

Bonthe,
23rd Mar. '87.

NOTICE.

MR. M. Z. MACAULAY,

Begs to inform his Friends and Customers that he has renovated his Business at Whallby Factory. He has now got a large Assortment of Goods to meet the requirements of the Trade, and can almost afford to sell under the Current Market Price.

Come and make a Trial.

14Feby21dly

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A BOAT or CRAFT,

FOUR & half TONS Capacity.

IN GOOD CONDITION,

For further particulars,

Apply at this OFFICE

Bonthe Sherbro.

N.B.—The Boat now can be seen at Mendi Mission Wharf.

April 1, 1887.

MISCELLANY.

The bread of life is love; the salt of life is work; the sweetness of life is porverty; the water of life is faith.

No great characters are formed in this world without suffering and self denial.

Be loving, and you will never want for love: be humble, and you will never want for guiding.

Four things come not back—the spoken word, the sped arrow, the past life, the neglected opportunity.

As when the bird flies, new evidence is within its reach that God is, and that he rewards those who diligently seek him.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles or battles; nor one great heroic act of mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not the "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little follies, indiscretions, and imprudences, little foibles, little indulgences of the flesh: the avoidances of such little things as these go far to make up, at least, the negative of a holy life.

'Early Dawn' PRINTING OFFICE.

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Enquire of C. G. BELL Printer.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. IV. BONTHE SHERBRO, WEST AFRICA, JUNE 30, 1887. No. 12

The "Early Dawn."

BONTHE, SHERBRO.

Under the Auspices of the Board of *Missions of the*

U. B. IN CHRIST.

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ADDRESS,—*Communications to Rev* J. A. EVANS, *Editor & Publisher Bonthe, West Africa,—*

Subscriptions to be sent to REV. J. GOMER, *Shaingay, West Africa.* REV. T. WARNER, D.D., *Dayton, Ohio, U.S.A., or to the Editor.—*

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Religious Directory.

St. Matthew's Church, Victoria Road Pastor, Rev. G. G. M. Nicol, B.A.

Wesleyan Methodist, Lime Street Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.) Good Hope Pastor, Rev. G. N. Jowett.

All death in nature is birth; at the moment of death appears visible the rising life. Death and birth is simply the circling of life in itself in order to present itself ever more brightly and more like to itself.

As when the bird flies, new evidence is within its reach that the air will bear it up, so, when the soul becomes Christian, new evidence is within its reach that God is, and that he rewards those who diligently seek him.—*Sel.*

IS IT A BUG?

by the burden of Cæsar's correspondences so obstinately maintained, of an amusing incident said to have occurred in one of the Western States of America. An individual with a rather peculiarly shaped nose, went into the fields one morning to hunt for game. Approaching a tree he espied what he took to be a coon. Without much ceremony he opened fire, but the little animal was obstinate and refused to take shots and come down, exasperated our would-be huntsman poured out more shots upon the tree. A gentleman in a neighbouring field startled by so many shots, hastened to the place to ascertain the cause. In answer to his questions, the huntsman pointing to the tree exclaimed, "There! there!" (bang!) "dont you see him!" (bang!) "he is there yet!" The stranger failing to detect anything in the shape of a living animal upon the tree, and fearing there was a "screw loose" somewhere, turned with a searching gaze upon the face of the huntsman. He burst into an almost uncontrolable laughter; for upon the promontory of the peculiarly shaped nose he discerned a little animal that might have been a housedog—the innocent cause of so much waste of powder and shot. I shall not condescend to reply to Cæsar's last. Let him fire away, only bid him be careful it is'nt a bug on the ridge of his nose.

D.A.NIEL.

Shaingay, June 8th '87.

Manheim, Pa., U. S. A.
May 9th, 1887.

Dear Brother Evans.—Manheim is a town of about 2,300 inhabitants, it lies 14 miles north of the Susquehanna river, 30 miles east of Harrisburg, the Capitol of this State. Philadelphia the second largest city in the United States is 80 miles east of us, and Washington the Capitol of the United States is about 110 miles south of this place.

We have six churches, one of them having no congregations, the Salvation Army is using it for their place of worship.

I must say I am as much interested in the "Early Dawn," as when I first saw it. I have been receiving it regularly since I subscribed for it, and I do not desire to stop the paper.

I believe I stated in my letter that I take pleasure in reading the different correspondents. I noticed in the different letters that rum and Secret Societies are two great impediments to the advancement of the cause of Christ, rum is also a curse to us here. We have members in our church who are being led away from Christ, and back to sin through satan's rum. Some young men are so addicted to the use of rum, that it seems impossible for the Church, kind parents, or any thing else to draw them from the curse. Only this week the mother of a young man contemplated, and was about to commit suicide through her sons continual drinking.

Secret Societies or Purrohism, is commenced, I do not know the nature or object of the order, but from all accounts it is quite different from our Secret Societies here. We have six Societies here, but we do not consider them enemies to religion, they frequently go to the House of God in a body and have a sermon preached to them. They are purely beneficial organizations, attending to the wants of sick and disabled members. The Bible I believe, is used in each order

I would be pleased to know that the subscription list of the Early Dawn is increasing, & in order to help to do that I desire to make your readers an offer. To any one sending to the Editor of the Early Dawn, the highest number of yearly subscriptions in three months from the time this appears in the paper I will send for one year, the Manheim sentinel, a weekly, thirty six column paper published in this place, it is a four page paper 22 by 28 inches, now let us see who gets the paper I must ask pardon of the Editor for using so much space in the paper,

Wishing the Dawn success, and praying for the advancement of Christ's kindom in Africa.

I remain your brother in Christ,
M. J. STONER.

Dear Mr. Editor,—Is it a pity that our merchants, traders, &c, of the present day do not employ qualified persons to perform the duties of writing clerks in their business, but those whose knowledge of business communication is not worth the name. By this means these people offer their services for a nominal salary thereby depriving others of better qualifications from obtaining employment. I subjoin specimen of a Receipt given by an individual in a locality to one of his Debtors, and leave your readers to judge for themselves.

"May 29, 1887.

"Receive from Mr. GILLPING the "some of Three and six for Mr. "ISCAH COLE.

Now, in the name of conscience what could you or your readers make out of such a paper? Yet the merchants are satisfied to pay such clerks 10s. to 15s. per month. I hope the merchants &c, will soon see the necessity of employing competent clerks.

Yours,
A CLERK.

Dear Editor,—The watchman sees, and hears what he should report; and I dare say that if my mouth were to be closed by two hands I would surely say something audible for the present miseries demand it.

Rainbah of Manyah town, and the notorious William T. G. Caulker (who when he was at Bonkan, Bome River called him-self William the devil,) have put the country in a shaking position. There is no standing still now by the majority of natives and Sierra Leoneans, but just a look out by those who have not yet gone away for a place to go to, and when to go. The above-named men have employed "ragged rascals" who at the same time are cowards and who are now busy in perpetrating their lubarous actions viz. plundering and kidnapping &c. Ah! the present condition of natives on that side of the country is to be pitied and more miserable than those of Shingay, for, I have seen a good number of those from the eastern side of chief T. N. Caulker's district, who were forced to take refuge in mangrove swamps and on the beach for the rain without food when it is time for the natives to sow their seeds, besides, these cowardly scoundrels are destroying what has been sown, and laying waste some of the towns and farkies. What will be the result of this depredations &c? I answer it will result in great starvation. Have you not heard that many have gone to Mando, Damah Islands, Yainkain, Bembelloh, and even Bonthe for refuge? If you were to see the present condition of some deserted towns, and where the average attendance in divine services used to be 60, tears will trickle down your cheeks. What must the chief now do? Here is William T. G. Caulker the usurper, within chief T. N. Caulker's territory, subtly gaining influence over the majority the subchiefs and head-men of towns and farkies, so much so that the most reliable ones are turned against chief Caulker and are on William's side. The question now is what must the chief do to put an end to these troubles? The true policy in this case would be just what the natives dont like but that is what those who are not for chief T. N. Caulker, but for W. T. G. Caulker deserve.

To be continued in my next.

A WATCHMAN.

Shaingay Mission June 7, 87.

Gone Home to her Father's House.

Our sister Camiah Sarah fell asleep in Jesus, June 11th at the village of pastie she had been ill for several weeks and for the last 8 or 10 days was not able to speak she joined Flickinger chapel as a full member Jan 9th '87 had been in the enquirers class for some years before she has always been a faithful and worthy member often acting as class leader, she was about 60 years of age at her death some years ago her husband left her and took a younger wife fortunately she had children that provided for her, she was the property of the regent chief and would have been buried in Flickinger burrying ground but it would not be allowed, she is free now body and soul thank God.

J. GOMER.

15th June 87

ADVERTISEMENT SCALE.

(FOR EACH INSERTION.)

A whole page	£2	0	0
A whole column	0	9	0
Half-a-column	0	5	0
One-fourth of a column	0	3	0
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Marriage	0	2	6
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Each notice should not exceed 4 lines every additional line or part of a line 4d extra.

The Early Dawn.

BONTHE, SHERBRO.

JUNE 30, 1887.

THE WAR AT SHAINGAY

THREE ATTACKS.

Saturday 18th & Sunday 19th June.

SOME KILLED, MANY WOUNDED.

ARRIVAL OF CAPT. HALKETT.

For some time past, the notorious William T. G. Caulker, had been busily engaged in overrunning the Shaingay District, the different reports of his operations, but especially of his intentions, were very conflicting; yet the work of overrunning chief Neal's Territory was pressed with rigor and the emissaries of crime and ruin, had been dispatched in every direction. Treason and Arson, Blood-shed and Rapine had been proclaimed, believed in, and practiced in all quarters; until it seemed Chief Neal was bereft of every hope for the safety even of his capital. Meanwhile the savage hordes at the instigation of William and his Villainous accomplices poured into the Territory. Sword and flame, played wild havoc with Towns and Farkies, while the people were captured, plundered, killed in cold blood, or trying to make their escape. They fled in all directions from the Territory. The utmost confusion prevailed; police were sent, the Manager from Kent was sent, but to no purpose. The war raged in every quarter fury until only Shaingay town seemed to remain and at length, on Saturday the 18th inst. nearly sacked as it was the native town of Shaingay was taken by the war-boys, the few people remaining were captured without resistance. But further on was the Mission town with at least two strong holds.—The Mission House, the residence of the Rev. J. Homer, and Eastbourne grave the residence of Rev. D. F. Wilberforce—each of these, strongly kept by vigilant and brave men. Yet these places were greater objects of plundering than any others; so the war-boys had to try them and about 2 p.m. of the 18th, attacked very subtilely the Mission House; but they were so warmly responded to, by the braves within, that they fled in precipitate flight to the native town, where being joined by others they attempted to fight their pursuers who had followed them from the Mission House, but by that time. The Easthourne's grove boys had come on the scene rough and ready and joining the Mission company under Corp'l Fype, soon completely routed the war boys and sent them rapidly to the bush. But the next day (Sunday 19th) the enemy appeared again: met the people in waiting for them about F. Chapel the war-boys opened fire but it was of no avail they were soon obliged to run the second time. But not being satisfied returned for the third attack which they were just making when Capt. F. C. Halkett landed with 20 police from Freetown to reinforce the Station; which together with those on the ground soon put the war boys to flight again but this time they were hotly pursued quite a number of them were killed, and many wounded as it would appear from the reports that have reached us by persons who were on the ground during the fight and a day or two afterwards. The last rout of the war-boys seemed to be complete, and report says they made for the interior haying in view to recruit their numbers and return strong enough to drive the English people, who they report killed many of them at Shaingay. Of course we have no fears of their returning to drive away the English, but do believe that if the place is not kept well protected for a time that like their cowardly selves, they may return stealthily and take midnight revenge on a defenseless people; hence the Government should pursue and arest the leaders of such a Murderous movement, as this Shaingay war has been, and when they have arested them, they should be severely punished, as their brutal crimes richly deserve.

MY VIEW OF THINGS.

JUBILEE OF HER MAJESTY

THE QUEEN,

AND

Centenary of Sierra Leone,

SHERBRO.

DEAR Mr. Editor,—Never in the annals of Sherbro's history, has there been such a manifestation of popular rejoicings as was witnessed during the past week from Monday the 20th to Friday 24th inst.

On Monday the 20th the booming of cannons and display of flags of various colours at the early hours of the morning, announced to the anxious public the dawn of that long expected and auspicious day. The natives who had had previous notice and for whom preparations were made by the Executive Committee of the Celebrations commenced to play their own part at 3 p.m by the beating of drums and other enjoyments. The premises of Mr. Farmington was the first visited, next Messrs C. J. Cole and C. B. Collier—Among the native enjoyments were 6 Bundo devils from different towns, who danced and amused themselves to the satisfaction of the general public. During the day the whole town was astir. Men women and children were to be seen strutting in graceful appearance which demonstrated to the public their loyalty to their august Queen and joy for the Centenary.

This day having been set apart for amusement and enjoyment of the natives, those at Bonthe, as also from Mocolo, Victoria, and York Island came in a group and played their own part in the Celebrations. They were to be seen at the Government compounds, the Commandant and Doctor's quarters, the residences of Messrs C.B.C C.I.C., J.B.P. and others, where they were luxuriously supplied with all kinds of spirits to which they did ample justice.

Tuesday the 21st was the day set apart for the enjoyment of the Day School Children in the District—The Mendi Mission School were the first to be seen with their Band playing some sweet music, which called the attention of the general public—Next followed the St. Matthew's School children and the Wesleyan School, then the Mocolo and York Island children which numbers on the whole about 600. These sat to a splendid repast prepared for them in the spacious Shed erected for the occasion by the energetic Overseer of Works A. G. Walker.

The Commandant and the Sub-Collector (Mr. Garrett) graced the place with their presence. On entering the Shed the whole assembly stood up, and with one voice sang the "National Anthem" after which the Commandant made some very appropriate speech suitable for the occasion and retired.

Mechanics of all grades for whom preparations were made sat to a splendid repast in a room provided in the shed for them, under the superintendence of Messrs (Coopers) Sil C. Davies and J. G. Williams of the Senegal Company where they enjoyed themselves most satisfactorily. Other persons who are not mechanics were invited to enjoy themselves.

Wednesday 22nd in consequence of the death of Mr J. B. Brown a merchant of this place, who was buried this day the women deferred their enjoyment for the following day.

On Thursday the 23rd the women who had formed themselves into a body for the purpose of dancing on the occasion were as follows.

Mrs. R. V. Johnson (patroness) Rose Minister Fetitia Davis, Nancy Cole, Yorke, Macauley, Leigh Misses Turner, Davis, &c.

They marched in procession from the residence of the patroness with a beautiful banner prepared in letters of pink, blue &c., by Mr. Dennis the Gaoler with the following inscription, "Hail Queen's Jubilee and Centenary of Sierra Leone" with a picture of the Royal family and Her Majesty the Queen among the group. They were dressed in native costume as follows:—Loose short gowns worked with rich lace and embroidery, flourishing silk hilfs of various colors wrapped with black velvet, and richly worked wrappers. They paraded along the streets to the Government yard, where they continued dancing till the evening. Concourse of people gathered to see these ladies of beauty.

Conspicuous among the dances of this class were Mrs Minister, Davis, Macauley, Brown and Miss Davis, these danced special fine dance; the other females who are not of this body danced also the Goombay, Battah &c. which were well performed. A splendid repast was provided for them to which they did ample justice.

The men also participated in the repast and enjoyments, 2 Agoogoos appeared on the scene.

In the afternoon of the same day, a few gentlemen of the upper classes formed in procession by twos and paraded the streets from Victoria Road round to Heddle street with the band of the Juvenile Club playing. As ensign held by one of the members A banquet was given the same evening at the residence of the Commandant, to which many were invited.

On Friday the 27th the women again paraded the streets with their banner, singing and dancing all along. In the evening of the same day there was a Torch light procession in which are to be seen men, women and children of all grades, the rich as well as the poor all enjoying themselves in unison. After the Torch light procession was over a Grand Ball was given at the Court Hall which brought the ever to be remembered Jubilee and Centenary season to a close.

It is well to note that during the Celebrations perfect order was maintained by all classes.

God save the Queen.

Bonthe, Yours

June 27th, '87. JUSTITIA.

[FROM A CORRESPONDENT]

Now, the Jubilee and Centenary celebrations, like all other Festivals, the advent of which was so enthusiastically waited for with all anticipation, by the public in general, have, in the natural course of things, come, past, and gone; leaving behind the mere remembrances of them. Now, let us take a bird's eye view of the whole and see their effects as far as Sherbro is concerned—for every thing must have an effect, good, bad or indifferent.

At Bonthe, among the series of enjoyments stands conspicuous, the *wrapper dance* or *fancy-dress goombay* of the women. Those who have in charge the religious welfare of the people, ought to be able, by this sudden insight into the inclination of their real nature, to see that the pretension made to religious scruples is a protracted farce, and that the universal rejoicings of late was just a fit opportunity to throw off the mask and appear in their true colours—if only for a short time.

Our heathen brethren are surely entitled to their own share of praise in the late celebrations, for though they may not quite understand the cause for such *turnings up*—yet they really believe in the rule of *rejoicing when others rejoice*. It would be worth awhile to know whether they would be so ready to *weep when others weep*.

At Bendoo, the only notable thing done to celebrate Her Majesty's Jubilee and the Centenary of Sierra Leone, was the giving of a treat to the—school-ren! On the occasion of which *lavishable* affair, *Darby* and *Joan* had all the day to themselves; and, in their own way elaborate, and unique, was all the affair; and the evening part of the business went off in such a style as would put a villager in mind of Christmas at Waterloo in olden times.

Sherbro.

June 29th '87.

NEWS ITEMS.

June 15—Mr. Cland G. H. Coker died and was buried on the 16th inst.

16—Messrs P. G. Wilhelm & C. S. Brown Junr. left for Freetown per Colonial steam launch.

18—Mr. E. W. Parkinson left for Freetown.

19—Two interesting sermons on behalf of the Jubilee and Centenary were preached in St. Matthew's Church by the Rev. G. G. M. Nicol B.D.

20—Rev. G.G.M. Nicol and Mr S.B.A. Macfoy left for Freetown.

21—Mr. Daniel Messeh Police Constable who was brought from Lavanah sick, died, and was buried on the 22nd. inst.

22—Mr J.B. Brown who died on his way from the River was buried on the 22nd inst.

23—Mrs. W. D. Fasha wife of the Catechist arrived from Freetown in the s.s. *Malemba* with her daughter and servant.

24—Centenary and Jubilee Celebration closed this day.

Personal

June 18—Revd B. C. Taylor and wife and Mr and Mrs J. A. Richards arrived here from Mano they returned on the 29th inst.

Mr N. J Macauley who has been absent for sometime at Shaingay arrived here on the 18th inst with Ewd E. Frith and others.

Mr B. S. Caulker Bookeeper and Manager of the S. M. Mission Store of this place, made a flying visit to Shaingay abt the 22nd and returned on the 25th inst.

We regret to learn that Mr Bidwell Coker have been unwell for the past few days, but we hope he will soon regain his health.

Mr Rowland May dispenser is suffering from a severe illness occasioned we learn from the damp and unhealthy condition of the building provided him by the Government.

We hope the authorities will see the necessity of providing a suitable residence for him as similar report was made in the *Weekly News* of June 4th.

GERMANY DISTRICT MEETING

Mr. Editor,—I am just back from Germany, leaving Rev. J. M. Lesher there to hold first round of quarterly meetings. He reached London from Africa May 20th at night, and on the 23rd we started to annual district meeting, which met in Gallnow Germany May 25th, the two days spent in attending to business and worshiping God were busy, happy days. All passed off well, Mr. Lesher did so well preaching German that I dont think he ought to preach in any other language very much.

The past year was one of the most successful in the history of our German mission work. There was more money raised for the different interests of the work, than ever before, and a larger increase of members. There was a net gain of 144 members after deducting 98 as losses by expulsion, removals, and death, much the larger part of this loss was by removals.

There were nine men employed last year, but ten given work for the present year. Two of these are single and two others young married men, the single men get the enormous salary of 83 dollars each a year one of the young married men twice this, and the other one 178 dollars, the largest salary paid is 388 dollars, and that only to two of the missionaries, the one has a wife and five children to support, and the other one has extra hard work, and expense.

Here, as in Africa, we are taking collections regularly, the missionary collection taken the last night of our meeting was good, though by a strange mishap it was not announced the previous night. Failure to do this, brought to light the following good quality, among these German United Brethren (1) Those who had not money to give then came and told us, that they were sorry they did not know of the collection, but would bring it next night, for a protracted meeting was in progress, and what our people in Germany promise they do faithfully. Truly God is with us in our foreign work.

London England,

June 15th '87. D. E. Flickinger.

Mr. Editor,—We have had a little taste of country war. Saturday the 18th inst., about 1 o'clock between 2:00 to 3:00 of the war boys took the village of Shaingay; a few of the people left there were captured by them. A part of the war boys then started for the Mission, where they arrived about—1. 30. p. m., we were watching for them, and when they were n sareenough to the Mission house as we thought we ordered them to turn back. Mr. E. T. Bradley and Police Corporal Fyne, commanded the front and west sides of the Mission house whilst a few Mission boys with myself and labourers managed the rear. Six Police were equally distributed on the piazza outside, and the Shengay Carpenters attended the Brass cannon that Remmie Caulker brought from Shaingay loaded and has pointed out of one of the basement windows he (Remmie) mammed his own room with a couple of boys: the two men and children were sent up to the garret and basement, as the warrior did not turn back when ordered a rifle was raised on them from the dining room window the two men that were in the advance with a white flag, turned back and started to run. I told the men they might fire to frighten them which they did; there was a general stampede of the whole party: many were crawling through the cassada and coffee thinking they were hid but we could plainly see them from our back piazza and kitchen window all of our boys and the police begged to be allowed to follow them Mr. Bradly and the Corp'l both said let us go and drive them from Shaingay. No quicker said than they were off on a double quick. A part was kept however at the Mission for fear of a surprise at Shaingay the Mendies had a strong force they were armed with swords and spears, here they turned and showed fight, Mr. Wilberforce hearing our fire had taken his boys and gone to Shaingay being thus strengthened they made short work with the Mendies they soon took to the bush, they kill'd one of our men and wounded two; they left two dead behind them, when one of their men fell two or three men would catch him up and run with him.

At 9 o'clock Sabbath morning they returned again with guns: our boys were out watching for them near the Chapel, they opened the fire on our boys, fired three shots without effect, then the Mission boys opened on them one man fell the others fled they were followed a short distance. Between 11 and 12 o'clock they returned again with a stronger force by this time the Gun boat Gashawk had landed Capt Halkett with 20 more Constables these joined our men and drove them again, in going over the ground yesterday our men saw three of their dead still lying. A krooghah of theirs was that which they carried off; an escaped prisoner brought word that they were coming yesterday for their pay they have not yet appeared.

J. Gomer.

P S. This flag of truce is only a sham to deceive people after the fight a man came to us at the Mission said they came to him with the same flag beckoning him to them he went not thinking of mischief they seized him and tied him the cord was still on his on his neck. Crp'l Fyne and his men played their part well and deserve Credit as well as our own boys and Mission laborers.

J. G.

Mr Editor,

I beg to inform you (as a subscriber of the *Early Dawn*) that the mispenned name W. E. O. Thompson is N. E. O. T. Will you be pleased as to change it?

I also ask your favor to insert the death of (my grand mother) Mrs Louisa Williams, died on the 12th inst, aged 70 years. She died a christian death—was a full member of St. Edward's Church, Kent. Leaving encouraging words to her bereaved children and "sleeps in Jesus."

May this meet you well and love to Mrs and children.

I remain ever

N.E.O.Thompson.

Kent, S. Leone,

June 15th, '87.

The Boat "*Victory*" belonging to Rev S. B. Morrison that left this place for Manoh Gbargroo on the 27th is reported lost some where about the entrance of the big Gbargroo in a squall.

ALPHA

FACTORY.

York Island.

IMPORTANT NOTICE!

Closing up of the Business of

THE LATE

WM. MURRAY.

Great Bargains in all descriptions of GOODS, to effect

CLEARANCE.

Higher Prices for PRODUCE than any House in Sherbro.

Retail at Wholesale

Never such a chance again!

The Undersigned respectfully hopes that Merchants and Traders will avail themselves the opportunity offered, herein, to replenish their Stock. He is prepared to deal with them on the most liberal Terms. The whole *must* be cleared.

GEO. LEACH,

On behalf of the Executors late W. MURRAY.

FOR SALE.

A BOAT or CRAFT,

FOUR & half TONS Capacity.

IN GOOD CONDITION,

For further particulars,

Apply at this OFFICE.

Bonthe Sherbro.

N.B.—The Boat now can be seen at Mendi Mission Wharf.

April 1, 1887.

J.A. Clemens

WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

N B Removed to upper Ot to Street, opposite the burial ground

Bonthe, Sherbro.

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OPEN AGAIN!

And the undersigned desires to announce once more to the Public that they will find on our SHELVES a carefully selected and well kept Stock of

GENERAL MERCHANDIZE

which it is our purpose to increase and refresh continually.

The following are a few of the various ARTICLES to be found in our Stores.

Cotton Goods,
Woolen Goods,
Umbrellas,
Undervests,
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Ladies' Hose,

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" Guards
" Glasses
Hurricane lasterns
at Whole sale and Retail &c.

We have also specially Fine Arrowroot, raised on our own Farms, and prepared with great care under our own supervision.

COFFEE *also from our Farms.*

J. A EVANS,—*Agent.*

Bonthe,
23rd Mar '87.

NOTICE.

MR. M. Z. MACAULAY,

Begs to inform his Friends and Customers that he has renovated his Business at Whalby Factory. He has now got a large Assortment of Goods to meet the requirements of the Trade, and can almost afford to sell under the Current Market Price.

Come and make a Trial.

14Feb'87 1My

REFORM.

Dear Mr. Editor,—I have been reading with a great deal of interest in the columns of your contemporary the "Methodist Herald," a good deal on the above subject as dealt upon by one of the leading authorities in Freetown, with regards to "Name" and "Dress." I thought it was taken a step in the right direction too, and heartily do I support the motion. Now that Sierra Leone is entering into another important epoch of her history, I think is a fair opportunity to make a good start; since a 'good beginning ensures a good end,' at least, generally. But I would venture to say further that "Reform" as far as Sierra Leone and some other countries in the West Africa Settlements are concerned, but the former *in particular*, is highly needed not only in "Name" and "Dress" [which do not constitute a nation's greatness] but in a good deal more than these.

Reform is needed in the "Church"—Pulpit ministrations will be meeting their ends better, if those who administered them were more careful about the spiritual results of the seed they sow in the name of the Lord Jesus, than as at the present for the carnal criticisms the fops who go to Church barely to catch the grammar and not the spirit of the word dispensed. Reform is needed in preachers and hearers.

Reform is needed in the Social, Political and all sorts of Circles in Sierra Leone. There is a great deal of unreality in many things; and while I give my vote for reform in dress and name [for Africans, or at least those in the West African Settlements, should learn to be original.] I would give ten thousand more for total reform in those of more vital importance.

Congratulating Her Majesty the Queen on her Jubilee and Sierra Leone at her Centenary.

I subscribe myself Mr. Editor Yours obligingly

BEATRICE.

Mr. Editor,—It has just come to my knowledge that Darwan's War Boys scattered over the Upper Kittam are causing great distress to Traders in that part of the country—Messrs J.B.Brown of Mo'Palmer and G.A. Taylor of Cumberland have been all but plundered of the Goods they had in their stores—They have attempted, I am told, to remove a portion of their Stock, but were given plainly to understand, if they did so, they would be plundered.—Mr.S.B. A. Macfoy's Factory at Bandakor has been treated likewise.

Darwah is preparing an attack on Makayah, and I presume his boys are thus making provision, for the struggle these two giants are about having.—On the other hand I learn that Makayah has brought over to his side no end of warriors from all parts of the country and that famous Sourie Beyoh, so well known in the Impereh, is on his way with about 200 followers to Makayah's stronghold, to receive instructions—It is said Fah Woondoo's town is "pointde mire."

It is likely there is a double intent Darwah himself being doomed for attack; as I also learn that Mendi Ngirah is to dispatch his war, and come down by way of the Gallinas whilst Makayah's war goes by way of Boom and Kittam.

It is also reported that Gberohwar has bought war against Gberry, who is his nephew, I cannot vouch for the veracity of this, but as I intend paying a visit to the Boom in short, I shall be able to write more certainly on the matter, at a future date. Why the Government has not yet taken steps to punish the marauders who ran through the Gallinas into British soil is beyond my comprehension.—They have allowed these people to do what they like and to select their own time to disperse to their respective towns. I am certain some Commandant would have taken the responsibility on his shoulders and gone with the force at his disposal (40 constables) to attack the enemy whilst at hand at Mannee. But I presume, our Commandant was unable to proceed further than Sulymah; armed as he was with "Boots & leggings" after his *Grand March* from Messmah to Lavanah. I regret however to learn, that he is unwell as a result, I presume of this *Grand fete*, which ought to make him rank next to Sir F. Roberts.

We hear that Sir Samuel Rowe is in Freetown and may be up this way in two or three weeks, by that time the whole country may also be on fire, but let us hope he *may* still be here in time, to avert the great conflagration and give these people what they deserve—*A good thrashing.*

A Looker on.

Lavanah,
June 14th, 87.

RELEASED BY THE WAR CHIEF.

Mr. Edward C. Philips, native of Godrich was captured in the martin Creek with a canoe load of rice, by William Caulker's war boys who took his rice had tied his left hand to his neck put an iron pot filled with palm oil on his, head marched him overland to Lawanah. Head quarters for the war. Being a Sierra Leone man he was kept from the Chief who had given orders that they must not make prisoners of Sierra Leone people, they striped off his clothes and with a knife cut off his beard and then gave him a good flogging & chained his feet to keep him from runing off They next quarrelled amongst themselves as to who should have him finally William got to hear that they had a Sierra Leone man he ordered him to be brought before him, this was done after much contention and he was released having been six days with them.

Damba of Pamkra who to avenge himself of some grievance ordered a detachment of war boys from Mendi and began plundering vilages and carrying off property and people to satisfy himself suddenly came in contact with William T. G. Caulker's war boys who made him (Damba) a prisoner and sent him to their master.

LEND A HAND.

"Selected by R. Cookson Taylor."

Lend a hand to one another
In the daily toil of life
When we meet a weaker brother
Let us help him in the strife
There is none so rich but may
In his turn be forced to borrow
And the poor man's lot today
May become our own tomorrow.

Lend a hand to one another
When malicious tongues have thrown
Dark suspicion on your brother
Be not prompt to cast a stone
There is none so good, but may
Run adrift in shame and sorrow
And the good man of today
May become the bad tomorrow

Lend a hand to one another
In the race for Honor's crown
Should it fall upon your brother
Let not envy tear it down
Lend a hand to all we pray
In their sunshine or their sorrow
And the prize they've won today
May become our own tomorrow.

SMALL DOGS IN THE HOUSE.

Mr. Editor,—Some one in your last Issue, signing as "Enquirer" most pitifully asks "Is there any impropriety in allowing small Dogs to be in the house so long as they do not disturb anyone?" and the same writer remarks further "I have seen it allowed all my life, but now a days some people would like to set up new customs." Now as to the propriety of the matter; circumstances would have much to do with it; If the dogs were very small, not too young, very clean, free from fleas, no tendency to hydrophobia, then it might be proper enough to allow them to be in the house provided it be agreeable to all the inmates; but I should object to their being in the parlor or dining room even then, with all the above prescribed decency.

As to "Enquirers" having seen it allowed all his life, that may be true; since I have seen 'cows,' 'pigs,' & 'sheep,' allowed to be in the houses, more or less, of careless filthy people; many times in my life, but I must confess that I have never felt like forming such Associations. The mere fact of having seen a thing or even its propriety, according to long established custom, does not make it right. Nor does the liking or opinion of one person or even a number of persons for any given custom, prevent any other person from disliking or seeking to change that custom although the usage be of long standing. Therefore as I dislike dogs, I oppose the custom of keeping a lot of filthy curs, either in or out of the house. Hoping this reply may be satisfactory. I remain Yours.

J. ALBERT.

Bonthe,
21st, June 87.

The greatest pleasure I know is to do a good action by stealth, and have it found out by accident.

'Early Dawn'

PRINTING OFFICE.

Job Work Done at short

Notice.

Enquire of C. G. BELL, Printer

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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Subscriptions to be sent to REV. J. GOMER, *Shaingay, West Africa.* REV. Z. WARNER, D.D., *Dayton, Ohio, U.S.A., or to the Editor.*—

DIRECTORY.

Commandant.	C. H. Harley Moseley
Coroner	The Commandant.
Deputy, Coroner,	Wm. Hughes,
Chief Clerk.	W. Hughes.
2nd. do.	S. W. Adams.
Interpreter.	J. D. Rogers.
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Sub-Treas. & Col Chief Clerk	G. H. Garrett. J. D. Macaulay.
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Religious Directory.

St. Matthew's Church, Victoria Road Pastor,	Rev. G. G. M. Nicol, B.A.
Wesleyan Methodist, Lime Street Pastor,	Rev. J. C. Thomas
Mendi Mission, (Congregational.) Good Hope Pastor,	Rev. G. N. Jowett.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great heroic act of mighty martyrdom, make up the true christian life. The little constant sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not the "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little follies, indiscretions, and improdences, little foibles, little indulgences of the flesh; the avoidances of such little things, as these go far to make up, at least, the negative of such holy life. Sel.

KONCONANY STATION.

There is reason for us to be thankful to Almighty God for His continual grace and strength to carry on this good work. Although we have only a few members here, yet on the other hand we are glad of repeating success that we have met with both here and abroad. At present, life seems to breathe in our midst, and the evil one as it were is disappearing from among us and the House of Jehovah is properly crowded with people. The Sabbath is properly honored, both by the Sierra-Leoneans and the natives.

The out Stations have been properly visited duridg this quarter; except that on the latter part of April when struck with the sudden departure by death of my elder son then there was an embarrassment in my feelings, which caused some little disappointment in the freely visiting of the other stations. But at present, I feel to submit to the will of the Almighty and rely on him for strength and true courage to persevere in this precious work set before me. The day school is thinly attended, caused by the fewness of children stationed here. These children are doing well in their lessons.

We had a precious time last Sunday the 26th last in our Sabbath School, when these questions were put forth by those present respecting "The intermediate state of the righteous, and With what bodies will man rise from their graves in the morning of the resurrection?"

These questions were properly explained, although there were some who were trying to go against truth.

On the whole, we are having good times here, fellow help and sympathise with each daily be in our midst, and enrich us with his blessings, and help us to be faithful in all that we do.—Yours in Christ,

Konconany Station, 30th June 1887. T. N. JOAH

My dear Bro.,

You will be glad to know that our work in this District has by renewed efforts been very encouraging. Mr. T. R. Avery has rendered very valuable services to the Itinerating work and relieved me occasionally from some engagements that might prevent my visiting round the District; and since the commencement of this month I have made two trips out in the small boat; the first of which is as follows:—

Late in the evening of Friday the 3rd Inst., I was actuated to make a trip to Bendoomah River (between this and Konconany station.) Venturing however against the flood-tide from Avery, it began to ebb ere we have got to Yoker (the first town on the West bank of Konconany river) I resolved to stay at Gerrehoon here we spent the night. About 5 a.m. we made out again with a favorable tide; landed at Ghundumah in Bendoomah river at 9 25 that morning, expecting then to find Mr. Morgan at home; but on being told of his absence to the town Bendoomah we proceeded to meet him. This was indeed a pleasant ride. Gliding into Bendoomah Creek we were fortunate to meet him in a small canoe with Mrs. Reader going to the next town (Mistro) about the head of the river, with their consent to enjoy my company thereto they got into my boat. We landed there 10 minutes after 10 when with Mr. Morgan as my guide I visited a few of the Sierra Leone friends and others with whom I have been acquainted and then announced to hold preaching service about half an hour afterwards. At 10.45 the Barrie was put in order and there was a gathering of 28 persons besides others that refused to be present. Being in a most manner listened to the solemn address made from these important words "There is no discharge in that war" &c, Ecclesiastes 8 8. I am happy to state that all have been edified; four Sierra Leoneans who before had been indulging malice and would not speak to each other, were in the presence of the assembly reconciled together soon after the address. May the God of Peace enter fully into their hearts and abide with them continually. At the close of the service I conversed with a few of the principal men about the building they had set up for the worship of God; encouraged them in a few words and parted. We left this place at 1.15. and arrived at Avery 7 p.m. You will hear from me again.—Yours in Christ,

S. B. MORRISON.

Avery Station, Gbargroo,
16th June 1887.

THE ATTENTION OF ALL!

Dear Mr. Editor,—Allow me space through the medium of your JOURNAL to free my mind of the great doubt which surpasses me respecting books and need some individual to put me in to light.

In perusing over the issue of June 30th I espied an article signed by a correspondent "Justitia" under the head of "My view of things," mentioning the enjoyments by various classes of people, nations and languages, mechanics of all grades, during the happy season of "The Jubilee of the Queen" and the Centenary of "Sierra Leone," which Sherbro from its state of infancy up to the present, had never yet enjoyed. It is a fact which no one who was present from Monday the 20th to Friday the 24th could deny. But to my surprise and sorry to find, that a certain class of people who ought to be the first to be noticed, and who are to be on the leading parts of these enjoyments, as they are the fit thorough, and true representatives of our Queen, have been sadly neglected, dispitefully treated, and shamefully disgraced. (The Constables) Mr. Editor, why this class of people have no share in these Enjoyments? Are they not the representatives of the Queen? Is it not the Queen's Jubilee, the Centenary of "Sierra Leone" our attention has been called to participate? Why then the Enjoyments are not properly and perfectly extended to all as the Queen desires and commands! Is it because the reputation of this people are of a low standing in this country, hence no notice taken of them? I hope not. I believe that we shall read something about the foreign Constables how they were treated, from the *London News papers* now expected. Our Constables who wear the Crowns of Her Majesty daily, upon their bodies showing to the public their zeal to prosecute the duties incumbent upon them, ought to come out like great and mighty Heroes for the Queen, and not to be less looked upon or be behind. If the Executive Committee could thus think of the natives, who merely could assist in the rejoicings, but know not for what purpose they rejoiced; should also think of the enjoyments, it matters not if their own were to be in their Station-house, as it is certainly known that their Station-house doors would never be closed on any pretence whatever, but it is not yet late to let the Constables have from the Executive Committee, or from the fatherly feelings of our beloved Commandant, a good treat so as to encourage them to know that they too are loyal subjects of our blessed and gracious Queen. Thanking you Mr. Editor for space occupied.

Yours on behalf of the Constables,
Bonthe, Sherbro, VOX POPULI.
July 4th, 1887.

Dear Mr Editor—Please allow me a prominent place in your valuable columns, to solicit aid for a School opened at a town called Beeow in Lavanah, over nineteen months ago by one T.G. Macarthy (trader) of the said town, above mentioned, under the management of no connexion since that period: And I thought it necessary to inform the public and Missionaries in general, that they will please give a call to this part of the Vineyard and see the progress of the young and children to their greatest delight. There are on the rolls two girls and ten boys making a total of twelve; and there would have been more than that number had the School been a public one. For some of the children are paying sixpence each month, who are not Mr Macarthy's. And I do sincerely believe, that if the School be under the kind management of a Mission, success is sure to be obtained the place and crowded with children.

I wish the Missionaries may not give a deaf ear, but join together in heart and mind to strengthen the illumination of the heathens in this part of the Vineyard.

Let your light so shine before men
That they may see your good works
And glorify your father in Heaven
I close to be most earnestly
A. P. FREEMAN
Teacher.

Beeow,
28th June 87.

THE WICKED BIBLE.

A name given to an edition of the Bible published in 1632 by Barker and Lucas, became the word *not* was omitted from the seventh commandment. The printers were called before the high commission, fined heavily, and the whole impression destroyed.

Man-like is it to fall into sin,
Friend-like is it to dwell [therein,
Christ-like is it for sin to [grieve,
God-like is it all sin to for- [give!

The doctrines of grace humble a man without degrading him, and exalt him without inflating him.

The Early Dawn.

BONTHE, SHERBRO.

JULY 15, 1887.

TIMELY MOVEMENTS.

We refer to the prompt action of G.H.Garrett Esq Officer in charge, during the absence of Comdt Moseley, so long detained on our Southern Frontier; the Report it would appear, having reached him of the approach of a war party from the upper Gbargroo that were trying to get down, either to Shaingay District or Themdale Country, it does not appear which, but Mr. Garrett ascended the Gbargroo at once and investigated the matter about the 4th of June and subsequently placed constables along the frontier between the upper Gbargroo and the lower country, which secured the entrance from that way; but as all danger did not seem to be over, or perhaps to prevent a flank movement of the enemy by the way of the head-waters of the Kargborroh Mr. Garrett again about June 13th ascended the Gbargroo with additional police to strengthen the force and thus the approach of the enemy from the upper Gbargroo was secured just in time to prevent great destruction, at least in the Themdale region. Shortly after this we are informed that he made equally as timely a move in visiting the Tucker river and placing police along that frontier which prevented the *robber bands* of William T. G. Caulker from ruining the Themdale country; an account of which has been communicated to us and will appear in our next issue. One Merchant trader, of large capital, said to us the other day that the prompt movement of the officer in charge Mr.Garrett in placing constables along the Yal Tucker, had saved him at least *Two thousand pounds*; while it had also saved numerous lives, with the property of many other Merchants and Traders; It is needless to say that Mr. Garrett has the grateful thanks of our informant and the many others interested in the Themdale country for his timely efforts, in their behalf. As for our own part we have ever commended prompt and judicious action, on the part of Government officials, and it is one of the things that has often led us to speak in praise of our worthy commandant C. H. Harley Moseley; and we are glad now to add to our list of praiseworthy Officers the name of G. H. Garrett Esq: who of late has shown such abillity in the management of the affairs of Government as to call forth the spontaneous gratitude of so many of Her Majesty's subjects.

Rev. and Mrs. Sage, who were appointed by the Board as our missionaries, will go out to Africa about the first of October. They are both graduates of Union Biblical Seminary, and have been in Africa under the general Board. On account of exposure at a very unhealthy station, Mr. Sage broke down in health, and they returned. The physician who knows Brother Sage best, says, "He has entirely recovered from his malarial troubles, and is at par in every respect." Rotufunk is higher and more healthy, and, with their experience, they will undoubtedly render us much better service than any others we could have secured. All who heard them speak at the Board meeting, and witnessed the impressive consecration service, will give them their sympathy and prayers. They will spend the time until they sail in preparation. The Trustees asked them to do only such work as would not interfere with their strength and best preparation for their journey.—*Woman's Evangel.*

DIED.—We regret very much to note the death of Mrs. Wm. Lewis Junr., which sad event occurred on the 1st inst. in Freetown, we believe. Mr. Lewis her husband, who has been for some time engaged in erecting a Saw-Mill was suddenly called to go to her bed-side, but we have been informed that Mrs Lewis had passed away ere he reached home; we sympathize with Mr. Lewis and family in their affliction.

FROM SHAINGAY.

Our latest from the District gives a sad account of the condition of the Country, all the best towns have been burned and with them several Mission Stations, we believe, have been plundered and one N'Charmany has been burned. Some of the teachers have been badly used, books and School-furniture destroyed; and Chapels in some cases made use of as Garden-houses, by the filthy war boys. Some Itinerants have barely escaped with their lives, having been met by war parties, while traveling in prosecuti'n of the work of pre'ch ing. Many of the Itinerating Towns have be'n burn'd & nearly all are without inhabitant. The whole of the land has been ruined by the ruthless hands of lawless Brigands, under the leadership of the unprincipled William T.G. Caulker aided by the treacherous Kogbah, who we are glad to learn are now in the hands of the Authorities and we hope they deal with them as they deserve. Since the capture of William and Kogbah we are continually hearing of threats from the interior and now and then from Cbf Humpah Rango.

FROM GBARGROO.

Dear Editor,—We have now and again had war threats in this District. Last Sunday at 3 p.m. there was more than enough to scare out an elephant from the woods. Great numbers of men and women from the firkies with their children baggages and all in a flight rushed into the Mission premises for safety. You would then imagine from experience the sudden mass of confusion that took place in less than 10 minutes. This disorder was caused by three persons.

1. A woman named Yamah Kye went from Mopampi of Manoh Gbargroo to see some of her relatives at Palma in the Timber regions when she happened to meet with a man who after enquiring of her whereabouts said "Go from this place, dont sleep here to night; the war boys will pass off to Manoh Gbargroo before the break of day."

2. A man was sent by Soree Cammerah to inform Chief Seylolo that the war boys have succeeded with the chief of Palma who gave them a pass and that they might likely cross over that Sunday to Manoh Bargroo.

3. A Mr. James Cole who was returning then from Mo-Tassoe having got this information by the way confirmed it so persistently that none dare stay about the way.

There were more than sixty persons besides children that took lodging with us that night and despite their courage to return home to their houses yet their valuables still secured in our store and for which they are very thankful. I need hardly mention the complete order and manly spirit manifested by the police constables & some of the men to defend the right if the news had been true, but we owe a great deal more to the kind providence of our Heavenly Father for preserving mercies. Still we are on the look out in cased emergency as the state of the country is rather unsettled. You will hear from me again. Thanking you for the space occupied.—S. B. M.

Avery Station
13th July 1887

We regret to note the illness of our Comdt. C. H. Harley Moseley, although not confined to his room yet quite out of order for work, and ought to have a change for quiet and better air; which would no doubt bring him around alright in a short time.

We learn from recent reports, that Capt.A.North Daniel is officer in charge at Shaingay at present, he is in every way fitted for such a trying position as Shaingay now presents. So many rumors and false alarms almost every day,, some, near, and in some cases startling report is raised just now, it seems that all fear or expect a horde of wild Mendies from the interior.

Mr A. P Doomahbey arrived here from Mando on Saturday night the 9th inst. he confirmed the report of the capture of Wm. T. G. Caulker near Rembee by Corp'l Fyne of Shaingay.

Dear Editor,—Will you or any of your readers be so kind as please to inform me why is it the *Mail Boat* homeward bound from Bonthe does not touch at Shaingay although it is one of the Postal points? and why it is outward bound she simply delivers the letters into the hands of the Postmaster and sets sail again, without any time being allowed to owners of letters to reply? and may I further be permitted to ask, *why* is it that so many Police men are to be seen about the streets of Bonthe with banded ears?

Now that the rains are very heavy and so much water settled about the streets, would it be out of the line of duty if the Government Authorities should cause proper drains to be made all over the town? Awaiting your reply, with kind regards.—Yours truly,

Bonthe, BATHURST.

11th July '87.

Dear Sir,—I trust you will very kindly permit me to correct an oversight in the "Personal" of your last issue and which is to say that Rev. R. C. and Mrs Taylor returned to Mando, but that Mrs Richards and myself are still here. With kind regards and thanking you for space occupied. Yrs humbly

Bonthe, 11th July '87. J. A. Richards.

Personal

Mrs Moseley arrived here on the 2nd inst from Freetown per s. s. *Foutah*; and we are pleased to learn that she has been greatly benefitted, by the change, although we understand, that she has not been out of the colony.

Mr. Allen Caulker, of Shaingay was in this place about the 6th inst and gave us a pleasant call he reported the capture of the war chief W.T.G. Caulker also Kogbah an accomplice in the diabolical tragedy enacted in the Shaingay district of late.

July 2.—Mr. Roques examing officer at Lavanah arrived from Freetown pr s. s. Foutah.

Mr. Chas Gilpin (Doctor's cook) was attacked by a huge alligator on Saturday the 2nd instant at the cut over when crossing over to Mocolo. He had a narrow escape. The attention of the commandant is called to this, as repeated complaints have been made in this journal about the bad and dangerous state of the crossing.

July 5th. Rev. G. G. M. Nicol returned from Freetown today feeling much better for even the brief change and sea travel; but were sorry to learn almost missed the Jubilee and Centenary Festivities having reached Freetown rather late.

Mr. J. Walenstien Domingo of N'Charmany Station Shaingay District, left here on the evening of the 5th returning to his station after which he will proceed to Shaingay to see Rev J. Gomer the Supt. and receive further instructions. Mr. Domingo has displayed great courage, energy, and devotion under severe trials and in the face of great dangers.

5.—Miss Cassandra Parkinson arrived from Freetown.

Mr. Obadiah J. Thomas left this day for Freetown.

Mr. C. T. O. Davis paid a special visit to Mokate on important business. He has since returned.

8th. Sergt. Taylor arrived this morning from Gbangbiah with the dead body of police Constable Johnson who he had been to arrest for an assault on another Constable, but met other parties in the way, we believe, coming with the dead body of Johnson, who it appears had shot himself.

8th Sergt. Hamilton gave us a look in this afternoon, we had not seen him for sometime, he having been away to Sulymah for a time.

Collector G. H. Garrett Esqr leaves today 15th inst for the Sulymah district on a visiting tour of the Customs Stations he expects to return in few days.

Dear Mr. Editor,

Permit me through the medium of your Journal to express my views on the article signed by "Fact" in your column of the 15th inst. the object of which seems to be a tincture produced from a dishonest mind in tendency of which is evil, otherwise I am at a loss to know why "Fact" cannot be fair in his statement; and let the candle light of Truth be the supreme in this intelligent account.

The writer has succeeded by his able pen to point out to the world defects in the management of business by Merchants in Sherbro thereby having cause to dismiss about three clerks (from different employ as doubt) he says, from dishonesty and the cause of this crime he attributes to be the want of high salary by which the offenders are induced to become dishonest. He has been kind enough also to point out proper remedy that £30 should be the minimum salary for three clerks per annum which must of necessity, it appears to be in a business where the annual transactions (not income) comes up to £1000 or so although the business in its solid basis may or not afford it is a question Mr. "Fact" has not solved. He suggests that our "so called Merchants" open no 'he' twight that it appears that he sees it practicable to be disposed to teach and Novices to learn the better Method for the rudiments of Merchandising, as wonders never cease, so we must live to learn. Now Mr. Editor your readers could not otherwise consider Mr. "Fact's" capacity than a man of business, as he could not be a business man.

Reviewing this subject on neutral grounds although not a Merchant myself, I can constentiously observe the cause attributable to the tendency of demoralizing the moral principle which Fact has, or may intention ally fail to prove in the habit conduct, and practice of these clerks the gentlemen, assignable to sensuality, indiscretion, Extravagance, and Luxury. Having gone beyond my limit in the space already occupied Mr. Editor, an instance alone I shall confine to this time. Let Mr. "Fact" prove how can Mr. A., who is earning £60. monthly and must be in love with "Four" in playing the big reality with pride enters with arrangement to keep the Misses L., with 10s. O. 7s. 6d. V. 5s. 4 F. 2s. 6d. monthly if not more as circumstances may offer, besides round need must be supplied and can easily go into debt for a pair of Ladies Boots, Shawl, & Hat. He himself must be attired sumptiously in costly dress to make himself the more respectable, his domestic expense I leave for you and your readers to imagine for a Gentleman of such Ladies honorable positions besides his dignity to rank with Elites. The higher the wages the higher the sin, responsibility increases, honor rises, what must be the result but dishonesty is not the old adage that teaches us to take care of the Farthings and the Pounds will take care of themselves? If the wages fails to prove a man's honesty I cannot guarrantee him for £25. As the Ethiopian cannot change his skin, so it is not possible for anything inductive to reform a dishonest mind. I would simply furnish "Mr. Fact" without admiration to our African Agents managing business for Firms whose principles are on the other side of the globe. These men are entrusted with thousands of pounds without fear, but they do not look from shop boy over the counter to the preferment of an Agency they have perseveringly began at the foot of the ladder from one stage to the other gaining confidence by their humble interestedness and honest services merited the honor from low salary to what they meritoriously deserve. They were polished, refined, and well bred men in matters not of age, race, and position of their lives; treat them respectfully and they shall condescend with nothing inducing to tarnish their character, there being no royal round to literary attainment as there is nothing to polish them better than honesty.

I admit as such that an honest man should be well and fairly supported. But how can the so called Merchants offer the legal salary Mr. "Fact" suggests when on a mere test on the first stage, confidence is betrayed. These clerks do not merit it. Unless Mr. Editor Fact is clad in such phases as a proof of his improvement to the Centenary as "Birds of the same feathers" would certainly submit and prejudice Truth.

Thanking you for indulgence to subscribe myself

TRUTH.

Bonthe, June 21st '87.

OUR PRESENT TROUBLE.

Mr. Editor—I promised in my last to continue the subject, and since then things have come to the worst. I cannot give in detail what has transpired since I wrote, therefore allow me to be brief. We had an attack yesterday by William T. G. Caulker's warriors, and glad to say they were routed and driven back. They killed a young man named Joseph Will on the way from the Mission to Shaingay. Today they made another attack and were severely beaten by our party about six of them were killed besides those who ran away wounded. It is said to hear that Thomas Kobor, Franklin Caulker, Richard Caulker, Krembah and others, members of the same Caulker-family are flaked together to destroy and if possible exterminate the Mission. But one thing I know the Lord is with us and we shall gain the victory." We are not the least frightened for when we stood with them this morning hand to hand, they could not withstand as they supposed. Back of all these they were encouraged by Franklin Caulker. We came with them and stopped at Pa'ne a fatkie about a mile and a half from the Mission premises and told them to proceed to Sinogay, that there is no danger. A man of war and the Government steam launch from Freetown reached this port with Capt. Halkett and 20 constables who have gone up to where William is I believe to arrest him and others who have combined to kill the chief and lay this country in utter desolation.

The facts of this matter are obtained from four of those who were left captives by them but who escaped and reached us yesterdight. At first William pretended by his sayings to some Sierra Leone traders that he means nothing against Sierra Leoneans and English people but sir they caught five Sierra Leoneans at the town of dauwo who are now in their hands, receiving brutal and bararous treatment.

The whole of chief T. Neal Caulker's territory is already being pillaged by William's war band only Shaingay Mission Station remains. Words cannot express the present condition that those rascals have put the town Shaingay, it is only good for one to see her himself. The Shaingay Mission is indeed a blessing to this country in an indescribable measure. There are over a hundred refugees now at Easthourne's Grove Shaingay, Residence of F. W. Heatherfore and about some number at Rev J. Gomer's Mission House. We are miserably situated at present. Watch must be kept both day and night as the scoundrels are expected every minute. Sunday the 19th was a day that they seized advantage of, they thought we would be in service and so get us, therefore they came first at service hour. We knew very well that that would be the case as there are many among the rebels, many who are half civilized and know a great deal about Sunday. They made the first to fire at us and we were so engaged with them that there was nothing about us that shows the solemnity of the Sabbath day. In conclusion, let me add that this puts us in mind of the many battles that the Lord in days of old fought for his people and the two engagements that we have had with the war boys are evidence of the fact that the Lord is with us.

We had commenced a week of prayer and was almost through the week before we were interrupted. You will hear from me again,

Shaingay Mission, Yours as usual

June 19, '87. A. WATCHMAN.

Mr. Editor,—In perusing the Articles written on the 15th and 30th of May last, I observed that there is a contention between a Mr. D.A.NIEL, and a C.ESAU. In comparison, it seems to me that each individual maintain their grounds on good reason, nevertheless Mr. D.A.Niel thought that because he was silent some time, Cæsar may think that he is a coward. It is to imitate every admonition contained in the Sacred writings "a still tongue will make a wise head" the common proverb is "cowards keeps sound joints" Mr. D.A.Niel should always have in memo. the words of the Apostle Peter "if you suffer for evil or for well doing he should bare it patiently" patient should be his grand theme. In reading a part of that wonderful Lecture delivered by J. A. Cole therein it is said that the negro race is destined to govern themselves until the end of time, why not we as African children be unanimous!

There is abundance of intelligence around the community of Sherbro District to insert in the "Early Dawn" the conducts of the native chiefs how they sometimes appear before the Civil Commandant in sheep's clothing, all these are sufficient—Now Mr. Cæsar, it is wisdom in you if you remain quiet and be looking after your personal interest; there is more of the world before you to be planning and experiencing, since you have started life's journey as a man, there were many trying events which you have come to, at would be wise for Cæsar and D. A. Niel to face each other like brave generals putting down the old man with his deeds—and take up the new man which is renewed in righteousness for his paths are paths of peace.

AN OBSERVER.

July 9, '87.

To all to whom it may concern.

We the undersigned, being lawful owners of the LANDS situated and lying on the South-Eastern part of Bonthe, on a portion which the well known Farkie called Besh N'Quah is built; hereby beg to inform the Public in general that we have jointly and severally agreed, bargained, sold, legally conveyed to Mr. J. B. Parkinson Merchant of Bonthe all that portion of Land lying and situated as above described containing about 394 Acres of Land.—Bounded on the East by Ghundamah Creek on the West by lands covered with brush woods, on the North by Yarneh Creek, and on the south by land covered with brush wood or howsoever otherwise the same may be described or distinguished.

The Public is hereby required to take notice that an action of trespass will be taken against any offender who shall enter into the said lands with the intent of occupying it without the permission of the said J.B.Parkinson, and any person or persons at present having any buildings, farms, &c. on the said lands, should make arrangement with the said J.B. Parkinson or remove their buildings &c.

BANA LEWIS,
W. T. DOUGLAS,
CAIFAY LANGO.

Bonthe,
20th June '87.

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The Public is hereby required to take notice that an action of trespass will be taken against any offender who shall enter into the said lands with the intent of occupying it without the permission of the said J.B.Parkinson, and any person or persons at present having any buildings, farms, &c. on the said lands, should make arrangement with the said J.B. Parkinson or remove their buildings &c.

BANA LEWIS,
W. T. DOUGLAS,
CAIFAY LANGO.

Bonthe, 20th June '87.

MARKET REPORT OF African Produce.

PALM OIL—We have to report a rise of 10s. to 15s. a ton, caused by the news of the S.S. "Senegal" having been lost. To day's prices are as follows:—

Lagos	£20 0. 0.
Old Calabar	18 19. 0.
Bonny and Cameroons	18 0. 0.
Benin	17 15. 0.
Congo	£17 to 17 5. 0.
Loanda	£17 5s. to 17 10. 0.

Brass, Niger, New Calabar,	£17 10s. to £17 15. 0.
Accra, Adda, Quitta	17 10s. to 17 15. 0.
Saltpond, Appam, Winnebah	16 5s. to 16 10. 0.
Grand Bassa	16 5s. to 16 10. 0.
Sierra Leone and Sherbro	17 5s. to 17 15. 0.
Monrovia	16 5s. to 16 10. 0.

PALM KERNELS—Continue in demand at an advance of 5s. per ton.

Lagos, Bonny, Cameroons and Old Calabar £10 2. 6. to £10 5. 0
Brass, Congo, and Benin £10 0 0 to £10 2. 6.
Sherbro, Liberian, and Quitta kinds £9 7 6 to £9 10 0.
Saltpond, Winnebah, Appam, Accra, and Elmina £8. 0. 0. to £8 15. 0.

GROUND NUTS—Unchanged.
BENISEED—Small sales at 37s. per 384 lbs.
COPRA—£12 to £13 per ton.
COFFEE—Market rather easier. Bold Berry 85s. 6d. to 86s.; Small Berry 85s; Liberia 95s. to 100s. per cwt.
COCOA—Rather more enquiry, 58s. to 65s. per cwt.
INDIA RUBBER—Dull, and little doing, to effect sales easier prices will have to be taken.

Fine Gambia Niggers	2s. 3½d. to 2s. 4d.
Fair to Prime Sierra Leone	1s. 11d. to 2s. 1d.
Do. do. do. Flat	1s. 6d. to 1s. 7d.
Thimbles	2s. 3d.
Congo and Gaboon Ball	1s. 7d. to 1s. 10d.
Hard Cape Coast and Assinie	1s. 5d to 1s. 7½d.
Liberian and Manoh	1s. 2½d. to 1s. 7½d.
Flake and Lumps	1s. 0d. to 1s. 0½d.
Cut and Dried Accra	1s. 3d. to 1s. 8d.
Soft Accra and Salt Pond	0s. 9d. to 1s. 0d.

GUM COPAL—Market firm, with a good demand—Red Angola 80s. to 82s. 6d. White Benguela 11s. to 48s. Accra 25s. to 45s., Sierra Leone 3½d to 9d. per lb., according to quality.
GUINEA GRAINS—100 Bags sold at 16s. per cwt.
CALABAR BEANS—5½d. per lb.
GINGER—In improved demand, 17s. 6d. to 18s. 6d., according to quality.
EBONY—Nothing doing.
CAMWOOD—In fair request—Sherbro, £17. to £18. Grand Bassa ordinary £19 to 20l. per ton.
CHILLIES—No sales.
MONKEY SKINS.—Sales took place on the 8th instant. Selected Black brought 2s. 1d. to 2s. 5d., Mixed Good Lots 1s. 6d. to 1s. 11d., Grey, 2s. 1d. each.

EDWARDS BROTHERS.

Liverpool,
June 10, 1887.

If sorrow could enter heaven, if a sigh could be heard there, or a tear roll down the cheek of a saint in light, it would be for lost opportunities, for the time spent in neglect of God which might have been spent for his glory.—*Sel.*

ALPHA FACTORY, York Island.

IMPORTANT NOTICE!

Closing up of the Business of THE LATE

WM. MURRAY.

Great Bargains in all descriptions of GOODS, to effect CLEARANCE.

Higher Prices for PRODUCE than any House in Sherbro.

Retail at Wholesale

Never such a chance again!

The Undersigned respectfully hopes that Merchants and Traders will avail themselves the opportunity offered, herein, to replenish their Stock. He is prepared to deal with them on the most liberal Terms. The whole *must* be cleared.

GEO. LEACH,
On behalf of the Executors late W. MURRAY.

Ju30Sp15.—6t.

NOTICE.

MR. M. Z. MACAULAY,

Begs to inform his Friends and Customers that he has renovated his Business at Whalby Factory. He has now got a large Assortment of Goods to meet the requirements of the Trade, and can almost afford to sell under the Current Market Price.

Come and make a Trial.

14Fbg31Jly.

FOR SALE.

A BOAT or CRAFT,
FOUR & half TONS Capacity.
IN GOOD CONDITION,
For further particulars,
Apply at this OFFICE.
Bonthe Sherbro.
N.B.—The Boat now can be seen at Mendi Mission Wharf.

April 1, 1887

J.A. Clemens

WHOLESALE AND RETAIL
Bookseller, Stationary and Miscellaneous GOODS
ESTABLISHED 1874 OTTO STREET
N.B. Removed to upper Ot to Street, opposite the burial ground
Bonthe, Sherbro.

S. M Mission STORE.

OPEN AGAIN!

And the undersigned desires to announce once more to the Public that they will find on our SHELVES a carefully selected and well kept Stock of GENERAL MERCHANDIZE which it is our purpose to increase and refresh continually.

The following are a few of the various ARTICLES to be found in our Stores.

Cotton Goods,
Woolen Goods,
Umbrellas,
Underwears,
Men's Stockings,
Ladies' Hose,

Men's Slippers,
„ Boots and Shoes.

Watches (Silver Hunting Case.)
Open faced Metal Watches,
Watch Cases (silk-lined).
„ Guards
„ Glasses
Hurricane lanterns
at Whole sale and Retail &c.

We have also specially Fine Arrowroot, raised on our own Farms, and prepared with great care under our own supervision.

J. A. EVANS,—*Agent.*
Bonthe,
23rd Mar. '87.

'Early Dawn' PRINTING OFFICE.

Job Work Done at short **Notice.**

Enquire of **C. G. BELL, Printer.**

Four things come not back—the spoken word, the sped arrow, the past life, the neglected opportunity.

ISSUES

MISSING

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. IV. BONTHE SHERBRO, WEST AFRICA, AUGUST 15, 1887. No. 15.

The "Early Dawn."

Published Semi-Monthly, at

BONTHE, SHERBRO.

Under the Auspices of the Board of *Missions of the*

U. B. IN CHRIST.

TERMS OF SUBSCRIPTION

One Year by Mail,	£0	6	0
Delivered in Bonthe,	0	5	0
Half yearly by Mail,	0	3	0
Ditto, delv'ed in Bonth,	0	2	6

ADDRESS.—*Communications to Rev J. A. Evans, Editor & Publisher, Bonthe, West Africa.*—

Subscriptions to be sent to Rev. J. Gumer, *Shainnay, West Africa*, Rev. Z. Warner, D.D., *Dayton, Ohio, U.S.A.*, *or to the Editor.*—

DIRECTORY.

Commandant,	C. H. Harley Moseley
Coroner,	The Commandant,
Deputy, Coroner,	Wm. Hughes,
Chief Clerk,	W. Hughes,
2nd do.	A. Johnson,
Interpreter,	
Bailiff,	E. B. Buckner.
Sub Treas. & Out	G. H. Garrett.
Chief Clerk	J. D. Macauley
Tide Waiters,	J. N. Crown, J. B. Turner, & S. G. Cole
Asst. Examg Officer	Saligh. Jasper Caulker
Assistant Col. Surgeon.	M. L. Jarrett, M. R. C. S.
Dispenser	Rowland May.
Postmaster.	H. P. Williams.
Inspector of Police.	M. Fatta.
Healer.	J. A. Dennis.
Overseer of Roads.	A. O. Walker.

Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Rev. G. G. M. Nicol, B.A.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational) Good Hope
Pastor, Rev. G. N. Jowett.

Secret societies are dangerous because young men, and others who are not for the moment fully mindful of their public duties, may be led by persuasion, under the peculiar solemnity and impressiveness of an initiation which unsents their judgment, to take oaths which are inconsistent with their duties toward the state and society, and which they may regret, in moments of reflection, that they have taken.—*Sel.*

Dear Editor,—I am highly gratified in reading the reports given in your Jubilee & Centenary celebrations, but I failed to observe that no mention whatever is made of the Sermons preached in both the St. Matthew's Church and Wesleyan Chapel on Thanksgiving Day, Sunday, June 19th.

However, as your correspondent failed to do so in his report I beg space for inserting the following.

On Sunday the 19th June Special Sermons were preached in the St. Matthew's Church when the pulpit was occupied by its Pastor the Rev. G. G. M. Nicol B. A. The Rev. Gentleman selected for his text as follows In the morning from 95th Psalm, 2nd & 3rd verses "Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods." In the evening he choose his text from Ephs. 2nd chap. 11,12, & 13 verses "Wherefore remember that ye being in time past Gentiles in the flesh &c The revd. gentleman impressed upon the minds of his congregation four reason why we should be thankful to God for past and present mercies and he also dwelt at length on the horrors of the slave trade and the [illegible] past and present.

He spoke of men who have risen from slavery to positions of trust and honour &c. &c.

At the Wesleyan Chapel the pulpit was occupied the same day by its Pastor Rev. J. C. Thomas. He selected for his morning discourse, Psln. 98th,—rev. 1. "O sing unto the Lord a new song" &c. in the evening from Judges v. 11. "They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord even the righteous acts towards the inhabitants of his village in Israel then shall the people of the Lord go down to the gates."

It will take up much of your space to reiterate all that the learned preacher said on these occasions but it is evident that those who were present in the Chapel on both services were quite satisfied, for it was from the lips of the worthy pastor that many became acquainted with the history of Sierra Leone past and and present and the liberties enjoyed for 100 years under the beneficient rule of Her Majesty the Queen I am sure that the sermons preached in both Churches will have a lasting impression on the minds of all. And may the coming era be productive of good results both in our public and private career.

JUNIUS.

Bonthe, July 25th 1887.

Dear Mr. Editor,—From the pen of "An Enquirer" dated June 15, I examined and found that there is some propriety in allowing small dogs in the house. But when they become a nuisance and savage, are not worth keeping. Although some men may raise civil oppositions to eclipse good opinions because there are some dandy dogs that can be trained easily, yet one is liable to write what he thinks best. I am of opinion that to allow small dogs are very good for their use and [illegible] funny play whesever baby feeling comes in their minds. I am quite ready to support the "Enquirer" if only put to view a right standing. Let those who would like to set up new customs first know that as dogs (in European countries) are saving the lives of men can as well save theirs. I am quite fond of small dogs and have a dislike for inactive ones. Really etequette does not oppose dogs being allowed in the house; but to carry them into society is a breach of it From usefulness of dogs I really see no reason to abandon the old customs of allowing baby's pets (I may call it) to be in the house.—Yours, St. NEST.

Kent. July 2[illegible]87

DAMAH CHAPEL.

Dear Mr. Editor,—Sir, On the evening of the 26th of June, in my passing from Shainnay for British Sherbro, I landed at Damah about noon to see my family who fled from the war which reigning in Chief Neal's territory.

About 4 o'clock in the evening, I heard the sound of a horn blown by a Sierra Leone boy about twelve years of age, on making enquiry from friends, about the blowing of that horn, they said [illegible] again, Is there any Chapel here? they said yes. A new Chapel just erected by the following Sierra Leoneans viz. Messrs T.C. Williams J. Greenwood Taylor & others who took upon themselves to erect such building for the purpose of trieving souls to Christ, and I trust that they themselves must not forget that they have souls to save and a God to glorify. Well Mr. Ed. I was surprised when I went to the evening service conducted by Mr. H. J. Weeks (a trader, formerly a school teacher for the Methodist) who choose his text from the Book of Job chap 19 26—27 verses. Though small the congregation was, of 31 that evening yet Bro. Weeks had done nobly he is a man fitted for such a post, to conduct service there always only one thing is needful as "Those who preach the gospel must live by the gospel" I would advise the Presiding Elder of that district to select one who can read fluently; but not Dick and Harry to be reading lessons. The young man who read the lesson that evening must learn to be practised in reading, as as not to call a as a as the, which I regret to say. You know Mr. Editor the office of God is not a work one should trifle with Why should one take an offer of such a work when he knows that he is not capable to carry it out? I believe the public in general knows that the work of God requires presence of mind and more especially "Faith in Christ" I wish that the Rev. Gentleman of St. Mathew's Church will try to give aid to his flock at Damah, and have their Chapel rectified properly. Really they have done well they deserve praise. May they hold fast that which they have and let no man take their crown.

Thanking you Mr. E. for space occupied

Sherbro. Yours— A VISITOR.

July 1st '87

SKEPTICISM

Is a very ancient moral disorder. Its history is coeval with the beginning of human race. The first question recorded in history, the first interrogation point lifting its crooked finger on the written page, is that of skepticism. It is the question of the serpent in Eden to the mother of our race. And how thoroughly typical the question is of the skepticism of every age, and of the present. It begins by casting doubts upon what God has said, "Yea, hath God said?" insinuated this primal head of the race of skeptics. His followers now walk in the same steps, continue the conflict on the same line. They sometimes flatly deny, but more commonly seek to confuse and unsettle by raising doubt. The skeptic of the garden and the skeptic of the present are kindred in spirit, in Methods, and in the end to be accomplished.—*Our Bible Teacher.*

Our excellent contemporary, the *Golden Rule*, speaking of

"The editors are the only ones who are in a position to judge of the wants and needs of their constituents. They often make mistakes, but they are at least more likely to know them than any one else. A paper with a circulation of twelve thousand reaches at least fifty thousand readers, and it is no easy task to 'right ly divide the word of truth' for such an army. Because an article does not meet your wants, friend, is no proof that it may not reach the needs of the forty-nine thousand nine hundred and ninety nine, or at least, a large proportion of them. You may not like asparagus, but that is no reason it should not be put on the table for those who do like it. Strawberries are said to poison some people, but most of us would be very sorry to have them removed from our summer bill of fare on that account. It must always be remembered that the surest way to kill a paper is to narrow it to one line of thought and the advocacy of one idea. Such advocacy soon clogs even upon the palate of those who believe in the idea."
—*Telescope*

And parents should avoid bringing their children in contact with the evil, and not send them to public [illegible] where secret societies are tolerated.

Cms 1 2 3 4 5
Ims. BRITISH MUSEUM 2

The Early Dawn.

BONTHE, SHERBRO.

Aug. 15, 1887.

THE WAR DEALERS.

African war, seems to be a kind of Traffick in which certain principal or chief men deal; who have influence in the country, and also some means in hand, with which to gather about them a lot of lawless fellows, who are willing to do anything for the sake of adventure rapine or plunder; those fellows are called War-boys and are kept in readiness by the sellers of war, and when anyone has need of their services he sends to their master to buy war: for which of course the applicant must pay; as much as the seller thinks he can get it from him: before the war is despatched to the field of operations, after which of course the war boys must be well filled, and their master must get the lion's share of the plunder; while the buyer may get but a scanty portion, and at the same time be subjected to much inconvenience from the reckless dispositions of the Warriors. And after all, whether the war is a success or not to the buyer, it must in some way be a success to the seller. The boys must be sent away at the close of operations, and cannot go empty away either, for if the buyer cannot satisfy them other wise, they will plunder him of his share, ere they leave and carry all away to their master hence it would appear that the seller of the war is the one who profits most by this Traffick in human blood, and to us it would seem ought to receive equal if not greater punishment. But hitherto it seems that little or no attention has been given to this side of the matter; however we have been pleased to gather from the passing breeze a faint whisper, at least of some steps being taken to find out and punish the men who sell the war. If indeed we have caught the proper sound of the breeze, and the Authorities are really taking steps to arrest and punish the wretches, who in the interior gather the boys to furnish the War-Bands to the wicked disturbers of the public peace within British Jurisdiction: then, indeed, we may feel that an important advance has been made in governmental policy and such too, as will ultimately redound largely to the honor of Her Majesty,s Government and the peace and prosperity of her Subjects in these Settlements.

It is a memorable day, being the 6th of July, a day that one should think of the sad events that took place at Ghambiah. The Apostle Paul in his Epistle to the Romans enjoins, the wages of sin is death, and the Prophet Nahum in his prophetic declaration said, that the Lord is a strong hold in the day of trouble and he knoweth them that trust in him. Previous to this time the deceased young man who committed suicide had been in constant quarrel with his wife on the 17th of June. I had to decided between them whereupon the young man promised with an oath that he will not surely terminate the life of his wife and himself. He further remarked that had it not been for my call that morning matters would not have settled. I continued to discourse with him from 9 a.m. to 3 p.m. notwithstanding the admonition given he lightly regarded it. I then questioned him in reference to his eternal welfare supposing you do not put an end to your life, where do you expect to find yourself. He answered in hell, and he will not be the only one who will be there; awful answer! after deciding with himself and wife and effecting peace with them, I asked him to pray for his prayer will, and be answered and it will be to his regret. Oh! how sad is the state of an apostate: sin, when it is finished brings both death. Many would be surprised at the death of the self murdered young man and would be attributing the crimes committed to certain object, that such a thing must be the hand of some one, but I say no! the Holy spirit of God had been removed from the deceased young man and he was unconscious of the awful bullets that will send both soul and body to that bottomless abyss yea to remain in that miserable place described by the Savior him-self as " where the worms dieth not, and the fire is not quenched." The deceased young man had sufficient warning from several friends who entreated him not to commit such a horrible crime on himself, sin blinded the eyes both natural and spiritual, darken the understanding and stop the ears against all warning given by a Mohammedan young man: in answer to this young man he said it was late he had misled himself by using his Rifle in the way of freeing six rounds and his case is but the Chief Officer will send for him and he will be made a prisoner but they will not carry a living man but a dead body and who then will they judge! Oh! what an awful thing is sin, making the punishment of time greater than the future and everlasting punishment. The conclusion is, he had murdered himself, and sensible of his death. The preparation he had come to with a dead conscience handled the Rifle to a distant of about one hundred yards from his house, seated himself on the ground, put the catridge into the Rifle lash a strong tape into the trigger and passed it into his great toe full cock the Rifle, pass the barrel into his mouth snatch the trigger with his toe and pass to Eternity. Ah, dead conscience! May God save us from such a heart; a heart that is buried in sin and wickedness a heart where the fear of God is not. This reminds us to be constant in prayer, for prayer is the Christian vital breath, the Christ-native air; oh let us then in our daily exercise, copy the words of our Savior and say Deliver us from evil. Thanking you Mr. Editor for space accepted. Subscribe-ively Yours in Christ,—W.S.M.

Dear Editor,—In my last of July 13, I promised that you will hear from me again. Since then, I sent mes-sages of caution to the near interior towns from this place, (Palma, Conta, Mongray-Ghinbee, Mo-Fu-ro-boa and Jah-ghiah-houn) to see if I can by that means gain some further information respecting the war rumour from some of the Chiefs. Messenger Saisai, from Palma, reported that the people residing in some of the farkies belonging to Mo-Cassey have got information, that the white people and soldiers, (they say who killed a very great number of Mendi warriors at Shingay, were pursuing their enemies interior ward; and that they (the people) must suffer, should they remain or keep their place. Palma being considered a place of safety, and nearer, they deemed it prudent therefore, to run thereto for concealment, hence the confusion as last reported. In the other places the message sounded strange: but was received with many thanks.

The following is a true copy of the letter I received from Mia Saka, chief of Jah gbiahoon on the 30th July.

Jahghiahoon, 29th July '87.

Mr. Morrison,—My dear Sir,—" Your message about the war news you hear in the Mission, it doubt me too much [illegible] I am also sure your answer to get will tell you that he find me it best. I am friend to the Missionaries and the Mission, although I am a mendi man, but I will not make war with the Queen's people and those who are talking God-palaver, all my war boys are gone to the up war: one of them who I thought been dead in the war was come home, and your messenger can tell you that I make big dance to give for him, I will not make war with the English people, and I will not send war in water side. I thank you kindly, you do to me as a friend, and I will always remember your kindness: please tell the Commandant and the police constables that the news is false, that at any time they hear such report again, they must bring the person face to face with me to know the truth of the matter, I hope God may bless you, I hope you are well."

" I am, yours truly,

" MIA SOKA."

This Mr. Editor, has relieved our minds a great way, and as I believe it will interest your readers and exhaust the impression the news made already on the minds of the public in general, I take the liberty to have it inserted. Thanking you for space occupied.

S. B. M.

Avery Station,
Aug. 11, '87.

Dear Mr. Editor,—In reading your valuable issue of the 30th July, I find an article written by a " Sierra Leonean " in which he described my article of June 15, as a flattery on him. Without going into details, I beg leave to ask that gentleman to peruse his article, and he will find that he has accepted the encomium given him in my letter of June 15, for, after accepting my flattering congratulation, he goes on to say " yet if my efforts have anything directly or indirectly in the present move, I am thankful and more repaid for my pain in writing that letter." Allow me to ask, is he not the first to suggest the necessity of having Steam Communication between this place and Freetown, in his letter of March 15 when he writes as follows " To he here in Sherbro and express sympathy for our people who have to travel in all weathers between Sherbro and S. Leone is no easy matter!" and " I believe you Mr. Editor will without the least hesitation say cannot these people with all their seeming intelligence and growing civilization devise means for better and safer travelling." I believe Mr. Editor that the above suggestion is that which prompted you to open your Editorial in the issue of April 15, with these words. " This subject or (the subject of Steam Communication between this place and Freetown) has been stirred afresh by an article that appeared in our issue of March 15 from the pen of a " Sierra Leonean," which article despite the many obstacles that lie in the way of such a boon as a regular steamer between here and Freetown has excited no small amount of interest " and further " but we must still confess that the interest taken by many persons in the article referred to and the acknowledged need of such communication leads us to believe that it could be accomplished." Has not his suggestion been carried out? If so then why did " Sierra Leonean " consider my letter as a flattering one? The only answer that I can give is, that he pen ran too fast, and I believe he did not read over his manuscript before sending to the press. I hope therefore a " Sierra Leonean " will still express not only my congratulation but that of the [illegible] people.

I must say for his information that the contract is given to the African steam ship Company and not the firm of F. and A. Swanzy as appeared in his letter of July 30th and that their steamer the *Formoso* will commence operation during the present month.

Bonthe, Yours, Mr. Editor,
10th Aug. '87. JUSTITIA.

"Though hand join in hand, The wicked shall not go unpunished."

Three years ago a section of the parish society were in session at Mahoh near the sea; I was living in the town at the time, and my heart often ached on seeing the boys of different towns dragged to the parish bush; he initiated into the diabolical secrecy of parrohism.

One of our school boys, a native of Sierra Leone, who lived with his father a trader in the town, felt a desire to become a member of the parrosh band he made known his desire to some of the men, but they objected, on the ground that he is a Sierra Leonean, but he persevered until Sessa Minto alias John Goodman took up his case and promised him help if he was well paid. The boy made frequent excursions to my hen roost at nights, time carried off some of my best fowls, and paid his fees to Sessa Minto, thus they became fast friends and they both did many evils in the town of Mahoh. The time arrived the parrosh devil took the boy away to his bush or eat him as their term is.

On the breaking up of the session he came out with the others, went home to his father with whom he lived until a few weeks ago when war broke out and the war boys came down to plunder Mahoh, one of their number caught this boy, but he protested loudly that he was a native of Sierra Leone, the man who was a parrosh man knew the boy to be one of the number pulled his shirt off and showed the parrosh marks on his back to his fellows he was then taken by them from the town into captivity. Thus the evil that he desired and obtained became his sin.

This parrow master Sessa Minto thought a parrosh leader fled from Mahoh to a neighbouring town when the war boys entered his town the followed and slew him such an end has a life of sin.

A CARIB.

NEWS ITEMS.

Aug. 3,—s.s. " Falabah " arrived in this Port from Rio Nunez, consigned to S. B. A. Macfoy of Yelbaa Factory.

The Members of the Church Relief Society celebrated their 9th Anniversary at the St. Matthew's Church School room, when an Essay was read by the Secretary, Mr. W. Hughes. Commandant and Mrs. Moseley were present.

On the evening of the same day there was a Tea Fight at the residence of the Commdt, in connection with the celebration.

5.—s.s. *Susu* arrived from Freetown with His Excellency Deputy-Govr. Hay, with an escort of the 1st W. I. Regt.

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A young man named James Rose (formerly in the employ of S. B. A. Macfoy at Yelbana) set fire to the dwelling house of Mr Beard at Yhandahoo while in a fit jealousy. He has been arrested and committed for trial in Freetown.

We learn with much pleasure that the steamer *Fomosa* is advertised to commence the Local service on the 15th inst. between Freetown and Sherbro when we trust our many readers, and the community in general will realize the desired fruition of *Steam Communication* between this Port and Freetown.

Removed—The divine Services of the Mendi Mission, Good Hope Station, have been removed from the brick chapel Heddle Street to the School building Victoria Road Yandahoo. This removal is only temporary, we believe, for the repairs of their chapel.

Personal

The Comdt. and Mrs. Moseley gave us a pleasant call on the 30th ult. they were both looking well.

Mr. Daniel Collier called on us on the morning of the 1st inst. we had not seen him for a long while and were glad once more to meet him in health.

Mrs. P. Dillett who had been carried away by the War from Ghbampenny near Mandoo some time ago has been redeemed and returned to this place on the 31st ult.

Copr'l J. W. Nicol whose departure for the interior about the 16th ult. (esoape our notice) we are glad to note returned on the 31st ult. safe and sound having we believe accomplished a rather difficult task of duty during his absence.

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Mrs. J. A. Lewis wife of Capt. Lewis arrive safely in New York June 21st in good health.

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Mr. William B. Grosvenor of Bendoo, gave us a pleasant call on the 8th inst.

FUNERAL WAKES.

Dear Mr. Editor,—Notwithstanding Bonthe being the seat of Government in Sherbro with its three churches from whence religious instruction is imparted every week, yet I regret to say that pulpit ministration produces little or no effect whatever in the minds of the professed christians.

For, instead of christians setting bright and noble examples to the heathens by whom we are surrounded, they often prove by their conduct that they are worse than the heathens. I have a few reasons to offer for writing this article, which are as follows: " Night Wakes " —This is an ancient custom among the old people who sit, in the house of a deceased person while the body is not yet interred, and religious hymns are sung, while at the same time intoxicating liquors of all sorts are consumed in the premises, to the disgrace of their religion, and profanation of Jehovah's name, sometimes the most immoral acts are committed, and last of all fighting terminates the proceedings of the night.—After the body is interred, the night wake is continued to the 7th day, while the same diabolical and disgraceful acts are committed as will be seen in an article signed " Neptune " in your issue of June 15

It was only on Friday last that I happened to pass by Victoria Road when my attention was directed to a house where there was beating of drums, my curiosity led me to have a peep in, when to my surprise I found a few young men and women who are members of Church and who profess or call themselves christians, mingling in a crowd of lewd and base persons, singing and dancing in a rude and disgraceful manner till 5 a. m., and yet would dare the very next day to appear in God's house in a mild form. Next again—You would be quite disgusted to see young men of respectability on Saturday night in the different Grog Shops where after having filled their belly with that hydra monster Rum, which breeds every evil in man would go in front of J. B. P's where the females have their night markets and brawl, fight, and disgrace themselves in an unbecoming manner.

I hope those of your readers who are of this class will take warning from this Article which I have written, and which will save them from danger. It was drunkenness that caused an individual to commit " Arson " or houseburning on Friday last.—Read Proverbs xxix 1. Mr. Editor, I am done, and trust the ministers of this place will still warn their members against this sin of Night Wakings—Prov. xx. 1. The Centenary is past, we must therefore adopt a new course. Yours Mr. Editor,

SOLOMON.

Bonthe,
Aug. 10, '87.

Mr Editor,—Permit me a space in your valuable journal, to pen facts, not fictions, of all I saw and heard. I had occasion to leave my hut for Freetown, through unavoidable circumstances, permit me to say, coughing of blood immensely by a relative of mine who was taken to Freetown and admitted in the colonial hospital for medical treatment. I had opportunity to pay him visits The first time, I went with a faint hope and melancholy spirit, pierced at the heart for so wonderful a prostration; I exclaimed "not all sickness is for death, but some for the glory of God." Turning my eyes around I saw good many men in bed, all how I pity their condition where I had to encourage one Mr Smart who was chopped in the head and back in the late country war. Thanks, many many thanks to Her majesty the Queen, for her gracious goodness in making provisions for the sick in our country. Pending further, I must state that my second and last visit was on Sunday 10th inst when I was told that the indefatigable Rev Chaplain Taylor late of Hastings preached "good words" to them and distributed to our tracts for their comfort and consolation. That patient asked me to read his headed "The Bulah land" Oh my soul 'tis' I cried like a dove' then would I fly away and be at rest." I attended night service at Krootown Road; under the voice of a well polished young catechist (T. S. Smith) from his 41 chapt 6 and 7 verses.

"Bring my sons from far, and my daughters from the ends of the earth every one that is called by my name" Text, sermon was one I will remember ever. It makes an impression in my mind, and shows an explendi light of my ingratitude to God, in not stretching out my hands as I should for the spread of the gospel, (God knows.) A day previous, I saw chief T. N. C. and Mr Frank Pinto, gracefully pacing along the street by the commissariat, whence I heard that the captives Messrs A. D. and P. D. are in town Learnt further that the case of chief T. N. C. versus William T. B. Caulker, Koogbar &c, will be tried on the 19th inst. Hoping (from the ground of my heart, and the hearts of those whom are the war distressed) that capital punishment should be inflicted upon them, to turn them from the errors of their way, to the marvellous light of the gospel. Yrs. NEOT.

Sa. Leone,
[illegible]

What a Good Girl Can Do.

It is written of the beautiful Hebrew maiden Hadassah or Esther that after she became the acknowledge queen of King Ahasuerus, and mistress of 127 provinces, that "she still did the commandment of Mordecai, her uncle, like as when she was brough up with him." It was the careful training and wise advice of this uncle who assured and carried out all the duties of a father toward his orphan niece which gave her that nobleness of character and personnel that gained favor with the King and his servants. But more than to all else was Esther's steady remembrance of her uncle's counsel, the means of helping her people when she came to power. Had she become proud and lost her head Haman would have succeeded in his designs, her uncle would have lost his life, she her crown, and the Jows been destroyed. The power of one good girl is incalculable. All girls can study Esther's character to profit.

—*Southeastern Christian Advocate*

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FUNERAL WAKES.

Dear Mr. Editor,—Notwithstanding Bonthe being the seat of Government in Sherbro with its three churches from whence religious instruction is imparted every week, yet I regret to say that pulpit ministration produces little or no effect whatever in the minds of the professed christians.

For, instead of christians setting bright and noble examples to the heathens by whom we are surrounded, they often prove by their conduct that they are worse than the heathens. I have a few reasons to offer for writing this article, which are as follows: "Night Wakes"—This is an ancient custom among the old people who sit in the house of a deceased person while the body is not yet interred, and religious hymns are sung, while at the same time intoxicating liquors of all sorts are consumed in the premises, to the disgrace of their religion, and profanation of Jehovah's name, sometimes the most immoral acts are committed, and last of all fighting terminates the proceedings of the night—After the body is interred, the night wake is continued to the 7th day, while the same diabolical and disgraceful acts are committed as will be seen in an article signed "Neptune" in your issue of June 15.

It was only on Friday last that I happened to pass by Victoria Road when my attention was directed to a house where there was beating of drums, my curiosity led me to have a peep in, when to my surprise I found a few young men and women who are members of Church and who profess or call themselves christians, mingling in a crowd of lewd and base persons, singing and dancing in a rude and disgraceful manner till 5 a. m., and yet would dare the very next day to appear in God's house in a mild form. Next again—You would be quite disgusted to see young men of respectability on Saturday night in the different Grog Shops where after having filled their belly with that hydra monster Rum which breeds every evil in man would go in front of J. B. P's where the females have their night markets and brawl, fight, and disgrace themselves in an unbecoming manner.

I hope those of your readers who are of this class will take warning from this Article which I have written, and which will save them from danger. It was drunkenness that caused an individual to commit "Arson" or house-burning on Friday last—Read Proverbs xxix 1. Mr. Editor, I am done, and trust the ministers of this place will still warn their members against this sin of Night Wakings—Prov. xx. 1. The Centenary is past, we must therefore adopt a new course. Yours Mr. Editor,

Bonthe, SOLOMON.
Aug. 10, '87.

Mr Editor,—Permit me a space in your valuable journal, to pen facts, not fictions, of all I saw and heard. I had occasion to leave my hut for Freetown, through unavoidable circumstances, permit me to say, coughing of blood immensely by a relative of mine who was taken to Freetown and admitted in the colonial hospital for medical treatment I had opportunity to pay him visits The first time, I went with a faint hope and melancholy spirit, pierced at the heart for so wonderful a prostration; I exclaimed "not all sickness is for death, but some for the glory of God." Turning my eyes around I saw good many men in bed, all how I pity their condition where I had to encourage one Mr Smart who was chopped in the head and back in the late country war. Thanks, many many thanks to Her majesty the Queen, for her gracious goodness in making provisions for the sick in our country. Pending further, I must state that my second and last visit was on Sunday 17th inst when I was told that the indefatigable Rev Chaplain Taylor late of Hastings preached "good words" to them and distributed his tracts for their comfort and consolation. That patient asked me to read his, headed "The Bullah land" Oh my soul had I wings like a dove then would I fly away and be at rest." I attended night service at Krootown Road; under the voice of a well polished young catechist (T. S. Smith) from Isa 61 chapt 6 and 7 verses.

"Bring my sons from far, and my daughters from the ends of the earth even every one that is called by my name." The sermon was one I will remember ever. It makes an impression in my mind, and shows an example light of my ingratitude to God, is not streathing out my hands as I should for the spread of the gospel, (God knows). A day previous, I saw chief T. N. C. and Mr Frank Dixon, gracefully parting along the street by the commercarist, whence I heard that the captives Messrs A. D. and P. D. are in town Learn further that the case of chief T. N. C. versus William T. G. Caulker, Kongbar &c, will be tried on the 19th inst. Hoping (from the ground of my heart, and the hearts of those whom the war distressed) that capital punishment should be inflicted upon them, to turn them from the errors of their way, to the marvellous light of the gospel. Yrs. NEOT, Sa. Leone

What a Good Girl Can Do.

It is written of the beautiful Hebrew maiden Hadassah or Esther that after she became the acknowledge queen of King Ahasuerus, and mistress of 127 provinces, that "she still did the commandment of Mordecai, her uncle, like as when she was brough up with him." It was the careful training and wise advice of this uncle who assured and carried out all the duties of a father toward his orphan niece which gave her that nobleness of character and personnel that gained favor with the King and his servants. But more than to all else was Esther's steadv remembrance of her uncle's counsel, the means of helping her people when she came to power. Had she become proud and lost her head Haman would have succeeded in his designs, her uncle would have lost his life, she her crown, and the Jews been destroyed. The power of one good girl is incalculable. All girls can study Esther's character to profit.

—*Southwestern Christian Advocate*

We regret that very much bad reading appears in this Issue for want of time to correct, as the Issue is unavoidably late.

ALPHA FACTORY, York Island.

IMPORTANT NOTICE!

Closing up of the Business of THE LATE

WM. MURRAY.

Great Bargains in all descriptions of GOODS, to effect CLEARANCE.

Higher Prices for PRODUCE than any House in Sherbro.

Retail at Wholesale

Never such a chance again!

The Undersigned respectfully hopes that Merchants and Traders will avail themselves the opportunity offered herein, to replenish their Stock. He is prepared to deal with them on the most liberal Terms. The whole must be cleared.

GEO. LEACH.
On behalf of the Exors to the late W. MURRAY

Jan 30/87.

J.A. Clemons

WHOLESALE AND RETAIL Bookseller, Stationer and Miscellaneous GOODS

ESTABLISHED IN KING TO STREET

N.B. Removed to upper Oi to Street, opposite the burial ground Bonthe, Sherbro.

To all to whom it may concern.

We the undersigned, being lawful owners of the LANDS situated and lying on the South Eastern part of Bonthe on a portion which the well known Parkes called Beah N Quah is hereby hereby beg to inform the Public in general that we have jointly and severally agreed, bargained, sold legally conveyed to Mr. J. B. Parkinson Merchant of Bonthe all that portion of land lying (

and situated as above described containing about 39¼ Acres of Land.—Bounded on the East by Ghundamah Creek on the West by lands covered with brush woods on the North by Yarneh Creek, and on the South by land covered with brush wood or howsoever otherwise the same may be described or distinguished.

The Public is hereby required to take notice that an action of trespass will be taken against any offender who shall enter into the said lands with the intent of occupying it without the permission of the said J. B. Parkinson, and any person or persons at present having any buildings, farms, &c. on the said lands, should make arrangement with the said J. B. Parkinson or remove their buildings &c.

Bonthe 20th June '87 BANA LEWIS.
W. T. DOUGLAS.
CAIFAY LANGO

S. M Mission STORE.

OPEN AGAIN!

And the undersigned desires to announce once more to the Public that they will find on our SHELVES a carefully selected and well kept Stock of

GENERAL MERCHANDIZE

which it is our purpose to increase and refresh continually.

The following are a few of the various ARTICLES to be found in our Stores.

Cotton Goods,
Woolen Goods,
Beecham's Pills,
M'Neil's Pills,
Do. Exterminator,
Stationery,

Men's Slippers,
" Boots and Shoes.

Watches (Silver Hunting Case)
Open faced Metal Watches,
Watch Cases (silk lined).
" Guards
" Glasses
Harmonic Instruments
at Whole sale and Retail R

We have also specially F Arrowroot, raised on our o Farms, and prepared w great care under our own supervision.

J. A. [illegible] Agent
Bonthe Mar '87.

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GEO. LEACH.
On behalf of the Executors late W. MURRAY

Bonthe, Sherbro.

J.A. Clemons

WHOLESALE AND RETAIL
Bookseller, Stationer and
Miscellaneous Goods
ESTABLISHED 1874 KING STREET

N.B. Removed to upper Oxford Street, opposite the burial ground
Bonthe, Sherbro.

To all to whom it may concern.

We the undersigned, being lawful owners of the LANDS situated and lying on the South Eastern part of Bonthe on a portion which the well known Farkie called Boah N'Quah is built, hereby beg to inform the Public in general that we have jointly and severally agreed, bargained, sold legally conveyed to Mr J B Parkinson Merchant of Bonthe all that portion of land lying and situated as above described containing about 30½ Acres of Land. Bounded on the East by Ghundanah Creek on the West by lands covered with bush woods on the North by Yarnah Creek, and on the South by land covered with bush wood or howsoever otherwise the same may be described or distinguished.

The Public is hereby required to take notice that an action of trespass will be taken against any offender who shall enter into the said lands with the intent of occupying it without the permission of the said J. B. Parkinson, and any person or persons at present having any buildings, farms, &c. on the said lands, should make arrangement with the said J. B. Parkinson or remove their buildings &c.

BANA LEWIS,
W. T. DOUGLAS,
CAIFAY LANGO

Bonthe
20th June '97

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Cotton Goods,
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McNeil's Pills,
Do. Exterminator,
Stationery,

Men's Slippers,
" Boots and Shoes,

Watches (Silver Hunting Case),
Open faced Metal Watches,
Watch Cases (silk lined),
" Guards
" Glasses
Hurricane lanterns
at Whole sale and Retail &c.

We have also specially F... Arrowroot, raised on our o... Farms, and prepared w... great care under our own ... supervision.

J A ... Agent
Bonthe.
... Mar '97.

ALPHA FACTORY, York Island.

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Jul/Sp18.. 6i

J.A. Clemens

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Bookseller, Stationary and Miscellaneous GOODS
ESTABLISHED 1874 OTTO STREET

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at Wholesale and Retail &c.

We have also specially Fine Arrowroot, raised on our own Farms, and prepared with great care under our own supervision.

J. A [illegible] Agent
Bonthe.
23rd Mar. '87.

MARKET REPORT OF African Produce.

PALM OIL.—In fair demand. 600 tons sold at steady rates during the past week. The s.s. *Mandingo* and *Cameroons* have passed Sierra Leone with 1150 and 1300 casks respectively.

Stock—30th June	1887	1886	1885	1884
	9885	8015	2720	993

Lagos			£19	12 6
Old Calabar, Bonny, Cameroons	£18	to	18	2 6
Benin			17	12 6
Brass, Niger, and New Calabar			17	10 0
Congo			17	0 0
Loanda			17	10 0
Grand Bassam	£17	to	17	5 0
Accra, Addah, Quittah, Aghwey, Little Popo	17 5 0	to	17	10 0
Sierra Leone, Sherbro	£16	to	17	0 0
Saltpond Kinds			16	5 0

PALM KERNELS—A good enquiry at an increase of 2s. 6d to 5s. on last week's prices.

Lagos Bonny, Benin, Brass, Cameroons, Old Calabar and Congo	£10 5 0	to	10	10 0
Liberia, Quitta, Popo, Sherbro, etc.	9 5 0	to	10	0 0
Salt pond, Winnebah, Appam, Accra and Elmina	8 10 0	to	9	5 0

GROUND NUTS—A fair business done. Undecorticated £10 10s to 15 10s. Decorticated 7 10s to £14

COPRA } No sales in absence of Arrivals
BENISEED }

COFFEE—Market very quiet; Bold Berry 75s per cwt.

COCOA—Good African 68s. per cwt.

INDIA RUBBER—Remains very quiet. 15 tons sold at easier prices.

Fair to Prime Gambia Niggers	2s. 3d.	to	2s. 4d.
Do. do. Sierra Leone	1s 10d.	to	2s 0d.
Do. do. do. Flat	1s. 5d.	to	1s. 6d.
Thimbles	2s. 1d.	to	2s. 1½d
Congo and Gaboon Balls	1s. 7d.	to	1s. 10d.
Hard Cape Coast and Assinie	1s. 3d.	to	1s. 6d.
Liberia and Manoh	1s. 2½d.	to	1s. 7d.
Flake and Lumps	11½d.	to	1s. 0½d.
Cut and Dried Accra and Salt Pond	1s. 2d.	to	1s. 7d.
Soft Accra	9d.	to	10d.

GUM COPAL—Sierra Leone 3½d. to 9½d. according to quality, Red Angola 82s.

BEESWAX—Limited demand, £5 per cwt. for Gambia, £4 to £4 10s. for Sierra Leone.

GUINEA GRAINS—17s. per cwt. [cwt.

GINGER—150 Bags Monrovia sold at 18s. S. Leone 21s. per

EBONY—£7 for mixed, 5 10s. to £6 for flat fair small Cal. £5

CAMWOOD—Small demand at £26 per ton.

BARWOOD—£3 per ton.

MONKEY SKINS—No change.

EDWARDS BROTHERS.

Liverpool,
July 10th, 1887.

There are certain other wide spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance with the claims of equal justice toward man and a good conscience toward God.—*Sel.*

ISSUE(S)
MISSING

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. IV. BONTHE SHERBRO, WEST AFRICA, SEPTEMBER 15, 1887. No. 17.

The "Early Dawn."

Published Semi-Monthly, At

BONTHE, SHERBRO.

Under the Auspices of the Board of *Missions of the*

U. B. IN CHRIST.

TERMS OF SUBSCRIPTION

One Year by Mail,	£0	6	0
Delivered in Bonthe,	0	5	0
Half yearly by Mail,	0	3	0
Ditto, deliv'ed in Bonth,	0	2	6

ADDRESS,—*Communications to* Rev J. A. EVANS, *Editor & Publisher, Bonthe, West Africa.*—

Subscriptions to be sent to Rev. J. GAMER *Shannon, West Africa*, Rev. Z. WARNER, D.D., *Dayton, Ohio, U.S.A.*, *or to the Editor.*—

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Coroner	The Commandant.
Deputy Coroner,	Wm. Hughes,
Chief Clerk	W. Hughes,
2nd do	S. W. Alsop
Interpreter	J. D. Rogers,
Bailiff	F. E. R. Buckner.
Sub-Treas. & Col	G. H. Garrett.
Chief Clerk	J. D. Macauley
Tide Waiters,	J. N. Crown, J. R. Turner, & S. G. Cole
Asst. Examg. Officer	Sallieh, Jasper Coulker
Assistant Col. Surgeon	M. L. Jarrett, M. R. C. S.
Dispenser	Rowland May.
Postmaster,	H. R. Williams,
Inspector of Police	M. Betts,
Gaoler	J. A. Dennis
Overseer of Roads,	A. O. Walker.

Religious Directory.

St. Matthew's Church, Victoria Road Pastor,	Rev. G. G. M. Nicol, B.A.
Wesleyan Methodist, Lime Street Pastor,	Rev. J. C. Thomas
Mendi Mission,	(Congregational.) Good Hope
Pastor,	Rev. G. N. Jowett.

SAY WELL.—DO WELL.

Say well is good, but do well is bet-
[ter;
Do well seems the spirit, say well is
[the letter;
Say well is godly, and helps to please;
But do well lives godly, and gives
the world ease.
Say well to silence is sometimes
bound,
But do well is free on every ground.
Say well has friends—some here some
there,
But do well is welcome everywhere.
By say well many to God's word
cleave;
But for lack of do well they often leave
If say well and do well were bound in
one frame,
Then all done, were all won; and all
gotten were gain.—*Sel.*

Dear Mr. Editor—Allow me through the medium of your Journal as one who is for peace and not for war, to insert the following which I am sure you and your readers would be surprised to hear. The Jong River District under the present reign of Queen Betsy Gaye of Bogoe, is in an unsatisfactory state, through that notorious Gberry, Chief of Gbongeh. This little District Mr. Editor, is the place from whence we obtain our little trade to support not only our families, but to increase the Revenue of Sherbro; as the late disturbances in the Kittam and Boom Rivers by the wars of Mackiah and others has already effected our Revenue and some of us are backward in our business; will it be practicable on the side of the Government to sit quiet, until this notorious chief puts this little and nearest District into confusion whilst the authorities will be saying that Gberry will not do this or that; on a sudden you will hear some strange news that war is in the Jong River if no steps be adopted in time as Gberry had already commenced it, if not so, why did he refuse to come down when he was specially sent for by the authorities? 1st. by a sergeant and 2nd by a Corporal of Police; showing the Authorities directly that he intends putting the people into flight and the Authorities into expense. I believe as Queen Betsy Gaye told me last, before she left Bonthe and no doubt she might have said the same to the Authorities of Sherbro, that, to prevent future Out breaks by Gberry, let Matrow become the head Station of that District; Kaukia and Bagoe become surbordinates; or if possible closed up; I believe so far as I am acquainted with that District, if this Matrow become a station it will save us all, and do the Authorities great good. This is quite an advantage taken by Gberry, either because the Colonial Government is very lenient and indulgent. (I mean in comparison with the Imperial) Or is it because the Queen (Betsy Gaye) has no husband who might have assisted her in her administration? I cannot really tell; hence we see that it is quite unnecessary to indulge especially those half civilized people as Gberry & others; is it not the same had almost dragged the late Mr. Laborde into danger when acting as Civil Commandant which if he had gone into, would have found it very difficult for him to get out easily; we hope that the Authorities will now make this Chief to know, that "whosoever thinketh himself to be something whilst he is nothing, he deceiveth himself." Rumour says that Gberry said that he knows of those upon whom he trusted before he is doing all these things; but we do not believe this report. I must stop to see an I hear what will be done toward this Chief who has thus treated the Authorities with contempt.

One word more Mr. Editor, a man a police officer who is to be in charge of a District like the Jong or small Boom Rivers, or to rule out stations must be one who is active and of a good understanding, especially in Native Subtility; but not every body as I used to observe; for there are many of these officers presently who will be blamed for not bringing out such reports in time as will tend to impede the progress of the country wars, should matters be investigated. So we shall and will be very glad that should the Authorities think fit to establish a Station of Police at Matrow, to send a proper Officer who will be in charge of that District. (be he a child or an old man it matters not) One who will always discharge his duty regardless of bribes and fees, note down everything for the information of the Authorities to the punishment of evil doers and praise of them that do well. Thanking you for the space I have occupied.

Yours,
Bonthe, A TRADER.
6th Sept. '87

COOKING FOR THE DEAD.

Dear Mr. Editor,—Instead of christians setting bright and noble examples to the heathens by whom we are surrounded, they often prove by their conduct that they are worse than the heathens. I have a few reasons to offer for writing this article which is as follows: Cooking for the dead is becoming the general practice at Bonthe I believe if the natives has a delight in such superstitions habits as cooking for their dead, those who are christians and have been baptized in the Name of the Father, Son, and Holy Ghost hold an office in the Church are coommunicants they are people of whom the public in general have high respect, lettered men who can explain the Holy Bible from Genesis to Revalation, who are always pleading God's cause every Sunday afternoon to the Mendies about the second Commandment that they may avoid all these superstitious practices, yet they themselves do not avoid what they often times tell the natives to avoid. And they say when ever they cook for their dead families and invite their friends to the feast that they have provided for the occasion of the superstitious ceremony, their aim and belief is that in the future Good Luck will attend anything they may undertake to do, and they will be guided and caressed by the dead families. Mr Editor, let these superstitious persons read 2 Peter.ii. 13-14. The Century is past, I believe we must try to adopt a new system, so that in time to come the heathen around us may surely proclaim by their own lips that the Lord God Almighty is the true and living God, which we are to worship. Thanking you Mr Editor for space occupied.—Yours truly,

E. LIGHT

Bonthe, Sep, 6, '87.

Dear Mr. Editor,—Permit me through the medium of your valuable Journal to release my mind of the heavy burdens which perhaps by my bringing it out some of your Correspondents might be able to satisfy my curiosity—As one who is concerned in the welfare of every individual, but in consequence of my being poor preventing my rendering such help as I wish to every one feels it is a duty incumbent upon me, to advocate the cause of our poor, yet courageous and hard labouring "Constables" stationed at Sherbro as they cannot help or speak for themselves—from the time I became a resident of Sherbro, seeing the tasks of duty generally performed by our Noble Constables, and how their lives are in danger every day for our sakes, and how they generally suffer with severe cold which terminates the lives of many, moves me to enquire—Why are not necessary provisions made by the Authorities for these people? such as good rain Coats, Blankets, Water-proof Sheet &c. as they are to be up and down the rivers; to which my informant says that it is beyond his judgment. Capt. A. North Daniel when here acting as Civil Commandant for some time in last year—Seeing the daily troubles of our Constables, even on one occasion gave his own rain Coat to a certain Constable as the rain was very heavy that day, as he ordered the Constable on duty; he made arrangement to order out these necessaries for the use of our Constables; but to their sorrow when he removed from this place all his prepositions died away but suffice it for us to say that if he was here a little longer, something would have been done for our Constables. But to my surprise to see that just a few weeks ago about 12 or 14 Police men came from Freetown, passing off to the Sulymah District to meet the Deputy Governor; each of them had a first class rain Coat, Blanket, &c well fitted for the season, and I am told that they were conveying some of the Blankets, Coats &c, for their own near to the Sulymah District on special duty.—Well, what about our own Constables here at Sherbro, who are daily under the rain and cold? Have they no share in the provisions made by our glorious and gracious Queen to all loyal Subjects in her various Services? is it true that the daily tears, cries, and tears of the Constables do not reach the hearts of the Authorities? why so then? I know and I can testify it before Kings and Judges, that our Constables here ought to have these necessaries for their use; from what I observed, if the Authorities here could but only look closely upon the features of each Police Constable they will sure to find the effect of cold in them, they are not so before with that mighty strength to do strong duties as before; cold is converting them every day from Sergeants down to Privates save very few. In the month of July last a Police Corporal was brought down from the Sulymah District sick, had it not been that the mercies of God are over all his creatures, that Corpl might at this time be in the grave through the effect of cold; I hope that our authorities here will kindly turn their attention to the necessary wants of his children, that their daily cry of—"No one careth for my life" may be changed to say when under severe cold and rain —God bless our Commandant. Thanking you Mr Editor for space allowed me.

Yours on behalf of the Constables of Sherbro.
AN ADVOCATE.

Bonthe, 25th Aug. 87.

ADVERTISEMENT SCALE.

(FOR EACH INSERTION.)

A whole page	£1	10	0
A whole column	0	9	0
Half-a-column	0	5	0
One-fourth of a column	0	3	0
One-eighth of a column	0	2	0
Marriage	0	2	6
Birth and death	0	1	6
Domestic servants wanted	0	1	0
Servants wanting situations	0	1	0

Each notice should not exceed 4 lines every additional line or part of a line 4d extra.

If you lose an hour in the morning, you may hunt all day and never find it.

Ims. BRITISH MUSEUM (N.)

The Early Dawn.

BONTHE, SHERBRO.

SEP. 15, 1887.

CORRESPONDENCE.—Again, we are obliged to say something on this rather tender point, but what we say we wish to be understood as we say it. Many persons essay, to write for publication, who in the first place cannot write a legible hand; as for the Rules of composition, they seem never to have had the merest conception, while Grammar is outraged, and the Dictionary is used for the purpose of obtaining big words for the sole purpose of embellishing their Articles; and thus we often have as a result long incoherent masses of words without meaning sent to us with the almost uniform request of:—"Please insert in your next issue," &c., while at the same time only one or two days perhaps remain before the issue referred to must appear from the press, and as a matter of course the paper is made up and the Article, (if we could read it) does not appear, and in a short time we get a note of complaint, which in many cases we have no time to answer. Other parties send us Articles closely written on both sides of the sheet, which is always very bad for us as it cannot be separated and hence only one compositor can work at it at a time, the result is, it is delayed. From the above and many other difficulties articles are consigned to the "Waste Basket" in future; many more will go that way unless there is great improvement on the part of writers.

Dear Bro. Evans,—Just on the eve of starting for our former Station, Kossoh Town or reward? If not, why not? Lodge which we were *compelled* to quit in the event of the late Wm. Caulker's war, and seek refuge here, a thought came to my mind, and one I think divinely sent (since God rules the hearts of all His creatures) and that is to make an appeal to the people of Bonthe on behalf of our Work at Kossoh Town. It is a known fact that the War Boys overran all the Mission Stations, and did a good deal of havoc. Books were destroyed and other valuables carried away. The large hand bell which among other things were the gifts of the late and much lamented Bishop Glossbrenner was taken away, and this is a sine qua non, as we not only used it at Kossoh Town proper but attached it in attending, so that without one, it would be a hard case. I shall be more than thankful to (yea God will abundantly bless) any one who would volunteer to come to our aid. The bell would have been a good remembrancer of the late Bishop as often as it pealed, calling people to church, school, &c. Who will come? who is on the Lord's side? I leave it with our generous friends at Bonthe to answer.

At Bompchtsook (Otterbein station) the church furniture, consisting of table, benches &c., have all been cleared away, doubtless used for fuel by the war boys when they encamped there.

The late Mr. J. N. Lefevre had regularly supplied gratuitously all the requisites of Otterbein station, but like the dear old Bishop, he also has gone. With no one come forward and say, Let the work go on? Meanwhile awaiting to hear from some of your numerous readers,

I must my adieu—Pray for us.—Yours In Christ, J. A. RICHARDS.

Victoria Rd, Bonthe,
Sept. 7, '87.

Mr. Gomer landed here a few days ago and brought with him a Magic Lantern together with a number of views of our Mission Stations, from the Shaingay, Bomphe and Mendi Mission Districts the Lantern is one of the best English making; the pictures were also prepared there by one of the best Artists from photographs taken here last December by Mr. St. John these views show nearly all the Stations of the Mission the Mission Schools Houses, Farms, etc, etc. The Pictures are very clear and nice.

SERJT. TAYLOR'S MERITORIOUS SERVICES AT SULYMAH.

Dear Mr. Editor,—When your correspondent L. L. E. in your issue of November 1885 wrote of the success achieved by Brad-haw a policeman at Bonthe who would kindly give me all needful and necessary information touching my mission. After having been in your Christian company and a recipient of your hospitality for nearly a fortnight. I am happy to record the fact to day, that I have found in you the man who fully fills the description of a gentleman and Christian Missionary. I hope, sir, you will not think this flattery, because I mean every word I say with all the energy and power of my soul. I here with offer to accord to you the right to act as Agent throughout the entire limit of your wide acquaintance with your unbounded experience in such work to advocate my cause, or rather the cause I have espoused of a self and aiding work in the interest of the Methodist Episcopal Church, and whose fields are white unto the harvest, I am sure you will gladly lend your helping hand, and as circumstances may permit.

I earnestly solicit your and the prayers of your entire congregation as well also as friend of the Church Work, and all well wishers of my onerous enterprise. Yours in christian fellowship.

B. K. M'KEEVER.

Mendi Sailish,
Aug 29th '87

C. R. MISSION HOUSE
Koolongue Station
Shaingay District
8th Sept 1887

Dear Sir,

Though we parted under feelings of some depression, you will nevertheless be pleased to learn that we arrived here in safety at about 1 a. m. The weather was not altogether fine otherwise we would have been here earlier.

Everything is promising and I am big with hopes for good results. Pray for us. Remember us very kindly to Mrs. Rogers and say we had been very delighted and treated in Jesus who is a friend that sticketh closer than a brother.

We humbly trust we shall have the extreme pleasure of seeing either of you here some fine day. The Station occupies a fine sight and for 160 sq acres all round the ground is the Mission's so that we are quite free from the people who are in the town all around. The "Formoso" has just ceased on her way to Freetown. We are so situated that we enjoy fullness of the sea.

Wishing you God's choicest blessings and success in all your undertakings.

With our united kind regards and best wishes to self Mrs Cole and numerous enquirers, especially Mr Rogers.

I am Yours very humbly
J. A. RICHARDS

Dear Sirs—I have your esteemed favor of 8th instant. I am very glad to know that you have safely reached your destine l station "Koolongue"—where it seems to afford you more homely residence than the well-known "Jubilee Cottage"—You have my hearty congratulation.

Really our parting has impressed feelings of deep regret in me prompted from, besides your valuable services and diligence in the discharge of your duties, combined with the recent affection in our friendship, has certainly made the parting depressing and painful. Nevertheless you must have been impressed with my farewell address to you before leaving the office and could see no necessity to repeat its topics. While I sincerely deplore the loss of your service I am pleased to observe that you have secured the service of a Nobler Friend, who is the Prince of the Universe and shall prove Himself more worthy than you most sanguine expectation—For as your faith must have been based on His Commands and promises to His Disciples, you will have no prevailed not to make shipwreck of that faith especially as you have been devoting your entire services to His work. You have the united and grateful thanks of myself and Mrs for good wishes expressed and wishing yourself and Mrs Richards God speed in your field. Kind regards and best wishes.

Yrs. Affectionately C. J. COLE.

Mr. J. A. Richards,
Koolongue Station,
Shaingay District.

Visit to Victoria.

Mr. Editor,—Early one fine morning I left home for the above named place; and the very first object that attracted my attention was very discouraging, filthy, and indecent. The people living a few lots from Serjt. Nelson's the pensioner, make use the entrance of the public path-way that leads to the ferry, for a garden house, and the effluvium rising from this neglected spot, is very injurious, disgusting, and nasty; I would therefore, kindly ask the Sanitary Officer to put a stop to such filthiness.

Second,—The Road is in a very dilapidated condition; swampy, rugged, and awfully bad so much so, that the Assistant Colonial Surgeon could not make frequent calls as usual to the "Small Pox" Asylum at Mocolo.

Third;—The Ferry or Crossing during the ebb tide is dangerous; one must be compelled to do penance (so to speak) by walking on the mud (about four feet deep) to the Ferry canoe; the remaining part is left with the Authorities themselves to picture, how would women appear in such a juncture.

Fourth,—Although the most part of the land from the ferry to Mocolo is owned by a particular individual, yet he would not condescend to cut down some of the overgrown weeds on the Road, but would as falling large trees to obstruct the public highway &c; it is a pen ns to send a child of some twelve years of age alone from Victoria to Bonthe or from the latter to the former place. The road is very very muddy.

I shall be very thankful if the Authorities will call kindly the attention of the Sanitary Officer, specially to these neglected public affairs, for passers this way are dangerously exposed to injury, etc.— FLAVIUS.

Bonthe, Sep. 10, '87.

Quite a number of our prominent Citizens left this place this morning for Freetown per s.s. *Formoso*.

NEWS ITEMS.

A curious snake of various colours was shot at the residence of Inspector Betts 6 ft. in length.

A large Aligator was caught in a seine by the fishermen in the river, on the 27th ult. measuring about 12 ft. the gills were taken out at the Govt. yard in the presence of the Commandant and Dr. Jarrett and sunk in the river. A smaller one was also caught in the river on the 3rd inst.

Hedlle Street—We note with pleasure that work has been commenced by the Authorities on this thoroughfare and we trust it will be continued until the whole street with its Bridges are put in to proper order.

Nuisance,—is habitually committed in various parts of our Town by filthy persons; especially where ever grass is allowed to grow on the less frequented streets and vacant lots; especially is this the case as one passes out of the town on Victoria road going toward Mocolo, will the Authorities kindly have a look after this matter?

It is rumoured here that Mr. O. J. Thomas who left here in July last for Freetown, has gone to Calcutta.

DROWNED.—Near Bomph took, Shaingay District, Mr. Wellington of Tombo Sierra Leone on Wednesday the 7th inst: the persons who went to his rescue saved his daughter and another man that were in the Boat with him. His remains were buried at M'Bawmah.

Another of the War Boys Captured.—It seems that on the first inst. a man came to Mentchye as the stranger of Bawah Will but was soon Identified as one of the War Boys of William T. G. Caulker and arrested by the Police of Mo'Kibbee and Kawmendi.

Mendi Mission Chapel that has for so many years stood the ravages of time finally came down on the 5th inst. but there was no other Damage, as everything had been removed from the building before it fell. We understand that a New Church is to be erected on the corner of Mission and Victoria Roads near the Mendi Mission School House.

Personal

Mr. C. J. Cole gave us a pleasant call on the 8th he spoke in the highest terms of the efficient services of Mr J. A Richards, who during his short stay in this place, in consequence of the late Shaingay war, has kept Mr Cole's books for him.

Mr. and Mrs J. A. Richards left this place on the 7th inst on their return to their work at Koolongue Station Shaingay Mission, after refuge here of a few months in consequence of the war we wish them great success in their work.

Mrs E. Sumner of this place had a severe fall from the steps of the Mendi Mission house on the 6th inst.

Mrs Mary W. Gomer and Mrs Remmie G. Caulker of Shaingay we understand are not so well the latter suffering from climatic effects perhaps as she is a new comer to this land of shades.

Rev J. C. Thomas left for Freetown per s s. "*Formoso*" on the 8th inst.

Mrs. Lewis wife of Capt. J. A. Lewis Freetown is expected to return from America about the first of Oct. She was in the best of health at last accounts.

Messrs. R. B. & A. C. Wilson of Kissy left this place today per s. s. *Formoso* for Freetown, in consequence of the sudden information that reached them of the severe illness of their mother at Kissy.

Mr S. Schmuch sailed from Freetown for England per s. s Volta about 29th ult we wish him a pleasant passage.

Mr F. W. Cole of Mando called on us on the 12th inst he reports all well and quiet save the occasional rumors of war.

Mr F. W. Fewry Called on us on the 30th ult but after we had closed the last Issue.

Mrs L. During of this place has been sometime worse than usual, we understand and some what threatened with blindness during the past week.

Mr D. W. During the aged Catechist of the P. E. Church York Island has been quite unwell recently.

Rev B. K. M'Keever and wife of Cape Mount, Liberia, left this place on the 2nd inst for Lavanah Sulymah District

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Our Women at the Public Market.

Dear Mr Editor,—Kindly permit me space in the columns of your valuable journal to make the following enquiries:

I.—Is there no law in force which prohibits women plunging themselves into the water at the public wharf for the purpose of having cassada, fish &c., from canoes that lie at anchor at the wharf, thereby exposing themselves to public view and which is a disgrace to the morals?

II.—If so, why do not the Commandant or the Inspector of Police station policemen daily to guard at the Public Market as was done during the administration of Commandants Davis, Walk, Leggie, and Laborde, to prevent such immoral actions?

As I believe the Commandant is not aware of this conduct on the part of our women who are daily exposing themselves at the public wharf, I therefore report the same and trust he will adopt such measures or make a law that will punish all women who may be found acting contrary to that law. Whatever steps are taken by His Worship in the matter, I shall write you again.

Yours, as usual,
AN EYE WITNESS.

Bonthe,
Septr 10, '87.

"WAR RUMOURED AFFAIR."

Dear Mr Editor,—It is constantly reported, that Humpah Rango is bringing war to Koneonany in order to take revenge for the just treatment done him, ere the energetic Corporal Peacock, when he was apprehended and taken to Bonthe, in '83.

On the arrival of Mr. Garrett Sub. Treasurer and Collector, with Mr. Hughes Chief Clerk to Koneonany on the 2th June of the present year, said Humpah Rango was sent for by the above named gentleman to hear from him whether he was bringing war to the District, as was then reported. He stood up and with a show examined that the time for so doing had not yet come, but he would not be careful to receive any future punishment, since he had completed his desire. The time is come Mr. E when Chief Humpah Rango is bringing his long thought of war. Information reached us today, that he sent his Sceptre to the other Chiefs to assemble them at his place, to consult of the war affairs; and his determination is, to destroy the Sierra Leoneans here and around his District, and will care nothing even for the taking of his life. I therefore submit this to our indefatigable Civil Commandant to see, and to take steps at once either to remove or transport the unprincipled Humpah Rango from this District, so that there will be an entire rest in this place

8th Sep. '87. T.N.

Dear Editor,—Some time in the last quarter my father spoke to me to help the blind man who can not read well to the reading work since that time I feel it a great pleasure to do some work for Jesus I always go with Mr. Avery to Mo'Tarsee though where my father appointed me the people are doing well there but two week ago in July when we had heavy rain we were not able to hold services and the third Sunday which was the first Sunday in this month we found the people scattered abroad they forgot that that day was the Sabbath of the Lord; some of the men who understand to hunt when out went and hunting before Mr. Avery and I and there, and when we finished talking to the few whom we met in the town a man came from the bush to report that mammy Tarrah Bondon who went with them was hurt by a deer which instead of running to the place where the net was fixed came leaping toward the people and stepped on her face, made a hole through out and pulled out two of her jaw teeth Mr. Avery told them that was to show them that they must not work on Sunday for every Sabbath breaker must be punished. Last Sunday we found all of them at home they say they will go no more to hunt or to do any work on Sunday I beg you to send me some few Tracts if you have any on Sabbath Breaking to give to some people who can read, for but are Sabbath breakers living in this country?—I am yours obdtly, CHARLEY.

Avery Station,
Aug 17th '87.

A DISOWNED DAUGHTER REINSTATED.

Concluded from page 4.

my father and my mother desert me; do Thou have mercy upon me.

The mother's feelings could not be restrained, and rushing forward she caught her child to her breast, saying: If God for gives you then I forgive you the father followed the example, and forgave her as freely as he himself hoped to be forgiven."

Just Received

and for sale at the

S. M. MISSION STORE.

An assortment of Medicines,

&c, &c, &.

Nerve and Bone Liniment,
Rheumatic & Gout Cure,
Pain Dispeller,
Liver Regulator,
Comp'd Ex't fluid of Buchu,
Chlorodyne Cough cure.
Sarsaparilla,
Iron Tonic Bitters,
Dyspepsia Cure,
Pectoral Wine,
Comp'd Blk-berry Cordial,
Itch Ointment,
Porous Plaster.

Aug 1887.

We beg to inform the public, that from this date the *Compagnie du Senegal et de la cote occidental d' Afrique* has changed its name to *Compagnie Francaise de l' Afrique occidental.*

Bonthe, Sherbro,
15th Sept. '87.

Per *Compagnie Francaise de l' Afrique occidental.*—C. BARTHELME,
Agent.

The Early Dawn.

BONTHE, SHERBRO.

SEP. 15, 1887.

CORRESPONDENCE. Again, we are obliged to say something on this rather tender point, but what we say we wish to be understood as we say it. Many persons essay to write for publication, who in the first place cannot write a legible hand; as for the Rules of composition they seem never to have had the most at conception, while Grammar is outraged, and the Dictionary is used for the purpose of obtaining big words for the sole purpose of embellishing their Articles; and thus we often have as a result long incoherent masses of words without meaning sent to us with the almost uniform request of "Please insert in your next issue &c., while at the same time only one or two days perhaps remain before the issue referred to must appear from the press, and as a matter of course the paper is made up and the Article, if we could read it) does not appear, and in a short time we get a note of complaint, which in many cases we have no time to answer. Other parties send us Articles closely written on both sides of the sheet, which is always very bad for us as it cannot be separated and hence only one compositor can work at it at a time, the result is, it is delayed. From the above and many other difficulties articles are consigned to the "Waste Basket" in future; many more will go that way unless there is great improvement on the part of writers.

Dear Rev. Evans,—Just on the eve of starting for our former Station, Kent Lodge which we were *compelled* to quit in the event of the late Wm. Caulker's war, and seek refuge here, a thought came to my mind, and one I think divinely sent rather God rules the hearts of all. The contributed and that is to make an appeal to the people of Bonthe on behalf of our Work at Koolongo. It is known fact that the War Boys overran all the Mission Stations, and did a good deal of havoc. Books were destroyed and other valuables carried away. The large hand bell which among other things were the gifts of the late and much honored Bishop Gloag, however was taken away, and this is a serious loss, as we not only need it at Koolongo proper but attached it to the morning so that without one, it would be hard case. I shall be more than thankful to you God will abundantly repay any one who would volunteer to come to our aid. The bell would have been a good memorial tower of the late Bishop as often as it pealed, calling people to church, school, &c. Who will come? whom in the Lord's side? I leave it with our numerous friends at Bonthe to answer.

At Bompetshoke (Otterbein station) the church furniture, consisting of tables, benches &c., have all been chased away, doubtless used for fuel by the war boys who flew on regardless.

The late Mr. J. A. Leigh had regularly supplied gratuitously all the requisites of Otterbein station, but like the dear old Bishop, he also has gone. We look to one coming forward and we do the work great. Meanwhile awaiting to hear from some of your numerous readers,

I remain,
Yours &c.,
J. A. RICHARDS.

Mr. Gomer landed here a few days ago and brought with him a Magic Lantern together with a number of views of our Mission Stations, from the Shaingay, Bompbe and Mendi Mission Districts the Lantern is one of the best English making the pictures were also prepared there by one of the best Artists from photographs taken here last December by Mr. St. John these views show nearly all the Stations of the Mission the Mission Schools Houses, Farms, etc. etc. The Pictures are very clear and nice.

SERJT. TAYLOR'S MERITORIOUS SERVICES AT SHERBRO.

Bonthe Mr. Editor,—When your correspondent F. E. C. in your issue of No. 7 under date of the 20th ult. closed by Brother Lawrence in censuring the honorables at the end of Mansfield and pointed out to the attention of the Executive Assembly a needful for which a memorial was in appreciation he always to him in order to incite him to persevere in the discharge of his duties, the sum of three pounds was given to him as a gratuity.

After that period I have often observed policemen ringing the bells of the Churches during the Sabbaths to which we were accustomed to hear the ringing of the bells on week days, but now I have observed that the bells are rung on Sundays only. Now may I ask the question why the bells are not rung on week days as they were formerly? Is it because there are no policemen now to ring the bells? Or is it because the Sabbath is the only day in the week that the bells are rung? Or is it because the Sabbath is the only day in the week that the bells are rung? Or is it because the Sabbath is the only day in the week that the bells are rung

ALPHA FACTORY, York Island.

IMPORTANT NOTICE!

Closing up of the Business of THE LATE

WM. MURRAY.

Great Bargains in all descriptions of GOODS, to effect CLEARANCE.

Higher Prices for PRODUCE than any House in Sherbro.

Retail at Wholesale.

Never such a chance again!

The Undersigned respectfully hopes that Merchants and Traders will avail themselves the opportunity offered, herein, to replenish their Stock. He is prepared to deal with them on the most liberal Terms. The whole *must* be cleared.

GEO. LEACH,
On behalf of the Executors late W. MURRAY.

Jn'88pl5. 6t

J.A. Clemens

WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

N.B. Removed to upper Ot to Street, opposite the burial ground

Bonthe, Sherbro.

To all to whom it may concern.

We the undersigned, being lawful owners of the LANDS situated and lying on the South Eastern part of Bonthe, on a portion which the well known Farkie called Beah N'Quah is built; hereby beg to inform the Public in general that we have jointly and severally agreed, bargained, sold, legally conveyed to Mr. J. B. Parkinson Merchant of Bonthe all that portion of land lying and situated as above described containing about 39½ Acres of Land. Bounded on the East by Ghundamah Creek on the West by lands covered with brush woods, on the North by Yarneh Creek, and on the South by land covered with brush wood or howsoever otherwise the same may be described or distinguished.

The Public is hereby required to take notice that an action of trespass will be taken against any offender who shall enter into the said lands with the intent of occupying it without the permission of the said J. B. Parkinson, and any person or persons at present having any buildings farms, &c. on the said land, should make arrangement with the said J. B. Parkinson or remove their buildings &c.

BANA LEWIS,
W. T. DOUGLAS,
CAIFAY LANGO.

Bonthe
20th June '87
Jn'88no30. 6t.

S. M Mission STORE.

OPEN AGAIN!

And the undersigned desires to announce once more to the Public that they will find on our SHELVES a carefully selected and well kept Stock of

GENERAL MERCHANDIZE

which it is our purpose to increase and refresh continually.

The following are a few of the various ARTICLES to be found in our Store.

Cotton Goods,
Woolen Goods,
Beecham's Pills,
McNeil's Pills,
Do. Exterminator,
Stationery,

Men's Slippers,
" Boots and Shoes.

Watches (Silver Hunting Case.)
Open faced Metal Watches,
Watch Cases (silk-lined).
" Guards
" Glasses
Hurricane lanterns
at Whole sale and Retail &c.

We have also specially Fine Arrowroot, raised on our own Farms, and prepared with great care under our own supervision.

J. A EVANS,—*Agent.*

Bonthe,
23rd Mar. '87.

A Reformed Carter's Story.

Capt. Hatfield said; "At the close of an evangelistic meeting in a tent, just as the people were going out, a man passed up his card to me, with the request that he might be allowed to speak for a few minutes; and when permission had been given, this is what he said: 'A few years ago I was a poor drunken carter. When I had money in my pocket I squandered it on drink, and consequently was clothed in rags. Indeed, so disreputable had I become that I was ashamed to show myself in the street, even through the week, and on Sunday I hid my head in any corner I could find. Well, one Sunday I was skulking behind a cask, and trying to get some rest without being seen, when I heard singing in the street. I listened and heard the words of that beautiful hymn, "Oh, think of the home over there." There and then I resolved to give myself to Christ, and I asked him to keep me from sin, as well as to pardon my past sin. At once, thank God, I found peace through his precious blood. Next day I felt a great longing to be away from all my old association and haunts, and so I set sail for Liverpool. There I began life again by carrying parcels, etc., but the Lord prospered me, and now I am a contractor, having many horses and carts of my own." Turning to the speaker, he said, 'Tell those who sing the Gospel in the open air not to be discouraged, though they see no immediate outcome from their work. They know not what a wanderer's ear the hymn may fall upon, and hereby awaken in his heart memories which have slept for years, and which may be the means, in God's hands, of bringing salvation to that man's soul."

Christian Conservator.

KEEPING THE PLEDGE.

A boy signed the temperance pledge. His mother said, "Bring the brandy; I want some for these pies."

Davy obeyed. But as he went the thought came to him "Can I a temperance boy, carry a brandy jug?"—hurrying back to the kitchen he said "Mama, I can't carry that Brandy jug I've signed the pledge; but I'll stir the batter while you go."

Without a word, the mother gave into his little hand the spoon and went herself to bring the jug. She felt a strange, choaking sensation in her throat; she walked up those steps with a firm tread, and seized the jug. When she came down the dear little fellow was beating away at the dough. His eyes followed her as she went to the sink and began to empty out the contents of the jug.

"What are you doing, manma!" I'm emptying out the brandy. We'll not have any more in our mince pies." "O mamma! I'm so glad! Then I can eat them too, can't I, mamma?" "Yes, my dear; and mamma will never make any thing again that her dear boy can not eat." "Oh, I'm so glad we're going to have temperance pies!"

Davy fairly danced up and down in the kitchen, as the brandy gurgled into the sink. Don't you think Davy is a real good temperance boy? Then follow his example. Touch not, taste not, handle not the unclean thing.—*Conservator.*

A Disowned Daughter Reinstated.

Richard Weaver related: On one occasion a lady led me into a room where I saw, at breakfast, thirty young girls all rescued from evil company, and brought to Christ. When the meal was finished, the lady said there was present a girl, the daughter of good and wealthy parents in the city; would I go with her and try and reconcile them? The following morning I went with the girl to her father's house. As the poor girl sat and looked around her at the old familliar room, her heart was broken, and the tears ran down her cheeks. The father and mother entered. 'Good-evening, Mr Weaver,' one said. 'I did not know you knew me I replied. 'Oh, yes; we saw you at some of our meetings.' 'Then perhaps you know who this girl is?' I said 'Yes,' rejoined the mother, to my shame, I do. She is your daughter I answered. Once my daughter, but now I disown her, and will have nothing whatever to do with her. I turned to the father and said, Will you thus cast out your daughter? She has brought enough disgrace on us, he replied, and we will have no more to do with her. The girl fell on her knees and cried, 'O God!'—Concluded on the 3rd Page.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. IV. BONTHE SHERBRO, WEST AFRICA, SEPTEMBER 30, 1887. No. 18.

The "Early Dawn."

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Subscriptions to be sent to Rev. J. GOLDER, *Shaiwaw, West Africa.* Rev. T. WARREN, D.D., *Dayton, Ohio, U S A.*, *or to the Editor.*—

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Mendi Mission, (Congregational.) Good Hope Pastor,	Rev. G. N. Jowett.

STRONG DRINK.

Is raging and Wine is a mocker and yet how strange, that men who wish to live soberly and respectfully, will persist in the use of that which is raging, and so very disquieting that the man who gets under its influence rages in some cases to such an extent as to destroy his own hard earned property. Men who do not wish to be mocked should not persist in the use of a Mocker.

Dear Mr. Editor,—Permit the following observations to appear in the next issue of your valuable paper as they may perhaps tend to assist some of those aspiring to be writers of articles in the *Early Dawn*.

Various letters which appeared in your last issue were no doubt intended more or less to interest the public but in my opinion they were not prepared with the care or attention which might have been bestowed on them—

I begin with the letter headed "Cooking for the Dead." The writer states —" I have a few reasons to offer, which is as follows,"—" I believe if the natives *has* a delight" etc.—Apart from the vague and incoherent manner in which the sentences were arranged, the above quotations are glaring errors which are almost inexcusable.

Take the letter of "An Advocate" about the Sherbro Police—An advocate who kind enough to tell the Public that all Captain Daniel's *propositions* died away on his removal—Let me assume that it was propositions which "An advocate" meant; if so, of what service can this term be in the case, when it is understood that Captain Daniel had simply intended to order out rain coats for the Sherbro Police —At the conclusion of this able letter of "An advocate" you find these words "I hope that our Authorities here will kindly turn their attention to the necessary wants of *his* children" &c. I should be glad to know the antecedent of the *his*.—Take the letter of "An eye-witness" about "our women at the public market"—In his querry No. 2. "An eye witness" asks, "Why do not the Commandant or the Inspector station Policemen &c," more care should be exercised by "An eye-witness" in employing the auxiliary verb *do* with third person singular nominative.

It may be well to note that I am not at all actuated by any spirit of hostility toward any of your correspondents, in calling attention to the above, but simply do so for the purpose of enabling whoever it may concern to prepare with greater care whatever matter they may feel disposed to bring before the public through the medium of the *Early Dawn*—so that it may not be said that anything in the shape of an article however absurd it may appear will suit the community of Sherbro.

Thanking you for the space granted me. I am Yours truly,

Bonthe, AMICUS.
21st. Sept. '87.

Save Him First.

In one of the great tornadoes in a western town last spring, a school house was blown down, and a great many little children went down under the ruins. Kind, pitying hearts and hands were soon at work trying to release the little suffers. A little girl was pinned down by a heavy beam begged the men who were working to help her out to leave her and save a little boy near by, "cause he's only five years old!" urged the brave little heart! The same spirit moved the noble boy of whom this story is told;

Some years ago there was an accident in a coal-mine near Bittan, in Gloucestershire. Six men were going down into the mine, when the handle of the cart in which they were sitting broke, and they were all killed.

A man and a boy had been clinging to the rope which held the cart, and as the accident happened, they each made a spring, and managed to catch hold of a long iron chain which is always hung down the side of a coal-pit as a guard.

When the people at the top heard of the accident, and found that some one was clinging to the chain, they sent down a man to rescue him. The man himself was securely fastened to the end of a rope which he could tie around the body of the man to be rescued, and then they would both be drawn up together.

He came first to the boy Daniel Harding, and was just going to seize him, when the boy cried, "don't mind me, I can still hold on a little, but Joseph Brown, who is a little lower down, is nearly exhausted; save him first."

So the brave lad hung on patiently or another quarter of an hour, and saved his friend's life at the risk of his son.—*Sel*

Let Great Organs be played as great organs; let out their power, evoke their passion, their variety and grace. But let all their tones in the Sanctuary be set apart to sacred uses. If the Organist has no religious music in his soul, let him use that of Beethoven, Palestrina, and a hundred others. Prayer and study, reverence for his instruments, a sense of responsibility for his instruments, a sense of responsibility for his opportunity, and thoughts of emulating the holy worship of Heaven are a needed preparation for playing an organ in a Christian Church.

Sel.

Bonthe Sept. '87.

"A coward can fight a battle when he is sure of winning, but it takes a hero to fight a battle when all the chances are against him. This is as true of moral conflicts as of those that are settled with musket and bayonet. When one takes a stand on the side of his conscience, and the great world opposes, scoffs sneers, there is a moral dignity in the act that Angels might covet. But if the conscience has been well formed, and has brought its possessor into harmony with God's truth, he stands not as a defender of a hopeless cause for, in the end, God is always victor. Two things are of importance to us, then first that, we be sure of our standing with God, and second, that we have grace to stand in our lot and place to the end.—*The Christian Conservator.*

Mr. Editor,

An authentic report has gained circulation in Bonthe to the effect that an old maiden between 30 and 36 has made it a delightful work here to sow dissensions among friends and families where friendly feelings and love had hitherto existed—It will be well for the public to know this 'diligent' maiden in order to guard against her—for she approaches you with a garb of friendship to enable her without difficulty to carry out her machination —Let the weapon of 'boy cotting' be employed by those already victimised against this professed lady in order to cure her of such a pernicious habit—But can't she return to Freetown from whence she came? peradventure she may there be fortunate in getting 'spliced'; as it is said, she is awfully fond of being told about some bachelor intending to advance her with proposals of marriage—At present she is known to be doing nothing save the dreadful work above described. You may hear from me again Mr. Editor. Yours truly,

Bonthe, ANNA.
20th Sept. '87.

A Philosopher being asked to define a quarrel said: It is usually the fermentation of a misunderstanding.

Early Dawn.

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HERBRO, WEST AFRICA, SEPTEMBER 30, 1887. No. 18.

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BONTHE, SHERBRO.

Sep. 30, 1887.

SHERBRO TRADE.

From what we can gather from Merchants, Traders and others, it would seem that the year 1887, so far has been one more of promises, or perhaps delusions, in the line of Trade than otherwise: for at different times before the year came in and also during the earlier and especially the dull months of February, March and April almost every one seemed hopeful of a brisk Trade, when the season should arrive for it, and in fact there was every prospect of such a revival of business as there was then little or no disturbance in the rivers to interfere with the Trade, even the Sulymah outbreak did not seem, but of momentary effect upon Sherbro proper; for while the Gallinas country is productive, yet Sherbro has other productive Districts that yield largely, so that after the first alarm of war in the Kittam had subsided, no one here seemed to feel much concerned for its effect on the General Trade for the present year; yet of course some were apprehensive of a general disturbance of the rivers by other wars, in consequence of the tardiness of the Government in handling the Sulymah Affairs. But to be brief, what was expected in the way of war came, but not just in the way it was anticipated; however it helped to blight the prospects, and really did affect the Trade, but not nearly so much as the bad management of the leading Houses in Sherbro, which or whose managers conceived the idea of the reduction of the prices of produce, especially Palm Kernels our principal staple from 4s. to 3s. 6d. against Merchandise while palm oil was held at the nominal (we may say) value of 9d. or less per Imperial Gallon. The intention of this measure can only be justified in the light of its being taken to retrieve past losses, but was nevertheless a blunder which lost, to a great measure, the whole of the best season for trade; as we understand that as soon as the news of the reduction in price of Palm Kernels reached the rivers, the chiefs refused to remove the purroh from off the Palm Trees, so that the produce could not be gathered the result of which was that our great as well as Small Houses after all their trouble to lay in a stock for a large trade waited in vain for it to come. And we were informed by the Agent of one large Establishment that instead of making a profit of at least £500 during the Trade Season that the House had lost £800 in current expenses that trade would not cover, thus running short Thirteen Hundred Pounds of their lowest estimate and more than Two Thousand Pounds short of what their profits should have been. Another trouble with our trade is that there has been too much (especially Manchester) Goods thrown on this Coast Market in the last few years and hence there has not only been a sharp competition and low prices (yes ruinous prices) but a good deal of stuff that perhaps, cannot be sold at any price and is only of consequence as stock on hand. Some trouble has arisen no doubt out of the fact of some traders venturing too far up the rivers with large quantities of goods especially since native Chiefs of late have so little power over their subjects and less control over the bands of robbers; which they employ for even their own protection; as these may at times rob the Traders under the protection of their employers. But what to us seems necessary for the success of our Sherbro Trade is first of all better protection from the Government with less duty. Second that Merchants and Traders study their business more carefully of which we hope to speak again.

WHICH IS THE BEST?

But it is not in this way that a prominent gentleman put the question to us a few weeks ago; neither is it the way men usually put it. For they usually say as the gentleman above referred to, "Which is the worst?" to have the War Boys from the Interior, come down whenever it suits their convenience and join the Reprobate sons of Belial such as William T. G. Thomas Kobah, and Richard C. B. Caulker, in their work of murdering and robbing peaceable British Subjects of their hard earned property in order that the hordes of the Mendi War-boys may revel in a war-dance, while the bleeding victims of slaughtered infants, lie along the war path and bereaved mothers are subjected to the most brutal treatment by Demons incarnate. Which is the best? for the British Government to allow such horrid acts to be perpetrated on helpless subjects or to take up arms against the wretches who would dare to molest the subjects of Her Majesty's protection? This is the question of today that demands a solution or answer at the hands of the Imperial Government.

THE RAINS—seem to hang on this time at the last end, at least about the harbor here, and in the Delta of the Gbargroo, as they begun pretty early, it would seem that we are to have "the early and the latter rains" which in some way, may be a blessing, but to our present limited understanding of matters seems somewhat to the reverse.

THE WAGES OF SIN.

"It is noted as an interesting fact" by some one "that the Wages of sin have not been cut down to any perceptible extent." And it has suggested to us the thought, that perhaps this is the reason why so many people continue to work for the wages of sin for although during the famous Rev. James Johnson's meetings in and about Sherbro; many persons made professions of their follies, and labors or indulgence in sin. And promised immediate reformation from their sins and that they would labor no longer "for that which satisfieth not." But alas for their promises! and that strike in the Devil's workshop, for they have since turned to, and most of them are at work in greater earnest than ever for the wages of sin. Is it not because there has been no cutting down in the pay? But reader remember, the solemn and awful fact; that however pleasurable are the ways of sin yet the wages thereof are death and "the soul that sineth it shall die."

"MARRIAGE IS HONORABLE."—is we believe, the language of divine Inspiration, and certainly must be true; as almost every one esteems it a fortunate thing to become united to a better half. But why is it so many of our young men remain unmarried? even the famous 'Gracchi' that essayed about a year ago, to write on the evils of Early Marriage &c., did not succeed in making this quite plain to us. Will some one answer?

Dear Mr. Editor,

Permit me just a little space to speak a word of what I think a real necessity in this our community. Although I am a busy body in the matter, but as those who should speak and perhaps who may derive the benefit should the attempt meet with success, cannot speak but go on talking, and suggesting it to themselves without moving in the proper channel, but poking their heads to those things that do not concern them. I therefore say it, having also the assurance that it is evident despite what people may say should I conscientiously perform this duty, no failure in the attempt to which it is directed can produce disgrace.

Among the three Ecclesiastical Departments here namely the N.P. the W.M. and the U.B.G., two are amply and better provided with staff of directors. The first can boast of a pastor, a resident catechist and three adjacent ones. The last can boast of Supt. and a Pastor, besides others performing Missionary operations in the out stations. In the other, there is only a pastor and a catechist who is stationed far away at Mo-Moseler in the Gambia bush; so that in case of emergency while the others are ready at hand with ample supply, the other is left to the mercy of an ordinary School-Teacher.

Although the parson is an energetic labouring man and one who has performed satisfactorily his duty so far as duty is concerned, and who has endeavored to undertake solely the management of the Circuit for the past seven years and that in an efficient manner, for a single man; yet there are times when the need of an assistant is absolutely necessary. For instance in case of illness there ought to be one at hand ready to carry on the work, or at times when periodical visits are being made to attend the Annual District Meetings there should be a responsible assistant to carry on the work. It is a surprising fact that during these so many years there has been nothing in the shape of such an assistant, and the pastor has been left to struggle alone. The School teacher after performing his ordinary duties must prepare for these emergencies whenever they do occur.

It is time that this necessity be seen into, by our supporting brethren for it may not be their privilege always to be blessed with an efficient School master such as the present one. We generally pity the condition of the Rev. Gentleman after the delivery of some elaborate discourse, specially after administering the Sacrament, to prepare again for the evening. Cannot then some help be given to serve as relief after so many years of continual toilings? Because a man proves to be useful and willing to perform faithfully his duty does that show that he must have no relaxation? If an ass be over worked it will soon get weak and die, therefore if the pastor proves worthy of his charge he ought to have some sort of encouragement in the shape of a Catechist.

I trust Mr. Ed. I will not be censured for bringing this out. The H.C. may not know the nature of things and our friends are not frank enough to see about such things as tend to their welfare but such as do not concern them. Thanking you for the space thus occupied.

Yrs. Truly,

Bonthe, CONSCIENCE.

21 Sept. '87.

NEWS ITEMS.

BURNED AT SEA.—s.s. *City of Montreal* we learn from Foreign papers was consumed by fire in Midocean recently, thirteen lives lost, the others over 200 in all, were rescued by a passing Steamer that was attracted to them by the flames of the burning Vessel.

Rumor has it that there are some rather strange cases in the Court here but we understand they go over to next week.

Personal

Mr E. A Lewis called on us after his return from the Manoh Gbargroo on the 16th inst.

Mrs. Rebecca Humphrey left for Shaingay per s. s. Formoso on the 15th inst; but we learn since that she was obliged to pass on to Freetown.

Mr. A. P. Doomahbey was in this place he left also the 15th inst for Shaingay via Mando and Kookoange by private boat.

Mr. G. A. Domingo a witness in the Thos Kogbah Caulker case left this place for Freetown per s. s. Formoso on the 15th inst.

Rev. J. C. Thomas pastor of the Wesleyan Church in this place returned from Freetown on the 20th per s. s. Formoso.

Rev. R. C. Taylor of Mando arrived here from his Station on the 20th inst and left here on the 22nd on leave to visit his mother who was ill at Waterloo.

Rev. S. B. Morrison of Avery Station who arrived here on the 21st inst returned to the Gbargroo on the 22nd.

Mr J. A. Cookson gave us a pleasant call on the 24th as he was passing from Bembeh-alloh to his Factory at Maniah in the small Boom. Mr C. was looking well; and was hopeful of a fair trade in palm kernels.

Bishop D. K. Flickinger, D.D. —At our latest advices, was at Dayton, Ohio, U.S.A.; he was, we believe, enjoying usual health and much interested in the Affairs of our Foreign Missions; having already heard of the late War in Shaingay District, was glad to know that the leaders had been captured.

Rev. J. M. Lesher, who has lately returned to the United States after a season of labor in Africa and another in Germany, has been appointed to Lecture on Africa and Germany.

Rev. W. S. Sage and wife, are, we learn busy preparing for their return to Africa.

Mr. J. H. Hemmingway Agt. of Pelam Trading Company who arrived here on the 27th inst, from Lavanah gave us a pleasant call on the 28th and proceeded to Freetown per s. s "Fomoso" on 29th inst.

Mr. Henry Titherington of Lavanah Factory arrived here we understand about the 27th inst.

D. Macmillan, & Theophilus Thompson (police constables) and Humpah who were sent to Freetown for the murder of one Tuah Cambo, and which we published in our issue of July 30 were acquitted at the September sessions, they arrived here by the "*Formoso*" on the 27th inst. The 2 policemen are reinstated to their work.

Mr. Rose who was sent to Freetown for House burning was convicted at the September session and sentenced to one month imprisonment.

Mr. Editor,

On the afternoon of Sunday the 25th July arrived at Sulymah G. H. Garrett Esq. Sub Treasurer and Collector of Sherbro as Officer in charge of the Sulymah District. His arrival was pleasing to the distressed Chiefs and natives of that District, as it was in a time when his presence was needed.

On the 2nd of August he visited Denbe ten miles distant from Sulymah where he heard that the war-boys of Barwah intend crossing over to. The gate of this town was not closed as it was raining and no one was outside the fence, to give the report. The Officer's arrival in this town was unexpected; he called for the Chief, who, with dread came out and shook hands with him, after which he bid himself, and came out later on with number of armed men, but even these were filled with fear. Leaving Denbe he called at Gbehfehoun and the usual respect was paid him, and the natives were sorry that he was not at Sulymah after the war parties had committed their raid and were at Manroe.

Mr. Garrett's presence in the Sulymah District is looked upon by all, as the presence of Captain Edmund Peel.

On the morning of the 19th Aug., Mr. Garrett by the order of the Deputy Governor left for Largo to demand the prisoners taken from the Jurisdiction by Mackish's war party and arrived there on the 23rd. Largo the strong-hold of Mackish and seat of inhuman actions consists of nine towns, four strongly fenced, and five unfenced.

Arriving at the first town, the gates were shut till after sometime he was directed to another town where Mackish was; the gates of this town were closed, and his appearance with his escorts were reported to Mackish who sent to know the number of his party and guns: when he knew this, the gate was opened and Mr. Garrett with party were conducted to the Barray. Almost immediately Mackish with a large number of armed men, (many of whom shook hands with our Officer,) gave him a war palaver, but it was not entertained by the fearless Officer and there was a disperse.

Shortly after Mackish visited Mr. Garrett in the house he was staying to know the purport of his visit. The usual "konance" was made by the courageous Officer, viz:—that he was sent by the Governor for an explanation why his (Mackish's) war was carried into the Gallinas and British limits, and that the prisoners caught should be delivered up.

In reply he said, he was sent by Chief Mormoh Kie Kie, but that he has only a prisoner Issh Fox by name an educated countryman, although there were recognised numbers of women amongst them. Mimah Darbah of Lawanah a village on the left of the Sulymah Beach. So far the conference ceases till later on; Mackish in a very haughty manner, said, "that if Bocarry Governor is not given up to him, he will not not deliver any prisoner, if even the Governor comes and cut his throat" after this he left the room quite excited.

Some of the prisoners ran in to our Officer the evening and begged that he would obtain their release, amongst them a woman, who with tears in her eyes, reported that they had killed her baby "*miserable dicta*," it being a bother to them, and her son had been sold. It was heart-rending to the officer but he had no alternative (to adhere to his instructions) than "to soothe their sorrowing breasts by words." The Police Constables under the intrepid Corporal Jacob. B. Johnson were quite ready for whatever would be, and though only nine in number were quite fearless, and they entered into the town with such airs as to cause terror amongst the war-boys of Mackish.

We hope Mr Garrett may be permanently appointed to the District. As he seems from his acuteness, as well as acquaintance with native customs to be the right man in the right place.

VERITAS.

Messrs C. J. Cole Kittel Corporal J. W. Nicol and J. D. Macauley arrived per s. s. Formoso on the 27th inst.

Mr Sol. B. Trinity of Korankor Factory (F. & R.) arrived here on the 16th instant.

Mr Editor.—As a member of the Wesleyan connexion in this place and one who takes an interest in our mission work; may I be allowed to ask the following pertinent questions which had long been in my mind and I believe in the minds of the other members of the Church.

I. Why is it that no resident Catechist is appointed to replace Mr Macauley who has been transferred to Mo-Moseley or is there no necessity for one?

II. If there is a necessity (as undoubtedly there is) considering that the indefatigable pastor has often had occasion to be absent from the Station on duty. Why then do not the Trustees of the Church petition the General Superintendent for a Catechist to assist the pastor in his multifarious duties.

III. Is it for want of an efficient person to perform the duties that prevents the Trustees from applying for one?

IV. Why is it that the General Superintendent did not put in his appearance per the s. s. "Formoso" which arrived here on the 20th inst although Mr Wilhelm (who had charge of the district during the unavoidable absence of the pastor to Freetown) had announced to the congregation at the service on Sunday 18th that the Rev gentleman would be here on the 20th inst. Mr. Editor, it is a pity that the Supt did not arrive by the steamer last as there are some irregularities and disorder in our Church which his presence only could set to right. I am afraid that if the Supt do not come over in time to set matters to right, the Church will lose. I hope some concerned will kindly answer the above questions. —A WESLEYAN MEMBER.

Bonthe Sept 24 '87

LOOK LONG TO JESUS.

Take a good look at Jesus as often as you can. You expect soon to behold him in open vision, but they who look most to him here will see most glory in him hereafter. In heaven some will see far deeper into Christ than others. The deeper you see into his grace now, the deeper will you see into his glory then, for glory is measured by grace.

Linger at the place of sacred prayer. If you do not know just what to pray about, look to Jesus for him to give you a prayer. Look to him for your prayer and your faith. After you have opened all your heart to him take time to linger for his answer, to listen for marching orders; and should he choose not to speak, trust him just the same and take time to adore him. Go away from your closet with the clear image of Jesus hanging in your mind.—Sel.

An advantage to all,

FRIENDS

residing here and in the Rivers, requiring the loan of MONEY, will loose no time in applying to

D.L. COLLIER,

who is ready to advance from 10s. to 100s., at a time on good Securities. Further particulars will be given on application.

Bonthe, Sherbro,
22nd. Sept. '87.

MARRIED.—At Flicking-er Chapel, Shaingay Mission,

Matthew Augustus Tilly

to AGNES LUCRETIA DAVIS,

on Sunday September 18th, 1887.—Distant friends will please accept this intimation.

A Quilt for Africa was recently donated by Mrs. Mary E. Ross Miss. Ida Reger and Miss. Jennie Butcher of Parkersburg Conference at Buchanon District Institute. The quilt was sold for £2. 1. 8. and now the money and quilt both come to Africa. May heaven Bless the donors.

J.A. Clemens

WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

N.B. Removed to upper Otto Street, opposite the burial ground

Bonthe, Sherbro.

Just Received

and for sale at the

S. M. MISSION STORE.

An assortment of Medicines, &c, &c, &.

Nerve and Bone Liniment, Rheumatic & Gout Cure, Pain Dispeller, Liver Regulator, Comp'd Ex't fluid of Buchu, Chlorodyne Cough cure. Sarsaparilla, Iron Tonic Bitters, Dyspepsia Cure, Pectoral Wine, Comp'd Blk-berry Cordial, Itch Ointment, Porous Plaster.

Aug 1887.

ADVERTISEMENT SCALE.

(FOR EACH INSERTION.)

A whole page	£1	10	0
A whole column	0	9	0
Half-a-column	0	5	0
One-fourth of a column	0	3	0
One-eighth of a column	0	2	0
Marriage	0	2	6
Birth and death	0	1	6
Domestic servants wanted	0	1	0
Servants wanting situations	0	1	0

Each notice should not exceed 4 lines every additional line or part of a line 4d extra.

To all to whom it may concern.

We the undersigned, being lawful owners of the LANDS situated and lying on the South Eastern part of Bonthe, on a portion which the well known Farkie called Beah N'Quah is built; hereby beg to inform the Public in general that we have jointly and severally agreed, bargained, sold, legally conveyed to Mr. J. B. Parkinson Merchant of Bonthe all that portion of land lying and situated as above described containing about 39¼ Acres of Land.—Bounded on the East by Ghundamah Creek on the West by lands covered with brush woods, on the North by Yarneh Creek, and on the South by land covered with brush wood or howsoever otherwise the same may be described or distinguished.

The Public is hereby required to take notice that an action of trespass will be taken against any offender who shall enter into the said lands with the intent of occupying it without the permission of the said J. B. Parkinson, and any person or persons at present having any buildings, farms, &c. on the said lands, should make arrangement with the said J B. Parkinson or remove their buildings &c.

BANA LEWIS,
W. T. DOUGLAS.
CAIFAY LANGO.

Bont he
20th June '87
JlySept.30 6t.

S. M Mission STORE.

OPEN AGAIN!

And the undersigned desires to announce once more to the Public that they will find on our SHELVES a carefully selected and well kept Stock of

GENERAL MERCHANDIZE

which it is our purpose to increase and refresh continually.

The following are a few of the various ARTICLES to be found in our Stores.

Cotton Goods,
Woolen Goods,
Beecham's Pills,
McNeil's Pills,
Do. Exterminator,
Stationery,

Men's Slippers,
" Boots and Shoes.

Watches (Silver Hunting Case.)
Open faced Metal Watches,
Watch Cases (silk-lined).
" Guards
" Glasses
Hurricane lanterns
at Whole sale and Retail &c.

We have also specially Fine Arrowroot, raised on our own Farms, and prepared with great care under our own supervision.

J. A EVANS,—*Agent.*

Bonthe,
23rd Mar. '87

WE beg to inform the public, that from this date the **Compagnie du Senegal et de la cote occidentale d'Afrique** has changed its name to *Compagnie Francaise de l' Afrique occidentale*

For *Compagnie Francaise de l' Afrique occidentale*

C. BARTHELME,—Agent.

Bonthe, Sherbro, 15th Sept. '87.

MARKET REPORT OF African Produce.

PALM OIL—Since our last report has advanced from 30s. to 40s. per ton and is today very firm.

Lagos					£21	0	0
Operta					20	0	0
Old Calabar, Bonny, Opobo and Cameroon	£19	10	to		19	15	0
Whydah	19	5	0	to	19	10	0
Benin					19	0	0
Brass, Niger, & New Calabar, Fernando Po, Accra, Addah Quittah, Prampram Popo Loanda.	£18	12	6	to	18	15	0
Congo, Sherbro, Sierra Leone, Half Jack, Grand Bassam.					18	0	0
Salt Pond, Appam, Chamah Anamaboe					17	5	0
Dixcove, Elmina and Liberian					17	0	0

PALM KERNELS—In demand at an advance of 5s. to 20s. per ton.

Lagos, Old Calabar, Bonny, and Camerouns.					£10	10	0
Brass and Benin					10	7	6
Congo and Loanda					10	5	0
Sherbro, Sierra Leone, Liberian, Adda and Quittuh.	£9	17	6	to	10	0	0
Saltpond, Appam and Winnebah	8	7	6	to	9	15	0

GROUND NUTS—No change.
COPRA—£12 to £14 as in quality.
BENISEED—Sales 32s. to 43s 6d. per 384 lbs.
COFFEE—79s. to 80s. for South Coast.
75s. to 76s. for Liberian.

COCOA—Very quiet.

INDIA RUBBER—We can report no improvement, 15 tons Accra sold at 8¼d.

Fair to Prime Gambia Niggers	2s.	0d	to	2s.	2d.
Do. do Sierra Leone	1s.	9d.	to	1s.	10d.
Do. do. do Flat	1s.	4d.	to	1s.	6d.
Thimbles	1s.	9½d.	to	1s	10d.
Congo and Gaboon Ball	1s.	6d.	to	1s.	7½d.
Hard Cape Coast and Assinie	1s.	3d.	to	1s.	7d.
Liberian and Manoh	1s.	2d.	to	1s.	7d.
Flake and Lumps.		9½d	to		10½d
Ordinary Accra and Saltpond		8d.	to		10d.

BEESWAX—Sales £4 17 6 to £5 for Gambia; £4 5 for Sierra Leone.
GINGER—Neglected value 18s. to 20s. per cwt.
CHILLIES—Difficult of sale.
GUINEA GRAINS—16s.
CALABAR BEANS—4½d. to 6d., as in quality.
EBONY—No further sales.
CAMWOOD—£16 to £22, as in quality.
BARWOOD—Wanted, none here.
GUM—Sierra Leone; 3½d. to 9d. per lb. Accra, 30s. to 40s. per cwt.
MONKEY SKINS.—No change.

EDWARD BROTHERS.

Liverpool,
Sept. 2nd., 1887.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. IV. BONTHE SHERBRO, WEST AFRICA. OCTOBER 15, 1887. No. 19

The "Early Dawn."

Published Semi-Monthly, At

BONTHE, SHERBRO.

Under the Auspices of the Board of Missions of the

C. M. S. IN CHRIST.

TERMS OF SUBSCRIPTION

One Year by Mail,	£0	6	0
Delivered in Bonthe,	0	5	0
Half yearly by Mail,	0	3	0
Ditto delivered in Bonthe,	0	2	6

Address, *Communications to Rev J. A. Evans, Editor & Publisher, Bonthe, West Africa.*

Subscriptions to be sent to Rev. J. Gurney, Rhotanga, West Africa. Rev. J. Weaver, 14 Dr. Dreams, Ohio, U.S.A., or to the Editor.

DIRECTORY.

Commandant	C. H. Harley Moseley
Coroner	The Commandant
Deputy Co-roner	Wm. Hughes
Chief Clerk	W. Hughes
Police Sergeant	S. W. Adger
Interpreter	J. D. Rogers
Store Keeper & Pay Master	E. H. Hooper
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Assistant Col. Surgeon	M. L. Jarrett, M. R. C. S.
Telegraph	Rowland May.
Postmaster	H. R. Williams
Inspector of Police	M. Betts,
Gaoler	J. A. Dennis.
Overseer of Roads	A. C. E. Walker

Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Rev. G. M. Nicol, B.A.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.)
Good Hope
Pastor, Rev. G. N. Jowett

There is no death in the land to which we journey. Here the flowers fade, and lilies decay, and the grass withers, and our loved ones die in our arms. Not so yonder. There it is eternal spring-time, and love is always full hearted and full handed. To reach that good land, we must die; but that comes only once. With many of our loved ones it is now past. With many others the bitterness of death is past, for sin has lost its power. Eternal gates of bliss open on the portals of death to grace Christ.—*Sel.*

THE PROBLEM OF MISSIONS.

Is one of great importance, probably now, of the greatest, not only to home Churches and Missionary Boards, as regards the Foreign work. But the Foreign Church and the Home Missions as relates to the support of their earlier operations, when the work is unavoidably slow, in consequence of the obstacles in the way of its early progress: it often appears easy for the Home Boards to make ample appropriations for the support of the work; and too often no doubt the sufficiency of means thus supplied to the Home Church in the way of support which really ought to begin with the earliest advent to the christian faith; the first converts should it seems however poor, be taught the duty of giving, as much as the duty of praying, for it is a fact that men can be more easily taught to pray than to pay and more than that it seems, possible that many a missionary's prayer for christians will come short of the glory of God by not paying in their alms to the support of his cause than by failing to say their prayers; hence it seems the imperative duty of christian missionaries to early bring this duty before their converts and adherents for religious growth in them. But when we consider that the work of christian missions embraces the idea of converting the world and since only a small portion of it has as yet been brought under the saving influence of the faith of Christ; and that the need of money is one of the great impediments to the furtherance of the mission work? It becomes doubly important for financial reasons that all churches, at home or abroad, as Missions, domestic or foreign, should make paying as well as praying converts. If such a work of reform can be effected, then we shall see long be able to see the world filled with the light of the gospel, emanating from the true light of living missions. I admit that possibly, the new idea may require the complete investing of all the present property, in the operation of most foreign and many home missions: but as the present demands, especially of the latter, in most of those Churches operating in foreign lands, are enlarging more rapidly than the means of support; the necessity is upon us to solve the problem of Missions, as to how they are to be supported and enlarged in the future so as to accomplish the end for which they are designed—i.e the conversion of the world to Christ, more again.—J.A.E.

WHY IS IT SO?

Mr Ed.—I am rather curious to know the reason of some things, which I have observed in this as well as some other communities in West Africa. One of the things to which I refer, is the seeming lack of confidence, which the people exhibit towards each other; it appears to be very hard for one man or woman to put confidence, to a very great extent, in another; when I so speak I mean full confidence so as to place in their hands the directing of their affairs for them in a confidential way; of course I am aware that at times you will see young men and old men too, managing business of importance for perhaps, in some cases from the proprietors. But after all when you come to investigate the matter closely it is rather what necessity compels, than what the proprietors desire. At one time I supposed that this lack of confidence existed only among Sierra Leoneans, and supposed it to arise out of the circumstance of different tribes or their descendants dwelling together in one country, but still feeling such estranged from the fact of having descended from tribes who possibly in the times past had been at variance with each other. But when I have observed that natives of the same country even when dwelling in their own country and among their own people exhibit the same lack of confidence in each other, I am led to think there must be some other cause for such a thing. There again Europeans too, seem to lack confidence in each other; as I have often heard them express their doubts of each other, and one said to the writer not long since that he could not put confidence in Europeans out here, intimating that they were changed by the place. And I have wondered why it is so. Is it a result of the climate? Another thing that has struck me very forcibly, is Why is it every body almost wants to trade? I know there are among us a few Artizans, Preachers, and School Teachers; some needle women and dress makers. But would it not be easier, to convert most of them to be traders, than it would be to convert a pagan to christianity? my reasons for thinking so is that wherever you go you will find some one trying to trade, to sell something for gain, from a large stock of general Merchandise down to a half penny worth of salt. Passing along the streets of Bonthe and York Island one is led to wonder, not so much who there is to buy, but what the vendors can expect to gain by the sale of their scanty stock and why is it so with them that they rather depend upon the precarious profits on a few paltry wares, than to seek the more certain returns of honest daily labour; I have known them to leave an employment of from one to two and even three pounds per month and go to trading in the country on a few pounds of borrowed Capital, and spend months in exchanging their goods for produce which would not sell for so much as the monthly pay they would have received for the same time had they remained under employment and yet after repeated experiences of this kind many still continue to follow on in the same course More again.

Yours, E. J. BETAL.

Bonthe Oct. 4th '87.

TO HANG AFTER 37 YEARS

The condemned man, who was convicted, found guilty, and sentenced to death at the Carlton Assizes, for the murder of Mr. Cumming, Gr., in 1860, but which was prevented by the escape of the prisoner, will probably occur after twenty seven years. Not one of the jury, which found the original verdict is alive.

One of the most prominent citizens of the county in 1858 was Claborn Vaughn. While riding out to his home of eight he was murdered. Two men were returning to town from the same road, and coming upon Vaughn's horse, recognized it, and, dismounting, found the body of the murdered man. They then proceeded to town and informed the people of what they had seen. Suspicion pointed to the murderers, and they were Jake Pettyjohn, Jesse Freeland, L. Q. C. McGinnis, William Brannan and a younger brother of McGinnis. They brought strong influence to bear, and it was not until 1860 that they were placed on trial. They were convicted and three sentenced to death, and two to life imprisonment.

Freeland was hanged in Sep. 1860, Pettyjohn and McGinnis having escaped in the same time McGinnis was captured and hanged in May, 1861, while Pettyjohn could not be found. Madison Jamison, of this county, took a great interest in prosecuting the case. Last summer his son John concluded to make his home in Indian Territory. Subsequently the young man surprised his father by writing to him that one of his neighbours was Pettyjohn who was wanted here. The necessary investigation was made and the Sheriff has gone out to bring the murderer back.—*Sel*

"I beg you pardon, madam" said a gentleman, lifting his hat politely to a richly dressed woman on the street, "but your face is strangely familiar to me. I am sure that I have met you before." "I'm Mother Jones," replied the richly dressed woman, "an' I'm shure that knows ye. Ol'm your cook."

The Early Dawn.

BONTHE, SHERBRO.

Oct. 15, 1887.

SHERBRO TRADE.

In our last we alluded to the delusions which have attended the prospects of the Trade here, especially during the present year, and are obliged to speak again on the same point; for scarcely had our last gone forth upon the streets than we heard it intimated and even expressed by one or more parties that they had bought more oil than usual and perhaps for years and that one of our large houses was receiving more oil than last year and hence the party with whom we had our interview seemed to feel assured that our trade was more brisk than for years past. The delusion in this as well as many other like cases, arises out of the fact perhaps, that we are too easily elated too many of us see a good load or two being landed at some wharf or a number of people flocking to some house or shop and at once we are elated and begin to feel that Trade is reviving without taking time to think of what it has required in out-lay to bring about this momentary brightness or that customers have become roving in their natures that they are not at all steady in their patronage but go from place to place. Now here and again they are some where else like Eagles they gather where the most accessable carcase is to be found; as a rule men, but especially women, trade most where they owe the least. And are even on the lookout for a new place to try their hand and when a way is once opened, many there will always be to go in thereat. Another noticable fact, connected with our present trade is its comparative smallness. Selling in such dribbs occupies time, exposes to waste and retains stock too long; it is indeed remarkable how busy nearly half a dozen shopkeepers can be kept all day selling less than Fifty shillings worth this must be delusive to the looker on, it certainly must look like business to see men busy in a business place. Retailing is very deceptive in our trade, not only is there waste in handling the articles, but there is greater waste in the weighing and measuring by the majority of clerks which eats up the profits in a large measure without being observed by the proprietors. We are aware that some will feel that they have but a small interest in the retailing department and that it is a mere appendage to the larger houses but it should be borne in mind that the larger dealer depends on the smaller and that however large stocks may be, before they can be consumed they must be resolved into small lots and retailed out to consumers by some one. It is after all the small Foxes that spoil vines; the little leaks that sink the ship. We are busy at times but to what profit? when we sum up the year who will be able to show a large dividend unless it be in old store worn Merchandise or half rotten Canoes building &c. But we refrain from further on delusions in our trade, to take a more healthful view of Sherbro business, which we verily believe can be made really profitable And it is by the means suggested in our last issue. First of better protection by the Government and less duty. By this is not meant a larger, proportionate outlay to the Government, which we do not think possible or on the other hand less revenue. But we do think that there ought to be better defined limits to real jurisdiction for it is said by some that only two living men are informed on this subject, and these two men are growing old. It is difficult at present for any one to know just where the protection of the Government ceases and so may go beyond limits without a knowledge of it and expose their lives and property to the mercy of lawless savages. Again warriors from the interior, come within jurisdiction perhaps without knowing it, now what we ask is that the Government define the limits of jurisdiction so clearly that at least intelligent men may understand it then call the adjacent native chiefs & make known to them these limits of British Territory and that if any of them or their people intrude in any way upon this Territory that they will be made to feel the arm of British power. Of course after making this explanation reduce the number of police stations but increase the number of men in the stations, place efficient officers in charge of them; empowered with whatever civil authority necessary. Supply the stations with arms and ammunition; organize and drill Volunteer Militia Companies of British subjects, and thus prepare such a defensive as to be ready at any time to repel a native attack. Signally punish the first wretch that should dare to violate any treaty stipulation. Under some such an arrangement as the above we should enjoy better protection than we now have; for today we have only five men for the defence of Bonthe while there are numbers of men here that would doubtless feel it a privilege to belong to a volunteer Militia Company for the defence of our town; that in the event of an attack could be called into action. Of duty we must reserve for another issue meanwhile we would solicit suggestions from all interested in our Trade or better protection.

What Is Wrong?—We have received several Communications from Teachers and others complaining more or less of retrenchment and its effects on their circumstances; as they in many cases are far from their homes and suffering many privations in their labor for the various societies employing them. They seem in to blame the local Management for the whole matter. What Is Wrong? Certainly there is not a single Superintendent or Mission Agent, but would be too glad to consider and relieve the necessities of every dutiful employee under their care if they had the means at command. And we will venture to say there is not one of them to day, but feels with selfsacrificing men who truly give themselves to the work of the master. And more than this, Bishops, Superintendents, &c, are all brethren engaged in one common cause of suffering and toil; who should not look at the things that are seen, but to those things which are not seen, yet are eternal; hence while it may be well enough and right for men of the world, who labor only for the bread which perisheth, to complain of their pay being too little for the work done; yet it does not in our opinion comport well with the dignity of heavenly messengers to let their voices be heard on the streets, or through the public Press about their pay, it must of necessity lessen them, in the estimation of the world. Therefore we trust they may find out some other means of securing relief than through the public Press.

Query.—Why do our civilized people act so much like pagans? not many months ago a civilized woman and a professed christian too, we are told, took her child from the Colonial Hospital where it could have been well attended and placed it under the treatment of country Medicine; of course the poor child died and some one says it died in one of the Farkies. Another woman said to be a communicant member of a Christian Church made a second burial or some other feast of the dead at which it is said there was dancing and furthermore we hear that such heathenism is a common practice among our Christian people. If Christians do these things in spite of all their teaching to the contrary when will the Heathen be converted?

PORTENTOUS OF EVIL.

The late raid on Senehoo elsewhere noted in this issue portends something that is far from promising peace or any thing like a settled state of affair in the surounding country to such of us as have something of a knowledge of country or natives affairs this discent of of the Yonnies to the head waters of the Bompeh is like throwing a fresh firebrand in to a grassfield, so far as disturbances are concerned: for it is likely to stir up old strifes, and set on fire the elements of war along the entire frontier of these settlements. For it has been evident to most of us for some time that the Boom has only been waiting to see what steps were likely to be taken by the Government, before opening operations in that quarter and if something decisive is not done at once in the matter of Senehoo; we may expect very serious trouble in the near future, for the natives are becoming more and more daring as they see that the Government uses no force to restrain their encroachments.

Rev G. G. M. Nicol pastor of St. Lukes Parish, has returned from his vacation looking fresh and fine; we were glad to congratulate upon his return to his charge again.

NEWS ITEMS.

Oct 11, s.s. Formoso arrived from Freetown she brought the following passengers for this place Rev G. G. M. Nicol, S B. A. Macfoy Esq. Mrs. Rose Maister and Mrs Mc'Millan.

We are informed that Mr. Quayle-Jones, Queen's Advocate of the Gold Coast Colony has been appointed to the post of Chief Justice of Sierra Leone. Mr. Jones is expected to take up his appointment in November next.

The Sierra Leone *Royal Gazette* for August was published last week. The Import returns for that month as reported amounted to £2,839 19s. 9d. Exports £128 10s. 10d. The aggregate Tounage of vessels entered in the same month was 19, 456 tons, and those cleared 19, 462 tons.

DIED—On the 3rd instant, at the Residence of her Uncle at Bonthe, Elizabeth, daughter of the late John N. Lefevre of Bompehtooke Sherbro. Aged thirty four years, leaving her bereaved families and friends to bemoan their irreparable loss.

Bonthe Sherbro
12th Oct '87

Personal

Mr. W. H. Davison called on us on the 8th inst he is down to assist in the Court here on the cases mentioned in our last issue.

Mrs T. N. Joah of Koncanany Station arrived here fleeing from a threatened invasion of that District by the Yonnie war boys who it is reported have been taken and destroyed Senehoo.

Rev. S. B. Morrison and family arrived here on the 30th ult Mr M. returned on the 4th inst to his Station but Mrs F. A. and Miss A. N. Morrison are still here for a little change as they have not been well.

Mr J. Macauley of Mo-Moseley an out-station of the Wesleyan connexion of this place, was down and gave us a pleasant call on the 1st inst he reports his work is going on nicely. He also gave us his name as a subscriber.

Mr G. A. Metzger J. P. gave us a pleasant call on the 13th inst he is looking well.

Capt. J. H. Hemmingway, of Palma Trading Company Lavanah who returned from Freetown per s. s. Formoso on the 11th inst called on us the 12th and left by private boat on the 13th for Lavanah.

THE SENNEHOO RAID.

We append a short account of Sennehoo which may interest readers and we hope to be able to publish fuller information in our next.

Sennehoo is situated on the Sennehoo Branch of the Bompeh River in the territory ceded to this Government by the General Turner's Treaty of 1825 which was reaffirmed by the Caulker Convention of 1881. It was one of the principal towns of the late Chief Gbanyah whose name figured prominently during the first administration of Sir Samuel Rowe, when the Caulker and Kinigbo raid into British territory was so deservedly punished. It is now presided over by Madam Yoko, the head wife of the late Chief. In peaceful times, it boasts a population of about 1,200 souls, but since the constant inroads of the Yonnies into this part of the country, the population has considerably dwindled down, and we are pleased to learn that most of them succeeded in making their escape.

Weekly News.

MARRIAGE of MR. E. F. TIPSON, to MISS MARY CLEOPATRA COLE,

on Thursday, Oct 6th '87.

At the Wesleyan Chapel Bonthe.

The officiating minister was the Rev. J. C. Thomas the Pastor in charge. A little before 12 o'clock a.m., the Chapel was crowded with spectators of all classes, followed by the bride, and at 12 preeisely the bridegroom appeared when the pastor commenced the ceremony by announcing the 999. Mr. Wilhelm the Organist occupied the harmonium on the occasion—after the pastor has performed the ceremony, the register was signed by the bride and bridgroom, followed by the sponsors Mr. O. A. Campbell and Mrs. Eli. C. Davies. The happy couple left the chapel at 1. p. m. amidst the rejoicings of a vast crowds and repaired to the house of the Godmother where a splendid breakfast was provided.

Among those present were Messrs O. A. Campbell, J. G. Williams, D. Johnson Ricott Campbell D. Huggins G. P. Wilhelm, and W. Bidwell Coker.

Mrs Eli C. Davis H. B. Williams, Bety C. Crown, D. Liverpool, and Miss. Cole (the bride's sister.) Two boats having been provided for the occasion by Messrs J. B. Parkinson and the generous and kind hearted H. B. Williams of Liverpool Factory, the bridal party and suit left precisely at 2 p. m. for their residence at Victoria, which they reached at 3 p. m. on landing at the wharf of F. & R. Mocolo they were received with loud exclamation of joy by the women who had been waiting for them. A few minutes after reaching home the ladies and gentlemen sat to luncheon; Mr. G P. Wilhelm occupied the Chair and Mr Bidwell Coker the Sub, Chairman. Having done justice to the dainties provided, the following toasts were proposed accordingly.

1. The Bride and Bridegroom by Mr. Wilhelm,
2. The sponsors by Mr Bidwell Coker.
3. Bridesmaid by Mr. J. G. Williams
4. Host and Hostes by Mr. Daniel Johnson.
5. Chairman by Huggins.

all of which were responded to in appropriate words after the cutting of the cake, the company seperated.

Communicated.

Mocolo
Oct 8, '87.

Dear Mr Editor.—In reading over your issue of the 20 ultimo. I observed an Article bearing the signature of "Amicus" in which he made some remarks on the Article Headed "Cooking for the Dead" in your issue of Sept 15.

Had your correspondent called my attention to any mistatements found in my article, it would have been better; he seems rather to show to the public that he is well acquainted with the English language which alas is not his and the article in question was never written by himself, but is the production of a friend of his.

However I trust Mr "Amicus" will in future produce his own composition or not criticise the writing of others.

Does he take umbrage because I have exposed the superstitious habits prevailing in our midst notwithstanding our Christianity? I hope your correspondent will not consider himself as the only one who understands the English language and Grammar.—Yours

E. LIGHT.

Oct. 10. '87

Dear Mr Editor,—In your last issue appeared an enquiry, which asked for a reply.

Why is it so many of our young men remain unmarried? This is my answer. If marriage is honorable and the bonds are expected to be kept sacred, should it not be carefully thought over before entering into it? The disgusting manner in which the married life has helped many of those who have been married to cloak themselves while practicing trigamy and polygamy is so bad that many of us would rather remain unmarried. Another reason is that though civilised as we are, there are those friends who must have the young man's all before he could be allowed to be married. Many are they who believe that unless 80 to 100 guests be present to witness the ceremony and join in the repast they will not be satisfied that they are married; but if these stupid ideas be knocked off, and marriages are carried out with less show and expense, it will not be a wonder if within another twelve months all the unmarried men are converted to join the chord except some who are real fortune hunters and would rather die unmarried if they do not obtain their wish.

These are the reasons why the majority of our young men remain unmarried. But can any of our friends tell us which is the easiest way for one to get married?

Trusting that my reasons with the many others that may come from different quarters will satisfy our enquirer.

I am Yours &c.
HOMO.

STRENGTH OF BELIEF.

I have many times thought, and sometimes ventured to say that there is a peculiar potency in belief, whether christian or pagan religions or secular Alexander the Great it is said when he went to consult the Oracle of Delphi, he was told by the infatuated Priestess that he was invincible he tore away from her saying that was all he wanted to know. He in other words believed that he was invincible and in the strength of that belief went forth to the conquest of the world, and no army was able to resist him, successfully. But without delving into remote History just look closely into the character and make up of any successful man and you will perceive that belief in the success of his undertaking has been and is the strongest element in his character. Lincoln believed that American slavery "the sum of villainies" if confined within certain limits of territory would become extinct and he laboured to that end until he saw the accursed institution perish. Miners, Bankers and business men generally succeed more through belief in their enterprises than otherwise. But while belief is strong and has led to good results it must be borne in mind that belief in a bad cause has sometimes led to ruinous results; so men have sometimes believed others to be sincere in their friendship, while they were not and have thus been the losers. Hence we may infer that right and proper belief in that which is good will give us strength to accomplish that which is right and that such belief should be sought found and cultivated, while on the other hand wrong beliefs are strong for evil and will be injurious to our well being and should be avoided, and it is a consolation that amid so many beliefs as we have in our world there is however one belief to which we can with safety point men and that is to the Savior of men. Believe therefore in the Lord Jesus Christ and thou shalt be saved.

ANON.

Mr. Editor,—Can you or any of your readers tell me what is the proper title by which the medical officer who assists the Asst. Colonial Surgeon here should be called? Most people call him "The Dresser," and others "The Dispenser" by enlightening me on this subject you will greatly oblige Yours, in earnest, NUVUS HOMO.

Bonthe, Oct 8th '87.

Mr. Editor,—I am prompted through an insertion in the latest issue of your valuable paper to answer a query which is stated thus:—"But why is it that our young men remain unmarried?" In answer to this, I beg to state that young men who have not been married choose or see fit to remain so on account of the examples set by most of our married men which are far from being honorable. If after our married men have placed themselves into such a respectable and honorable position, they would restrain themselves from that disgraceful habit (polygamy) which generally characterize most of them, it will be actually unwise for young men to pursue inconsiderably such a course. Hence Mr. Editor, although the question is a necessary one, yet I would prefer that it be handled again by a discreet and experienced man. Thanking you for space occupied.

Yours truly, A Bachelor.

Bonthe,
October 8th, 1887.

Mr. Peters Bookeeper of Fisher and Randall (Ltd.) has we understand, resigned and gone to Freetown.

Dispenser or Dresser which?—Is the question of Novus Homo in this issue, relative to the person who Assists the Colonial Surgeon here? We are not conversant with all the particulars of the duties performed by the personage; but from present knowledge should prefer the term Dispenser, as we believe he issues or dispenses the medicines to applicants. A Dresser is 1. One who dresses. 2. A kitchen table—3.A set of shelves. The term, of course, may be applied to a Doctor's servant.

MARKET REPORT OF African Produce.

PALM OIL—There has been an entire absence of demand, and prices have declined 15s. to 20s per ton since our last. We quote today:—

Lagos		£20	to	£20	5. 0.
Bonny, Opobo, and Cameroon				19	0 3.
Old Calabar		£18	15 0	to 19	0 0.
Benin		18	5 0	to 18	10 0.
New Calabar, Brass and Niger		18	0 5	to 18	5 0.
Fernando Po		17	15 0	to 18	0 0.
Congo		17	15 0	to 18	0 0
Loanda		17	10 0		
Accra, Addah, Quitah, Grand Popo, and Little Popo.		17	15 0	to 18	0 0
Sierra Leone Sherbro		16	15 0	to 17	15 0
Saltpond, Appam, Winnebah		16	10 0		
Dixcove, Grand Bassa Since, Monrovia, Cape Palmas, Assinie		16	5 0	to 16	10 0

PALM KERNELS—Quiet at a decline of 2s. 6d. to 5s. per ton.

Lagos, Bonny, Benin, Brass Game roons, Congo		£9	17 6	to £10	2 6
Liberia, Quitah, Little Popo, Sherbro		9	0 0	to 9	12 6
Saltpond, Winnebah, Appam and Elmina		8	5 0	to 9	0 0
Loanda		9	15 0	to 10	0 0

GROUNDNUTS—100 bags undecorticated sold at £11 10.

COPRA—No change.

BENISEED—Wanted, 43s. 6d. per 384 lb.

COFFEE—Bold Berry, 80s. per cwt.

COCOA—Very quiet. No change in price.

INDIA RUBBER—Continues very quiet.

Fair to Prime Gambia Niggers		2s. 0d.	to	2s. 2d.
Do. do. Sierra Leone		1s. 9d	to	1s. 10d
Do. do. do.	Flat.	1s. 8d.	to	1s. 6d.
Thimbles		1s. 9½d.	to	1s. 10½d
Congo and Gaboon Ball		1s. 6d	to	1s 7½d.
Hard Cape Coast and Assinie		1s. 3d.	to	1s. 7d.
Liberian and Manoh		1s. 2d.	to	1s. 7d.
Cameroons		1s. 3d.		
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Flake and Lumps		9d.	to	10d.

BEESWAX—Gambia, £5; Sierra Leone, £4 2 6; Angola and Benguela, £4 15 0 per ton.

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GUINEA GRAINS—Dearer, 18s. to 22s. per cwt.

CALABAR BEANS—Steady, 4½d. to 6d. per lb.

EBONY—Remains unchanged in value.

CAMWOOD—Good to fine, £18 to £22; inferior to fair, £7 to £7 per ton.

BARWOOD—Limited demand, £3 per ton.

GUM—Accra, 45s. per cwt.; Sierra Leone, 2½d. to 9d per lb.

MONKEY SKINS—Next sales take place at the end of the month.

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J.A. Clemens

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Pain Dispeller,
Liver Regulator,
Comp'd Ex't fluid of Buchu,
Chlorodyne Cough cure.
Sarsaparilla,
Iron Tonic Bitters,
Dyspepsia Cure,
Pectorial Wine,
Comp'd Blkberry Cordial,
Itch Ointment,
Porous Plaster.

Aug 1887.

SHINE AS THE STARS.

I have sometimes wondered whether even christians of these days of so much worldliness and false show, wearing of gold and costly apparel have ever considered the superior brightness of the firmament that over-arches our heads so beautifully blue and soft, the sky itself, then how richly set with gems that out-shine not only gold but the purest diamonds, and again how numerous are they, so many stars that no man can number them, and their brightness beyond that of the finest rubies, yet as bright as you behold the stars to shine in the sky above you: they that are wise among men, wise in the saving of their souls shall shine as the brightness of the firmament as the stars for ever and ever. Now it does seem to me that most men, and women, too, want to shine as bright as they can and as there is no brightness of dress or character that can surpass this description that all ought to seek it.—E.

WHAT A MINISTER SHOULD BE—The *Hebrew Standard* gives the following under the head of "What a Jewish Rabbi should be," which applies as well to what every Christian minister should be that we give it because of its practical and wise suggestiveness fore-ably expressed:

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Pastor, Rev. G. N. Jowett.

The most wonderful era of prosperity, of material, moral, and intellectual development, of growth in country, cities, and towns, ever witnessed on the American continent, has been illustrated in Kansas during the six years since the temperance amendment to our constitution was adopted and especially during the last two years, the period of its most energetic and complete enforcement. *Sel.*

THE PROBLEM OF MISSIONS.

I closed my last paper with the assertion of the world to Christ, as the end sought by the Missionary enterprise and this too which has been intended by the disciples of the Westerne for the past nineteen centuries but in that time what has been accomplished miracles in the past and wonders are being accomplished at the present, some one has said, truly this may all be; but what is the prospect of the future for the accomplished of the conversion of the world; let it admitted that one fourth of the world is nominally under the influence of the gospel—not saved but has the salvable leaven within the lump—then what shall we have before us to do, three fourths of the world yet to subdue 1850 years have been spent in the work, at the same rate of progress it would still require 5350 years to finished the work of nominal christianity to the ends of the earth. But most persons who think on this subject are of the opinion that the facilities for effective Mission work are increasing very rapidly, but we must bear in mind that this must be in order to meet the demands of a population that is more and more rapidly increasing every generation and that the slower processes of the past ages would not keep pace at all with the accelerated increase of the present age neither will the present progress meet at all the demands of the future this difficult fact has indeed already met us in the prosecution of the work and shows itself monstrously in the form of the Missionary debts that to day are retarding the progress of almost every missionary enterprize, just at a time too when the best opportunities are offering for a grand ingathering of the gentiles. Then may it not be possible that although our facilities are on the increase that their increase has in part at least, loaded our Missionary Boards with the heavy debts which must increase or our facilities decrease under the present mode of operation. Certainly such an event seems possible, if not even probable; since especially that in the later years of missionary progress christendom has involved some, yes, many of its missonary Boards in debt to such an extent that very few can to day do more than go foward with the work in hand. While many are obliged to retrench and withdraw from promising fields.

This is not very encouraging in view of the following taken from *The Christian Herald* and *Signs of our Times* of Nov. 10th '86.

"IT IS A STARTLING FACT

and one for which many were not prepared, that the increase of the heathen during a century of remarkable christian activity, is numerically about seventy times greater than that of the converts.

We have heard many proposals for converting the world in a limited period of time, but we fear historic facts are all against them. The comparative slowness of our progress is, however no excuse for indolence or indifference, Nay, rather, it is a Trumpet-call to redoubled, zeal and warlier action." " " Still the fact remains. In spite of all our methods and meth., our missions fall enormously short of keeping step with the growth of ben thendom. The light does shine somewhat, yes it shines on darkness."

J. A. R.

Mr. Editor,—The Articles of your correspondents "Homo" and "A Bachelor" which appeared in your issue of the 15th inst., are some of the funniest pieces I have read for a long time, for the contents put me in an obstreperous fit of laughter when reading the arguments set forth in support of their remaining Bachelors.

Now, without going too far with the Subject, I beg leave to ask your correspondents, what are their direct reasons for remaining bachelors. Is it for want of means to provide a feast for 100 guests? Or is it because they choose to indulge and continue in that pernicious habits of satisfying their carnal lust, for I could not salve out anything from their so-called arguments.

They attribute as reasons for their remaining bachelors to the fact that some of the married men practice or indulge in the sin of polygamy; by this I understand that there are exceptions to the case, then if so, why do not these renowned bachelors copy the examples of those married men who are living chaste and discreet lives, and thereby set an example to their fellow bachelors who may by such examples follow their footsteps.

Is it because a man possessing the means to invite 100 guests to his wedding, therefore "Homo" grudges him? I would advise "Homo" that if he has been unfortunate in his attempt to obtain loans for the purpose of getting married, or that he has no one that would lend him a hand by offering his daughter to him, that he might be in possession of some fortune, let him exercise a little more patience and wait till fortune smiles on him, for it is better to marry a fortune in a wife than to marry a wife with a fortune.

As for "A Bachelor" I would say that his letter is borrowed from "Homo" or the two letters must have been written by the same person, for they are replete with unreasonable jargons, and simply wish to appear in print. I must adopt the language of Holy Writ, that "Marriage is Honorable and the bed undefiled."

Until "Homo" and "A Bachelor" adduce tangible proofs in support of their arguments, I shall ever consider that the reasons I have given above are the cause of their remaining bachelors, for a bachelor has no one to caress him but those of whom it is recorded in Prov. vii. 5—27. Let them read there from and take this advice and resolve at once to come out of Egypt and be married men.—Yours, Mr. Editor,

A MARRIED MAN.

Bonthe, Sherbro,
Oct. 20, '87.

P.S.—As an encouragement to bachelors, I am glad to say that four young bachelors have loosed their fetters and have joined in matrimonial bonds. I wish them every happiness in their new engagements. A. M.

THE INFLUENCE OF CHRISTIAN GIVING.

"IT IS PROPOSED to raise a million dollar endowment in New York City, as a memorial to that of the Protestant Episcopal Church, and the work of making subscriptions is already in progress. The great project is entered upon with considerable enthusiasm, only a single dissenting voice among those interested having been heard to raise objection, the proposed increase of expenditure. The poor are to be former free, and the deans eventually grow to receive worshippers. As the object is said to be that of the first cathedral in the land it is presumed that the fund can readily be procured from the wealthy members of the Episcopal denomination, and other interests of the community which are in pressing need of assistance. But it may be set down as true, despite the fact to the contrary, that people will not give the best churches are born in poverty, attended by persons of small means, while those of wealth and culture are left to struggle for existence after the manner of inferior churches are, with only here and there an exception, too blessed in all their charities. Building a great church often, indeed, has the effect of training a congregation to incessant liberality. members are led to the discovery that they possess more means than they previously supposed, and are generously educated up to the point of generous giving. We have in our thoughts just now a congregation of some wealth which for many years worshipped in an old and unsuitable house. The agents of a neighboring college of the same denomination made their communal visits to this church, and gathered in their amounts, but never anything very striking, the ready pies always being "Our church is old, and we must build for ourselves before we can do much." The work of building was at last undertaken and a somewhat expensive house erected. Before it was quite finished and paid for, the representatives of the college once more visited the congregation. A public meeting was held in one of the rooms of the new church. The members by this time had discovered two things First, that they possessed more means than they had before supposed, and second, that they were able to give without suffering harm. The result was that in a single evening they pledged thirty thousand dollars towards the funds of the college. some of our readers know of congregations where no large sums are reaped for general church interests, but where the wealth of individual members is such as would justify the giving of such contributions as would speedily bring needed relief to a number of our greatly burdened church institutions.—*Sel. Teacher.*

Barbers always have mirrors in front of their chairs in order to enable their victims to see how a man looks being talked to death.

ORIGINAL DEFECTIVE

MARKET REPORT OF African Produce.

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Saltpond, Winnebah, Appam			8	5 0	to 9	0 0
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COPRA—No change.

BENISEED—Wanted, 43s. 6d. per 384 lb.

COFFEE—Bold Berry, 50s. per cwt.

COCOA—Very quiet. No change in price.

INDIA RUBBER—Continues very quiet.

Fair to Prime Gambia Niggers			2s	6d	to 2s 9d.
Do. do. Sierra Leone			1s	9½	to 1s 10d
Do. do. do. Flat.			1s	3d	to 1s 6d.
Thimbles			1s	9½d	to 1s 10½d
Congo and Gabaon Ball			1s	6d	to 1s 7½d.
Hard Cape Coast and Assinie			1s	3d	to 1s 7d
Liberian and Manoh			1s	2d	to 1s 7d
Conetocus			1s	3d.	
Saltpond			1s	4d	to 1s 5d.
Flake and Lumps				9d	to 10d.

BEESWAX—Gambia, 25; Sierra Leone, £1 2 6; Angola and Benguela, £4 15 0 per ton.

GINGER—Rather more enquiry, 18s. to 20s. per cwt.

CHILLIES—16s to 30s. as in quality.

GUINEA GRAINS—Dearer, 18s. to 22s. per cwt.

CALABAR BEANS—Steady, 4½d. to 6d. per lb.

EBONY—Remains unchanged in value.

CAMWOOD—Good to fine, £18 to £22; inferior to fair, £7 to £7 per ton.

BARWOOD—Limited demand, £3 per ton.

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Bailiff.	F E. B. Buckner
Sub Treas. & Col. Chief Clerk	G. H. Garrett J. D Macaulay
Tide Waiters	J. N Crown. J. B Turner. & S G. Cole
Asst. Examg. Officer	Sallijah Jasper Caulker
Assistant Col. Surgeon	M L. Jarrett, M R. C. S.
Dispenser	Rowland May
Postmaster	H R. Williams
Inspector of Police.	M Betts.
Gaoler.	J A Dennis
Overseer of Roads	A O. Walker

Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Rev. G. G. M. Nicol, B.A.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.) Good Hope
Pastor, Rev. G. N. Jowett

The most wonderful era of prosperity, of material, moral, and intellectual development, of growth in country, cities, and towns, ever witnessed on the American continent, has been illustrated in Kansas during the six years since the temperance amendment to our constitution was adopted and especially during the last two years, the period of its most energetic and complete enforcement *Sel.*

THE PROBLEM OF MISSIONS.

I closed my last paper with the convertion of the world to Christ, as the end sought by the Missionary enterprize and this too in what has been intended by the disciples of the Nazerene for the past eighteen centuries but in that time what has been accomplished miracles in the past and wonders are being accomplished at the present, some one has said, truly this may all be; but what is the prospect of the future for the accomplished of the conversion of the world; let it admitted that one fourth of the world is nominally under the influence of the gospel—not saved but has the salvable leaven within the lump—then what shall we have before us to do, three fourths of the world yet to subdue 1850 years have been spent in the work, at the same rate of progress it would still require 5550 years to finished the work of nominal christianity to the ends of of the earth. But most persons who think on this subject are of the opinion that the facilities for effective Mission work are increasing very rapidly, but we must be in mind that this must be in order to meet the demands of a population that is more and more rapidly increasing every generation and that the slower processes of the past ages would not keep pace at all with the accelerated increase of the present age neither will the present progress meet at all the demands of the future this difficult fact has indeed already met us in the prosecution of the work and shows itself monstrously in the form of the Missionary debts that, to say are retarding the progress of almost every missionary enterprize, just at a time too when the best oportunities are offering for a grand ingathering of the gentiles. Then may it not be possible that although our facilities are on the increase that their increase has in fact at least, loaded our Missionary Boards with the heavy debts which must increase or our facilities decrease under the present mode of operation. Certainly such an event seems possible, if not even probable; since especially that in the later years of missionary progress christendom has involved some, yes, many of its missionary Boards in debt to such an extent that very few can to day do more than go foward with the work in hand. While many are obliged to retrench and withdraw from promising fields.

This is not very encouraging in view of the following taken from *The Christian Herald* and *Signs of our Times* of Nov. 10th '86.

"IT IS A STARTLING FACT

and one for which many were not prepared, that the increase of the heathen during a century of remarkable christian activity, is numerically about seventy times greater than that of the converts.

We have heard many proposals for converting the world in a limited period of time, but we fear historic facts are all against them. The comparative slowness of our progress is, however no excuse for indolence or indifference, Nay, rather, it is a Trumpet-call to redoubled, zeal and worthier action. * * * Still the fact remains. In spite of all our methods and men, our missions fall enourmously short of keeping step with the growth of heathendom. The light does shine somewhat, yet all around the darkness deepens."

J. A. E.

Mr. Editor,—The Articles of your correspondents "Homo" and "A Bachelor" which appeared in your issue of the 15th inst., are some of the funniest pieces I have read for a long time, for the contents put me in an obstreperous fit of laughter when reading the arguments set forth in support of their remaining Bachelors.

Now, without going too far with the Subject, I beg leave to ask your correspondents, what are their direct reasons for remaining bachelors. Is it for want of means to provide a feast for 100 guests? Or is it because they choose to indulge and continue in that pernicious habit of satisfying their carnal lust, for I could not make out anything from their so-called arguments.

They attribute as reasons for their remaining bachelors to the fact that some of the married men practice or indulge in the sin of polygamy; by this I understand that there are exceptions in the case, then if so, why do not these renowned bachelors copy the examples of those married men who are living chaste and discreet lives, and thereby set an example to their fellow bachelors who may by such examples follow their footsteps.

Is it because a man possessing the means to invite 100 guests to his wedding, therefore "Homo" grudges him? I would advise "Homo" that if he has been unfortunate in his attempt to obtain loans for the purpose of getting married, or that he has no one that would lend him a hand by offering his daughter to him, that he might be in possession of some fortune, let him exercise a little more patience and wait till fortune smiles on him, for it is better to marry a fortune in a wife than to marry a wife with a fortune.

As for "A Bachelor" I would say that his letter is borrowed from "Homo" or the two letters must have been written by the same person, for they are replete with unreasonable jargons, and simply wish to appear in print. I must adopt the language of Holy Writ that "Marriage is Honorable and the bed undefiled."

Until "Homo" and "A Bachelor" adduce tangible proofs in support of their arguments, I shall ever consider that the reasons I have given above are the cause of their remaining bachelors, for a bachelor has no one to caress him but those of whom it is recorded in Prov. vii. 5—27. Let them read therefrom and take this advice and resolve at once to come out of Egypt and be married men.—Yours, Mr. Editor,

A MARRIED MAN.

Bonthe, Sherbro,
Oct. 20, '87.

P.S.—As an encouragement to bachelors, I am glad to say that four young bachelors have loosed their fetters and have joined in matrimonial bonds. I wish them every felicity in their new engagements.—A M.M.

THE INFLUENCE OF GENEROUS GIVING.

It is proposed to build a six million dollar cathedral in New York City. The enterprise is that of the Protestant Episcopal Church, and the work of taking subscriptions is already in progress. The great project is entered upon with unusual unanimity, only a single influential voice among those interested being so far raised against the proposed lavish expenditure. The seats are to be forever free, and the doors constantly open to receive worshipers. As the outlay named is that of the first estimates, it is fair to presume that the final cost may run in to several millions more, and that the edifice when completed will take rank with the first cathedrals of the world. Dr. Huntington, who warmly opposite the undertaking, does so largely upon the ground that it proposes an extraordinary expenditure, when the missionary and other interests of the denomination are in pressing need of money. But it may be set down as true, almost without exception, that people who build the best churches are most free to contribute for general church interests, while people of whom who worship in inferior churches are, with only here and there an exception, less liberal in all their charities. Building a good church often, indeed, has the effect of training a congregation to increased liberality. members are led to the discovery that they possess more means than they previously supposed, and are gradually educated up to the point of generous giving. We have in our thought just now a congregation of some wealth which for many years worshiped in an old and unsuitable house. The agents of a neighboring college of the same denomination made their occasional visits to this church, and gathered in fair amounts, but never anything very striking, the ready pies always being. "Our church is old, and we must build for ourselves before we can do much." The work of building was at last undertaken and a somewhat expensive house erected. Before it was quite finished and paid for, the representatives of the college once more visited the congregation. A public meeting was held in one of the rooms of the new church. The members by this time had discovered two things First, that they possessed more means than they had before supposed, and second, that they were able to give without suffering harm. The result was that in a single evening they pledged thirty thousand dollars towards the funds of the college. some of our readers know of congregations where no large sums are reaped for general church interests, but where the wealth of individual members is such as would justify the giving of such contributions as would speedily bring needed relief to a number of our greatly burdened church institutions.—*Bible Teacher.*

Barbers always have mirrors in front of their chairs in order to enable their victims to see how a man looks being talked to death.

ORIGINAL DEFECTIVE

The [illegible]
BONTHE.- SHERBRO.
[illegible], 1887.

SHERBRO TRADE.

Our last on this subject promised something further on duty. The reduction of which we had referred to in a previous issue (Septr 30.) Our meaning, however, was not less revenue by any means; as it is an increase of revenue we write to effect; but it was then, and is now our opinion that possibly more revenue could be realized at a lower rate of duty especially does this seem reasonable on Tobacco a commodity greatly needed in the present trade of this vicinity; but the duty on this article seems to be out of all harmony with its nature or use. For while some men regard its use as unhealthy and some have ventured to call it wasteful. Yet it must be admitted that it cannot be set down as ardent spirits in its use and hence it ought to enjoy equal immunity before the law on the score of good or evil. But we are told and have been from the time (July 25th '83) that the duty was increased on tobacco that it was for the purpose of increasing, or rather then for the keeping up of the revenue, which had then begun to decline in consequence of the falling off in trade caused by the disturbance in the adjacent river Districts. But since the additional duty in all these years since it was put on has not effected the original design nor is it likely to do so. But on the other hand has materially effected the trade rendering it much harder for dealers in the close times that have been upon us for the past few years and this caused a good deal of complaint among almost all classes especially Merchants and traders.

We tend it not be fair then to lessen the duty and allow a larger margin to dealers and thus encourage them to handle more tobacco increasing the quantity imported to such an extent, as not only to make up for the reduction in rates, but really to increase the aggregate amount of revenue to the Government? so far as spirits are concerned; we are of the opinion that the same they are climated from our trade the better; for certainly the profits on the sale of them cannot in any way make up for the damage done by their use; whether it be the fault of the dealers or consumers, one thing is certain, if there were no dealers, there could be no consumers. Here again creeps in one of the delusions of trade, of which we may speak again, but for the present must confine our few closing remarks to the subject of Duty which obviously should be less on almost if not every article now subject to Impost. That is if trade is to be encouraged and thereby enlarged so as to increase the revenue of the settlements.

AFRICAN S. S. COMPANY

Make very quick time, thro'their Branch Steamer the Formoso, from Liverpool to Sherbro in 19 days. Certainly this is a great facility offered to Sherbro Merchants and traders to ship direct in smaller quantities, it may be, but more frequently and thus save the waste incurred by long storage of produce. When desirable Merchandise can be brought out more frequently and thus stocks kept fresher and as natural consequence more salable.

MARKET REPORTS.

We regret very much that the Market Report of African Produce in Liverpool did not come to hand in time for this issue, but we note from the Report dated Liverpool Sept. 30th. That the market for Palm Oil is steady with buyers at £20 for Lagos, and £17 10. per ton for Sierra Leone, Sherbro, Rio Pongo, and Laboo. Other kinds chiefly between these quotations.

Palm Kernels, very firm, at £10 2. 6. to £10 7. 6. for Lagos and £9. 5 0. to £9. 17. 6. for Liberia, Lahoo, Quitta, Popo and Sherbro. Beni seed has advanced perhaps a little since the Report of Sep. 16th. Other produce remained about the same, except perhaps the market is a little more steady with possibly an upward tendency which is rather encouraging.

Bishop D. K. Flickinger expected, at our last advices to sail from New-York for England on the 15th inst hence we infer that by this time he is in London. We are not informed as to whether he will be out to Africa this year; but rather expect him to be present at our next Annual meeting in this place about Dec. 15th '87.

Mrs F. A. and Miss A. N. Morrison left this place returning to Avery Station on the 21st inst.

HOMO'S EFFUSIONS.

"Errors like straws upon the surface flow
He who would search for Pearls must dive below."

Sir,—As the very base and practical insinuations thrown to our discredit—as a proof of wi at conscience knows! in the two articles signed "Bachelor" and "Homo" respectively, both of which appeared, in your October 15th publication have a tendency to reflect from the honest aims and opinions which the article upon "Early Marriage" by the famous "Gracchi" (referred to in your Editorial, headed "Marriage is Honorable") published in your Journal in the past year had intended to effect, I beg to offer the following observations with the view to wipe away the rather unpleasurable impression which their might have made on the minds of the community.

The very nonsensical phrase "The disgusting manner in which the married life has helped many of those who have been married to cloak themselves whilst practising trigamy and poligamy" &c—threw us into a morbid state of excitement in consequence of the gross falcity by which it is characterized, and which seriously repudiating the statement, we affirm that "Homo" deserves the severest censure and shame for creating tissu- of falsehood or misrepresentation which without doubt stands prominent in the theory of human existence.

In these days of slander and modern enmity "fellows" of culture and refinement are always guilty in the show and exhibition of their brutal and premature ideas of the gratest absurdities and ignorance, and whilst we shudder with remorse at the purile conceptions exposed in those two wretched attempts at newspaper writing signed "Bachelor" and "Homo" respectively, especially the latter, we venture to apologize to all married men in their behalf ourselves not excluded for the oafish effort and indecent zeal put forth by them in presenting the reputation of the Honorable and Honest Sherbro married men, to bear upon the wrath and indignation of the civilized world.

Unrefigated, rage, resentment and anger were our predominant feelings upon the reading of "Homo's" letter which candidly speaking is like a mighty roar of wind full of sound and fury signifying nothing of consequence "why is it so many of our young men remain unmarried" can be easily answered were we disposed to do so by citing the numerous instances—instances indicative of so much shame and displeasure —in which roving partners had been induced (?) to violate their conjugal oaths) by wayward Bachelors who dressed with a little influence and means would make it a duty to, rather than choose for themselves wives, impose upon the rights of others and introducing thereby dissnion and uncomfortableness where love and harmony once reigned.

With the unprecendentated gallantry of a soldier "Homo" ventures to reproach the idea if inviting some 80 or 100 guests to witness a marriage ceremony as by means thereof one is thrown into considerable expense.

I say in answer to this cleverly proposed: I wish him success but alas how void of reason and understanding his plans are? Has he no sense or feeling of shame to offer such a proposal at such a critical moment? why then did he insinuate Fortune Hunters? It will really be no wonder to us "when these stupid ideas be knocked off and marriages are carried out with less show and expense" to witness "Homo's" initiation to the sacred corps at the end of a "twelfth" month and then cease to regard him as equally a "Fortune Hunter" as he who plainly demands a handsome sum as a wife's dowry before marriage is concluded.

The spirit of "Homo's" loathsome letter convinces me of his immorigidance and filthy not only as regards the ally advices sought by him from the public to point out the easiest way for one to get married, but also in regard to our reputation as married men which is so much declaimed against a course as unsafe as unsagacious—a by any means an unusual course which such finished —because of the ignorant and selfish spirit as "Homo" seem to exhibit.

We would advise Homo against wounding the feelings of a whole community and to refrain from rushing into print as he would to a groom elect's table else he be wriggled and twisted like a prisoner in purgatory awaiting the decison of his master

Yours
AMICI GRACCHI.

Dear Mr. Editor—Since the late war that had done so much damage both in loss of lives and property, we have not been out of reports of war coming again. You cannot imagine what a consternation Yesterday evening when the startling news reached us at 4 p. m. that Mocabay was taken by the war boys: this news created no little agitation and excitement. The natives and Sierra Leoneans from every direction were seen flocking to to the Mission premises like swarms of bees, from 3 p. m. till about 8 o'clock at night. I am not able to tell the noise and crowding of people at the parsonage house, Sowers of canavia, and pots of cooked rice too numerous to mention. At 8 o'clock we were informed that it was a noise made on the occasion of constables arresting somebody which was heard by those in the neighbourhood of Mocabay town and supposed to be the noise of war boys. Boxes and valuables of different discripti-n were brought in to the place considered as a place of refuge, by men, women, children in a half naked state. Indeed it is a place of safety at all times, though now only realized by some in the time of seeming distress. You may hear from me again. Truly Yours

COTOCARPY'S FRIEND.

Shaingay
Oct. 21st 87.

Dear Mr Editor,—I beg of you for a small space in your valuable journal to mention the continual annoyances in the Bargroo District. On the 11th instant complaint was made against one Jaimmy, resident of a town near Mobseylolo, by carpenter Anderson of Mah-Tassoe, whose apprentice boy ran away, went to live in Jaimmy's place both the boy and Jaimmy were sent for by the Corporal in charge of the District on account of misunderstandings. The police men that went, returned hastily and reported that Jaimmy had prepared men in a Parkie called Sombehoo to fight, as soon as the police men got into the Parkie, and began to enquire into the matter, Jaimmy called out Ha! Ha!!! Ha!!! and people began to rush from every part into the Parkie; they were so many, and the constables were trying to protect them, and were retiring when a man was killed and gave constable Richards a heavy blow on his hand with a club. They brought the complaint to the chief officer who went there in haste to make Jaimmy a prisoner, as soon as they saw him at a distance they laid ambush and fired at the Corporal and his men. Bassah Will was there (this man only recently joined Corporal Rogers to the place as being an interested friend to our Government.) By searching in the bush the Corporal caught Jaimmy and brought him to chief Sogbehi to know why he is so determined against the officer. You shall hear from me again how the matter ends, thanking you for space occupied. I remain

AN EYE WITNESS

Sombehoo Parkie.
13th October '87

NEWS ITEMS.

Mrs Caroline P. Trinity, wife of Mr. Solomon B. Trinity, who was laid up in bed for about 14 months, died on the 8th and was buried on the 9th inst.

16.—s.s. "Mandingue" from Freetown consigned to Compagnie Fraucaise.

18.—s. s. "Formoso" from Freetown.

20.—s.s. "Formoso" for Freetown with the following passengers.—Comdt and Mrs. Moseley, Messrs C. J. Cole, J. Porter, Gawler Dennis and several others.

The case of Messrs. Porter, Parkinson, and Cole is to be tried in Freetown.

The town is at present without an officer in charge. The Commandant is away to Freetown, The Collector and Treasurer is at Sulymah, The Colonial Surgeon is in Freetown, The Inspector is at Konconany, and the Goaler is in Freetown.

Mr. Isaac E. Taylor arrived from the Kittam where he had been spending some time.

A new Club has recently been organized by the title of "Bonthe Mutual Literary Club" affiliated to the "Grand East End Club" Freetown, we wish the members of this Club every success in all their undertakings.

Shaingay School, was reported as having an average attendance of 70 pupils up to Sep. 26th (87) this is good so soon after the war and with the affairs so unsettled in the country.

Personal

Corpl J. W. Nicol one of our courageous police of the staff here returned about 13th inst from a tour on special duty to the Boom, but the information was late from our last issue.

Rev. D. F. Wilberforce of Shaingay lately made a visit to Daniville station; but was obliged to return without calling at this place, however it is whispered that he will be this way again in short.

Miss Iris Parkes arrived in this place from Freetown per s.s. Formoso on the 18th inst. she is taking a change here for a few weeks, during which time she will be the guest of Mrs. Evans at the M. Mission House.

Mr. I. J. Campbell from Lavanah we believe an employee of the Palma Trading Compy. called on us on the 18th inst. he was expecting to pass on to Freetown by the Formoso that left on the 20th instant.

Mrs. Lewis wife of Capt. Judson A. Lewis we were pleased to learn by the mail of the 18th inst. had returned to Freetown in good health.

Mrs S. S. Joah, left this place returning to Konconany on the 24th inst.

Mr H. T. Coker of Bompeh river gave us a call on the 24th inst he reports the country in a terrible state about that way. The Yonnies have ruined it.

Mr Chas. F. Fletcher formerly of Lavanah has recently come to Sherbro and will, we understand, be hereafter in the employ of F. & A. Company at Ghundamah. He gave us a call on the 26th inst.

Mr. Langley Grant was in town and gave us a call about the 27th inst. He was well and looking fine.

"Bonthe Mutual Literary Club"

AFFILIATED TO THE

"Grand East End Club"

FREETOWN.

A Club has recently been organized in this place bearing the above title, and its object is to infuse life and to do away the dull monotony that pervades this place, and also to extend to Sherbro those advantages which Freetown has hitherto enjoyed in respect of amusements under taken by various societies especially by the Grand East End Club which has oftentimes encouraged the liveliness of the community to a satisfactory extent by means of Concerts Entertainments, amusements in legerdemain and other pastimes of harmless characters.

A meeting of the above Club took place on Monday the 24th inst. when the rules were read and officers elected.

Among other amusements set down in the Rules, there is to be monthly Lecture [private] to be delivered by a member [compulsory] before the general meeting and also quarterly Lectures, Debate, or address to be delivered to the general Community.

The following gentlemen were elected to serve as officers in the Club,

Patron,—Commandant Moseley.
Vice " Rev. G. G. M. Nicol S. A.
" " S. B. A. Macfoy Esq.
Hon. President C. W. Betts "
Vice do J. D. Macaulay "
Hon. & Corr. Sect. J. Brighton Turner.
Asst. " W. Bidwell Coker.
Treasurer W. B. Coker.

It is to hoped that the Club shall obtain always from the mother Club all help and assistances, advices and admonitions that might be required to make the Club a really enviable one. The Inaugural address will be delivered by the Vice President J. D Macauley Esq. on Tuesday the 8th prox.

Communicated.

Bonthe Sherbro,
Oct. 28th '87.

"WONDERS NEVER CEASE"

Sir—It is very disgraceful to know that in this age of civilization when every individual looks forward with an eye of aspiration to success and progress, that certain sect of our young men of somewhat prominent position in this community, should degrade themselves in being initiated into the order of the Gobar or Fangs a society.

To effect this initiation, I am told that one of them not long ago, betook himself into one of the remote Parkies, where he was killed (as the term is) in the Devil's bush and subsequently raised, washed, and then admitted into the Society of the Gobar's—a Society regarded even by the members themselves as one fraught with the horror of superstition and thrivishness.

It might be strange to hear that a handsome sum as subscription money has since been paid; an action, indicating the want of that propriety and decorum which this individual as a professed Christian should have possessed.

To what end I seriously ask is this waste? mean while, expect to hear from me again.

Bonthe, Oct 28th '87 WONDERS.

DRESSER OR DISPENSER?

Sir,—I regret I cannot give your enquirer the necessary answer he should have, but this much I will say, that with the exception of a surgeon now, all the other surgeons have given up the use of the name Dresser so any of their assistants. If my memory serves me well I think it was the talented Dr. Hort when Colonial Surgeon, who used the name Dresser altogether given up, amongst his men in Freetown, and the other districts, he substituted the more refined title of district Dispensers. It is only in Sherbro now a days that the ancients term seems more preferable than the present one; it is a wonder that both classes of people, the illiterate and illiterate, use the term; they must have done so ignorantly not knowing that the title has been changed for more than 4 years ago. I trust however that our friend "Novus Homo" and those around us will know this, and so give up the name Dresser, and take the modern title of Dispenser.

With kind regards. I am, Yours truly
HOPE

Dear Mr Editor.—By the s. s. "Formoso" which arrived here on the 21th inst, was Rev. G. Marke Wesleyan minister who arrived from Freetown as a deputation to investigate the matter of Mr A. O. Walker's (member of that connexion) against the pastor. Mr. Marke went through the whole proceedings, when it was found that the whole of the charges were ungrounded, and unsupported.

Mr Marke returns to Freetown by the same steamer on the 27th inst.—X

Dear Bro. Evans.—I am just in from a quarterly meeting at Rembee Station.

This is the first quarterly held since the war, I am satisfied that the late war will prove a blessing to our work the people are attending services as they never did before, persons that rarely ever attend the services were present at all the meetings and sent me presents of plantains bananas oranges etc. and promise a radical reform. At Kaolonge, Mambo, and Rembe the out look at present is good Mr. Richards got back to Kaolonge in good time. Mrs Richards is a strong force there of herself conducts a 6 a. m. class, the Sabbath school and interprets for her husband when he preaches besides this has from 6 to 8 Mission girls that she is training properly, I would that we had many more such then again this same family know just how to take care of the P. E. when he calls and this is quite an item which you yourself must know by this time.

J. GOMER.

GBAIGROO ITEMS.

DROWNED.—On the 9th instant, a woman named Venice John native of Kissy town Sierra Leone, at the mouth of Ghamghiah river. Two of her grumaters died also

It is reported that the police constables at Manoh GBargroo has been disturbed by the Timnee people residing in some farkies belonging to Bengeblol, where they were sent to execute duty about the 11th instant. Constable Richards was clubbed on the hand. Corpl Roberts upon hearing the news proceeded there in company with Bonoh Will, and they were fired at. But Jemmie the leader in the matter we are told was arrested and delivered to Chief Seibolo to state grievences and to explain his reasons for resisting the constables.

A STRIKING COINCIDENCE.

Mr. Charles S. Pyne, a well known trader in the Kittam river, who, during the late disturbances in that country sought refuge at Bendoo Thumbah, and now temporarily residing at a place near Jaimaica Factory, rescuer of the Boat "Victory" belonging to Mr. S. B. Morrison, which was said to have been lost under a squall about the 29th of June last, was providentially rescued by Mr. M. on on Friday the 14th inst. His boat having been almost wrecked in the falls abreast the M. Mission House, Avery, Mr. M. is deserving of much praise for the energetic manner in which he conducted the affair in rescuing both boat and the lives of the crew.

Manoh Bargroo,
Oct. 15th '87.

OFFICIAL NOTICE.

It is hereby notified for general information that the Districts of Native and Ceded Quish, Massimerah and Mamrampa are in an unsettled state, and are likely to continue so for a time: traders and others are warned accordingly.

By Command,
T. RISELY GRIFFITH,
Colonial Secretary & Treasurer.
Freetown, Sierra Leone,
21st October, 1887.

THE OUT-LOOK.

The storm is over, the thick dark clouds have passed away, the sky is clearing up and the atmosphere is pure and sweet, and there is a general good feeling, except here and there the storm has carried away a father, mother, sister or brother, a child or a friend, in many instances domestics properly speaking, slaves have been taken captives killed or walked away with during the storm, all of these events naturally cause some sadness, but the war is over, that is a fact, and the out-look for a long reign of peace and prosperity in the Shaingay district is flattering, provided the people can be assured that the English Government will give protection. Already people are pouring into the country from different quarters, and the question is constantly being asked, "Will the Government hold the country?" Slaves up in the Mendi country have heard that the English have taken this country and some have already come down here to be free. If a master here talks of selling slaves, they run at once to the Police for protection. A master in a village about 12 miles from here was about to sell a young girl about 15 years of age to be taken to the Soo-soo country, she hearing this set out for the nearest police station about eight miles distant and reported the case to the Corporal, the girl's master followed her, but failed to recover his property, though he pleaded hard and even applied to the Noble Captain Halkett the girl was told to go where she pleased, that she was no more a slave and though so large she had on no more clothes than mother Eve in the garden, a passing constable took her to Shaingay where the Sergt's wife gave her a small piece of cloth, and she found her way out to the Mission, Mrs Gomer put a dress on her and would have sent her away at once but the girl said she had no where to go, she knew nothing of a mother, for when a very small child, she had been bought by a woman who sold her to this man, he had put her in pledge for cloth and then redeemed her, and now he wished to sell her for a cow and if she was sent off he would surely catch her. The country is being filled with this class of people that wish to be free, yet have no means of taking care of themselves, some monied philanthropist, would do well to open an extensive industrial farm for just this class of people and teach them the art of self support. This girl is smart, can work well but is fearfully rude in her manners, so that we cannot keep her here.

Now is the time the very time that something should be done. In the name of humanity, Christianity and decency I ask that something be done to save these poor degraded and forsaken people. There is not a hospital or an asylum or work-house or Reform School, jail or prison of any kind in the country. At this rate we shall soon have a fearful state of things, there are two sides to the present out look. J. GOMER.

Shaingay,
Oct. 6th 1887.

Dear Mr Editor,—Since William and Thomas Kogbar "Jim's dark days," I have not made up my report nor written up for the 'Dawn' the nature of the work on this Circuit; and as father Gomer wrote in one of his articles, that both Tongo and Charmany stations are good fields, also that they are supplied with new men and that time will speak for them; I believe it is high time now for it to speak for them. Really Mr. Editor I can not but give Almighty God the praise for the manner in which he has directed the work before the rebellion and up to this quarter. The Superintendent visited the ruins of N'Charmany station sometime about the 10th instant, but on account of ill health the one in charge was not there. The warriors at William the Pretender, and Thomas the disaffected burnt down the beautiful Mission Home which he had just been repaired before those dark days came. And as the rains are heavy, the Supt. thinks proper that we should repair the kitchen only and use it for a Mission house for the present.

William's Chapel, as we may call it, for he was the first preacher in charge of this Station is under repairs when we are through with it you will hear from me.

Since my appointment here, I have not had trouble with the dogs that were so annoying to Messrs Bennet and J. J. Doumabaley Ofcourse I have seen a few dogs, but these are not anoying to me. My own idea leads me to believe that those dogs were afraid of long white beard, and this was the cause of their being in a passion. The work in the Parkies is very encouraging at Npallah, a barray has been built for the purpose of worshiping God. And at Solarthy's Parkie another, Mo-Bowmah on the branch of the Kargborroh is not yet peopled, the town being burnt down, the owners are out in their farm houses till the drys come. At Mo-Yaimah the Capital for Bowmah the brethren there are ready for the gospel, Sarmah, Mo-Bith, Gompah, they are quite ready to receive us. Sarnkone is in distress on account of the war, most of their people were carried away captives. Amongst those taken two are our members are our third Bashas Robbin by name is arrested for Freetown as being an accomplice in the Rebellion.

There is no one at Motimpeh, the headman ran away, lest he should be arrested for an accomplice. Rheumatism does not allow me to visit five towns, but shall do so as soon as the rains are over.

Brother N. E. O. Thompson was absent for a short time on account of the war, but has returned, he also is a great help in this part of the field. I was very glad to receive him back. He commenced itinerating as soon as he came, and is reporting success.

The young men of this town ask me to open night School for them and this is what I expect to do when the Chapel is finished. I expect to name the School Gomer's Memorial night School For he was the first preacher from America, in my days, who introduced to us a night School. But Mr Editor, will you allow me to state that this work needs great help And that is, in oil or money to get it. and for this Mr Editor, I beg the assistance of Christian brethren to lend he aid. Some may say the Scholars of the School ought to give something to buy the oil; yes, and this is true; but Mr Editor Charmany is not a place to get kernels, and the birds made away with their rice whilst they were off from the war. Brethren, your prayers are needed. Your help is wanted. Freely ye have received, Freely give.

Thanking you Mr Editor for the space occupied. —Yours,

J. W. DOMINGO.

Mr Editor,—I think some of your readers will like to know something about Thomas Cogbah's war boys, their state and manners when they were in their camp. As the story was told me so I will relate it. First that they were rude, dirty, and daring; all that they wanted could not to be earned honestly, but they hoped to load themselves with spoils, so as to enrich themselves when they get to their filthy homes; hence they flocked at the call of the would be king. Second, that Cogbah made his army swear by greegrees consisting of an Elephant's head and other curiosities, assuring him that they would never retreat till they shall have pulled down Shaingay. At that time they cleared a large piece of ground where they gathered themselves around their gods (gre-grees) Toyambeh, the chief man of Mosankone was away; and having heard of the war he returned and hid in the bush, spied them as they were perpetrating the act. Readers imagine Cogbah in the midst of these ruffians; though an educated man, yet has nothing of refinement about him. Alas! for such a one, who breaks the first commanment and makes a breach of the rest. Third, that when they were boiling the human carcase they putrified reptiles, Cogbah and his boys made no objection to eat nasty things. They were joyous, playing all sort of games, feasting and slapping one another, spelling themselves pugilists and bold warriors, and gave Cogbar all assurance that they will surely bring the heads of T. N. Caulker and others in a charge. In spite of all these boastings they were defeated at Shaingay, ran back and met Cogbah on the look out for T. N. Caulker's head and other principal ones; but was disappointed. He did not fail however to see some of his war boys jaws locked up, some scared by bullets, some died in the bush and they buried some of their dead at Foyah and other farkies. The plans of W. T. G. Caulker and Cogbah were frustrated and like Goliath, they shall gnash their teeth in destruction. What a pitiful sight to these men made themselves? Civilized men who know about the laws of Her Majesty Victoria; surely, all the rightcous blood that they have shed is now crying unto God for vengance. Cogbah has made himself miserable. I have seen the filthy huts in which Cogbar and his war boys lived. They are over 200, made of few sticks and palm leaves. I really believe that even pigs would object to using such huts as stys. Thanking you for space occupied.

Yours the same

T. O. N. E.
Sept 20th 87 A FRENCHMAN.

MISCELLANY.

A Prayer For The Reporters. Chaplain Allison of the Minnesota legislature prayed one morning: "And now dear Lord, bless the reporters, whose stumbling feet catch our every word almost before it is uttered. Like thyself they are omnipresent and almost omnipotent as well as the wings of the morning and fly to the uttermost parts of the earth they are there. They meet us in the jungles of Africa, they waylay us in the solitary canyons of Colorado, and when at length we find the latitude of the Magnetic pole behold they are there. May their light and goodness be equal to their power, and in the general assembly of heaven let no reporter be excluded." Amen.

A boy stood with his hands in his pockets one cold morning watching the burning of his school house, and after the novelty of the thing ceased he ran home saying, "I'm glad the old thing is burned down, for I did n't get my jografy lesson nohow."

"Fellow-citizens," said a carpet bagger, addressing an audience of colored people in South Carolina, "my skin is white, it is true, but my soul is blacker than yours."

A pair of twins were born in a Pullman car coming east last week, and the porter was mean enough to charge the happy father $2.50 for a double birth.

J.A. Clemens

WHOLESALE AND RETAIL

Bookseller, Stationary and

Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

N.B. Removed to upper Oto Street, opposite the burial ground

Bonthe, Sherbro.

An advantage to all.

FRIENDS

residing here and in the Rivers, requiring the loan of MONEY, will loose no time in applying to

D.L. COLLIER,

who is ready to advance from 10s. to 100s., at a time on good Securities. Further particulars will be given on application.

Bonthe, Sherbro,
22nd. Sept. '87.

Just Received

and for sale at the

S. M. MISSION STORE

An assortment of Medicines, &c, &c, &.

Nerve and Bone Liniment, Rheumatic & Gout Cure, Pain Dispeller, Liver Regulator, Comp'd Ex't fluid of Buchu, Chlorodyne Cough cure. Sarsaparilla, Iron Tonic Bitters, Dyspepsia Cure, Pectorial Wine, Comp'd Blk-berry Cordial, Itch Ointment, Porous Plaster.

Bonthe,
Aug 1887.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. IV. BONTHE SHERBRO, WEST AFRICA, NOVEMBER 15, 1887. No. 91.

The "Early Dawn."

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Religious Directory.

St. Matthew's Church, Victoria Road
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Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.) Good Hope
Pastor, Rev. G. N. Jowett.

Always abound in the work of the Lord. He who waits to be apprec ate l by the world loses precious time. Some of the best of man's work must wait for recognition until the resurrection of the just.

I must think forever: would an eternal train of my present thoughts be either worthy of me or useful to me? I must feel forever: would an eternal reign of my present spirit and desires please me—make me happy? I must act forever: would an eternal course of my habitual conduct bring blessedness, or even bear reflection?

THE PROBLEM OF MISSIONS.

"The light does shine somewhat; but all I contend that doctrinal exposition of it, as like the words of the Prophet as he stood in the vale of the Jordan almost nineteen centuries ago. As he daily expected the appearance of the Christ among the thronging crowds that gathered about him; he said "the light shineth in darkness, and [but] the darkness comprehendeth it not" The Jews in their blindness would not lay hold upon the Christ light that shone with such lustre before them while even yet the forerunner was heralding his manifestation, nor afterward when Messiah did manifest himself before them in mighty words, such as never man spake, and deeds such as man could not perform opening even the eyes of those born blind. At that period the light did shine, but darkness must have seemed to deepen impenetrably, but God then wrought miracles, not alone in deed, upon physically diseased bodies of men, but upon the the surrounding and deepending darkness of obstinate unbelief, it cost him his son, it is true, but it brought salvation to all men by breaking down the middle of partition that separated Jew and gentile, and the darkness began to see the light, so that those that have not been called before this day were more of John's character; so enlightened up in their zeal for the Master that they could bear sight of themselves as such become indeed voices only declaring the message of truth in such a manner as to cause men to look to Christ and not to them to glorify God rather than honor men's person, then doubtless the gospel of Christ preached by them would become more potent and many sinners would be converted to the faith of the cross. What they would needs today, is The Voice, the voice of God sounded so loud by men that drowsy saints may be awakened and dead sinners raised to life.

THE FACTOR AND MURRAY-MAN.

Dear Mr Editor,—I doubt not that you and your readers will be surprised when going through the following piece of history to learn that Murray-man, a man with an able merchant in this community was however arranged from the humanity of the merchant, that this youngman is to serve as a subfactor at certain sum per annum to enable him to make good his account, in course of time. The merchants supplied him with materials for the building of a Factory house to transact his business. This young man who went up for the purposes of building in the river begetting that the eyes of God are ever upon him, not as soon for a murray man 40 miles or there about from the spot to come and help him etc. as he is not satisfied that he is to be the right person to take charge of the newly built Factory. They some upon bargain for £50. 0. 0. if at all he succeeded, and the merchant gives him goods to trade. The murray man asked him for an advance of £5. 0. 0. to begin with, after expressing his inability of paying the £5. 0. 0. some day was oblige to give his damaged watch in pledge. The murray man returned the damage watch for his knowing the value of it, set to work at once.

No doubt from confidence he had in this youngman, after three months had lapsed the job given him, saw also that goods were supplied to this youngman to trade.

The murray man exclaimed I have finish of the work you gave me to do. The murray-man applying to him for the amount bargained. fifty pounds for service performed this young man no doubt feeling his guilt, wilfully refused paying the murray man his claim and began to reveal the matter to the public to such an extent.

Now Mr. E. it will be wisdom on the part of this young man to know that honour and wealth cometh from God. And that God, is a jealous God and hateth that have to deal with a liar. Thanking you for these and many other truly yours.

THE VOICE.

When the fame of John the Baptist had become so great, as to excite the curiosity of the Vast multitudes of people from City Town and country in the Land of Palestine, especially that portion known as Judea, when these vast crowds gathered about the greatest prophet the world ever saw whose purity holiness and wisdom shone like a burning and shining light that drew upon the admiration of saint and sinner alike. When all, every body, was in expectation of the coming Messiah. "When the Jews sent priests and Levites from Jerusalem to ask him, who art thou?" * * * He said "I am the Voice of one crying in the wilderness." The work of this reply seems to be to let it stand known John the Baptist seems here to lose sight of his personal identity, as if he said I am of no importance to you, but those who sent you had the Voice, you have the message proclaimed, the Lord Messiah coming, prepare the way for the Lord that he may enter in to your hearts. Indeed this is the only purpose for which God sends any man upon the earth is to bring prepare themselves for his coming. The message in this dispensation, I am the Christ, I will give them the Holy Ghost, and they shall be my witnesses, but my hand does bind the Voice, only the Holy Ghost can do that. Now it does seem that it was intentions of the primitive day were more of John's character; so zealoused up in their zeal for the Master that they could leave sight of themselves so as to become indeed voices only declaring the message of truth in such a manner as to cause men to look to Christ and not to them to glorify God rather than honor men's person, then doubtless the gospel of Christ preached by them would become more potent and many sinners would be converted to the faith of the cross. What they would needs today, is The Voice, the voice of God sounded so loud by men that drowsy saints may be awakened and dead sinners raised to life.

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Serious Elopement Lovers.

Two eloping couples from Nelson country secretly last Wednesday night. They were William Brown and Sallie Sanders and Sam Berton and Mary Sanders. The Sanders men were brothers and the girls sisters; and was the property of the plaintiffs father. At Jeffersonville, Indiana, Miss Gretna, Greene County, the elopers. The pursuit was hot, the girls were very clandestine, and to avoid contact the girls were kept in a field adjoining, and it is said at one time after the young men had left for further information, the girls were in the house with their pursuers. They were finally overtaken at Sallie with Sam. They were about seventeen miles from the railroad station and started to drive there as quickly as possible.

The suspicions of the neighbors had been aroused, however, and Mr. Sanders was informed. Mounting a horse, he started in swift pursuit, and soon overhauled the elopers. They would not stop, so he caught the horse in the rear buggy by the reins and halted Sam and Sallie. William gave a whip to his horse and escaped. When they reached the station he and Mary did not hear anything from the other couple, and after talking the matter over they concluded to go ahead and get married anyhow. They reached Louisville last night, and this morning were united by a magistrate in Jeffersonville. The groom told his story frankly, and when asked if there would not be trouble when they got home, said: No, I guess not. Both girls are about alike but I never went to see this one. I will make it all right with Sam when I get home." They returned this afternoon.—*Sel.*

The dog is certainly to be congratulated on one thing—he doesn't have to send his collar to a laundry every week.

The Early Dawn.
BONTHE, SHERBRO.
Nov. 15, 1887.

Sherbro Trade

Should, like any other, be studied, in order for men to succeed in it. Since our last we have had some conversation with several merchants and traders and are more than ever convinced that men have not hitherto studied this trade close enough, but have in too many cases considered one or two points in their business, while others have been left to care for themselves. Merchants have been more careful perhaps than traders in their calculations, but have either not acted up to their understandings or otherwise have failed to apprehend some of the difficulties of the trade here, one of the principal is the large percentage of damage arising out of the peculiar climate which seems as detrimental to European merchandise, as it is to the health of foreigners. Then as a rule in the Sherbro as most other river trade on this coast, buildings are dead expense, 1. in that they continually need repairs, if built of cheap materials, and if of better material, it will cost a great amount to erect them, 2. in nine cases out of ten if your business fails to pay you, you are obliged to sacrifice the buildings in part or altogether as very few men will either rent or buy old buildings where the business has not paid the first occupant; thus it is that, whatever money goes into buildings is almost like so much dead capital and profits must cover it eventually, otherwise the dealer will wake up some fine morning to find that he has made no money. Traders have need to consider well prices of produce as well as prices of merchandise the margin, if any the length of time also that it requires to make a turn over; the cost of conveyance of Merchandise and produce as well as the labour and expense of storage of both to which also must be added loss from damage shrinkage and all of these are large in the Sherbro trade owing to various circumstances; chiefly however arising out of the unsuitable boats and buildings used in the river trade. When business is dull most all difficulties increase so the sides that could have been desired goes down in the trade, but in Sherbro every man feels himself somewhat of a stranger and being away from home he is entitled to an employment, and often makes this so felt that his employers retain him on their staff, when really there is no profit on the business to pay him. In other words a surplus number of employees are too likely to be found around most establisements in dull times; whose very keeping, be it ever so mean, eats a way the profit of business, but often in such a way as not to be readily observed, this is especially true in retailing establishments. Busy days or weeks, it may even be months, have the the effect of increasing help to meet the demand of the time, and would perhaps be of no real disadvantage; but for (1) the fact that new people (if honest) are not the best prepared to do work in selling at least in a busy time and when new goods are just being opened (2) that the business in hand, altho. filling many hands with work, and exposing much stock to waste, does not yield a reasonable profit. (3) that these additional employees are too often continued after the rush of business is over.

Apology—For the rather bitter discussion, of the Marriage Question, that has been carried on in the last few issues. Our aim in asking the question was to arouse discussion, but we failed to state the question in a manner that would admit of it; however, as others understood our meaning and were proceeding with the discussion, we allowed it to proceed until our attention has been called to its being out of order, and now with a last paper from one of the openers, we drop the gavel and bring the matter to a close.

The "Bonthe Mutual Literary Club"—It was our great pleasure, last evening (14th) to attend the opening exercises of the above named Club, which was presided, over (in the absence of the Vice President) by his Worship C. H. Harley Moseley Esq Civil Commandant of Sherbro, who is also the distinguished Patron of the Club. The audience was large for such an occasion, and we believe in short all in order to clear away doubt in the minds of your readers and the general public, permit me to say that the remarks just quoted from X's letter is unwarrantable. I do not know the feelings which actuated X to rush so heedlessly into print, but all I could say in the matter is, that no charges were preferred against the pastor, but a report was sent to Freetown, when the Rev. Mr. Marke was deputed to come over here and institute an enquiry, and it was only an enquiry.

The fact of the matter is this, that the members consisting the Board "of Enquiry were 6 females and 3 male members, the former hardly know the object of the meeting. Now Mr. Editor, in the other churches I had never heard of females taking any part on such important matter, especially the six of them are all unlettered.—Why were not the majority of the Male members asked to be present in the meeting? The reason I can give for it is, that because the weakness of the females having been already gauged, it was sure that they would give their votes on behalf of the pastor, they being the majority.—Nevertheless the Rev. gentleman went through the whole proceedings, but gave no decision, as the matter is to be submitted to the General Superintendent in Freetown for his decision.

I am therefore at a loss to find out where Mr. X could draw such an unwarranted conclusion? I would advise Mr. X that in future he should not be a busy body in other people's matters but attend to his own business.

Bonthe, Yours Mr. Editor,
Nov. 10, '87. VERITY.

Dear Mr. Editor,—I was startled a few weeks ago in Victoria Road, to hear from the lips of (a member of the Dorcas Association) a communicant in the church, about 6.30 in the evening, that had been duped by a Necromancer to believe in superstitious charms, notwithstanding the religious respect conferred on her, yet she was heard disturbed by every pastor, when she is invoking the aid of her soul god to avenge those wrongs who had private intercourse with her husband, and those servants and employees whom had knowledge of the same, and would not tell it to her.

Mr. Editor, no wonder, (if the church rolls are carefully examined) we find comparatively few native converts in our churches although the real object of the Home committee of the different denominations, for sending missionaries here, is chiefly for the conversion of the heathens, yet I exceedingly regret to find that the heathens are hindered by the bad examples of the Sierra Leone resident Christians, for if not all and accredited Church member would not be ashamed to degrade herself, and the religion she professes by invoking the aid of gree-gree to avenge her adversaries &c. will it be a wonder to us, if we see a poor heathen fervently adoring blocks of wood and stones.

I trust in future the Church will not overlook such a thing; but strictly deal with any member (irrespective of respect and wealth, for "God is no respecter of persons") who would not obey the rules of the Church by excommunicating him or her, so as to deprive such person from all the means of grace, till he or she sees the error of his or her ways.

Thanking you Mr. Editor, for the space occupied. I am yours truly.

A. PASSER.

Dear Sir,—Permit me a small space in your valuable and interesting journal to return my sincere thanks to Mr Lazarus C. Rogers Asst. Examining officer at Bonthe, for the kind treatment I received from him during the period I was stationed in that District as police officer; and I also thank him for his useful advices and admonitions given me from time to time, which has been the cause of my saving so much of my income.

I would advise all police constables who may be privileged to be stationed in that District to follow the good counsels of this benevolent officer; for they will be free from those inconveniences into which some of them are usually placed.

By giving this a place you will kindly oblige me.—Yours ELI H. WILLIAMS.

Bonthe Sherbro
10th Nov. '87.

Dear Mr. Editor,—Since my last to the press informing you and your readers of the threatenings of war over the Gbargroo District, I was waiting for a choice opportunity to interest you and the public about the said war. Instead of the above named District to have had the damage, it fell to the lot of Senehun and Patafoo towns of upper Bompeh river, which sad and deplorable news reached us on the 4th ult; during which time, the entire country was in a total commotion, so much so that men's lives were in danger. The traders and school teachers suffered a great deal in that never to be forgotten war caused by the infidel Yonnies. Some were seen half naked, fleeing for their lives to Konconany. Information reached us then, that a Mr. Johnson wife and child escaped nearly naked to Kent, and his books entirely burnt. Oh! we pity them in their sad state. Mr. Dellop of Patafoo was in Freetown during the fight, his wife who was there, escaped empty handed, while his and the mission's books were burnt and partly carried away. Teachers too are not exempted from country wars; while others are seeking for hiding places, they too must run with their poor wives and perhaps children, and their valuables destroyed.

While we were on our look out, for either the Yonnies or Mendies, and having sleepless nights, we were more than thankful to Almighty God, and the Government, in sending the Sub. Inspector of Police Mr. M. E. Betts, who arrived here on the 11th ult with two more police to re-enforce the station, and on the 9th of the month, arrived also Sergt. D. O. Pratt with three more police to still give strength to this station, so that at present, the station has twelve police-men two non-commissioned officers and the Inspector. Since the arrival of the Sub Inspector, things have come into their right shape, the activity shown by this Officer over his men, was enough to deter the further advancement of either the Mendies or Yonnies to this place, as were determined by them. Inspector Betts is deserving of much praise for the energetic manner in which he has conducted his men in placing guards at nights in order to watch for the enimies. Much improvement has been made by him in this station. Through his exertions, the bush trees and dark bushes in and around this place have been cleared away, also, branches of trees cut down the station has now an overlooking and sweet air, that one can well enjoy.

At present, we have not heard so much news as before, but still perhaps there are some secret workings that have not yet come to light.

Those who have fled for shelter are returning, but slowly to their respective towns, when they have perhaps heard of the Inspector being here, with a handful of Police men.

The world should make it a subject of prayer to Almighty God, that war and other evils should be no more heard, and that the name of Jehovah should be heard every where.

Konconany. T. N. JOAH.
Nov. 4th. 87.

Interesting Communion services were held at Mendi Mission on the 13th inst. the Presiding Elder and the Pastor officiated on the occasion.

The District Supt. of the S. M. Missions visited Mendo Stations on the 12th inst.

NEWS ITEMS.

It is reported that there is to be a called meeting of the chiefs of the Bonthe Banna district, for the purpose of effecting reconciliation in the matter of Queen Betsy Gaye and chief Gbehry by the Commandant.

Nov. 2.—s. s. Formoso arrived from Freetown with the following passengers for this place Commandant Moseley & wife, Messrs J. B. Parkinson, C. J. Cole and several others.

The case of Mr J. Porter for selling spirits without licence that was sent for trial in Freetown have been dismissed in the police Court.

Cassada, the staple article of food can be obtained at the public market for a single head of tobacco (4 *leaves*) for one large bumper.

6—s. s. "Formoso" arrived from Freetown with the following passengers. Mr J. Porter, Mrs T. E. Macfoy and mother and several deckers.

Mr. J. A. Dennis the Gaoler, was also a passenger by this steamer.

A gold-smith by the name of Mr Robinson of York-Island was severely wounded by thieves who entered his house on the night of the 5th inst for the purpose of robbing him of his jewels. The wounded man is under medical treatment in the Colonial Hospital.

We are informed that Queen Nyarroh is alive and not dead. That she has since her captivity become the wife of Machaforey chief of Tikoukoh, who had given instructions to his warriors not to kill her.

Serjt. C. N. Taylor and private William Taylor who were sent to Darwah for the past 2½ months for the release of Queen N'Yarroh returned on the 11th inst. without achieving any success, the Queen is still detained, unless a ransome of £60. is sent by the Government.

A Meeting of Chiefs—Is reported from Bendemah; which is said to be headed by Chief Humpah Rango, and is supposed to be for regulating of the affairs of country; but up to 14th date of report, their counsels were private, and not understood by our reporter. We hope to refer in short to hear more from their proceedings.

Inaugural Address of Mr J. D. Macaulay Vice President of the "Bonthe Mutual Literary Club," delivered last evening (14th inst) was an able production, and quite up to the demands of the occasion; unfortunately, however Mr. Macaulay was not well, and Mr. Wilhelm was deputed to deliver the address which he did in a masterly manner.

Mr. Thomas Taylor secretary to Chief Macha-to-rey arrived here with Serjt Taylor and private Taylor to report to the Comd't the cause of Queen N'Yarroh's detention:—

Mr W.D.Pasha, Cathecist of St. Matthew's Church left this place yesterday for the rivers to collect subscriptions for the N. P. and S. L. C. M.

Personal

Our Editor who left for Gbargroo on the 29th ult. returned to town on the 31st October.

Rev. J. C. Thomas, Pastor of Wesleyan Church in this place, gave us a call on the 3rd inst.

Mr. Langley Grant called on us again on the eve of his departure for Freetown per s. s. "Formoso" on the 3rd inst.

Corp'l J. W. Nicol also gave us a pleasant look in on the 3rd inst. He left about the 5th inst. for Small Bone District.

Rev. W. S. Sage and wife arrived out on the return to Africa per Barque Liberia on the 29th inst. Mr. and Mrs Sage are out under the Auspices of the Womans Missionary Association (U. B. C.) and will be stationed at Rotofunk Bompeh Mission. We wish them abundant success in their labours.

Mr. D. W. During Catechist of P. E. Church of York Island gave us a call on the 5th inst. we were pleased to meet him.

Mr W. H. Davison was down from Kronkon to meet his brother, Mr. E. Davison lately from Lagos, who arrived here on the 8th inst per s. s. Formoso they gave us a pleasant call on the 9th

Mr. S. Tamoh called on us on the 9th inst on business for Alpha Factory.

Mr. H. R. Williams Postmaster of this place called on us on the 12th inst, Mr. Williams we are sorry to note has not been so well for sometime past.

Mr. Remmie G. Caulker of Shaingay Mission arrived here on the 11th inst. crossed over to Bendoo on the 12th to relatives and friends.

Mr. J. A. Williams of this place arrived from the river on the 12th inst he will proceed we believe to Freetown in short for a few week's change. Mrs Williams we learn will accompany him.

Mr. P. G. Williams, late of Prussian Factory Kittam River gave us a call on the 12th inst Mr Williams was enjoying good health, we believe, he expects to proceed to Freetown ere long.

Mr. Thos E. Coker of Gbanghartooke gave us a call this morning (13th)

Dear Mr. Editor,—In your last issue appeared the two articles signed "A Married Man" and "Amici Gracchi." I regret to say that both of these articles are useless; I fail to see what they were trying to prove—"Amici Gracchi" bitter is moaningless; he is disposed to quarrel, for the many uncalled for remarks and his style of writing tells me so. I would therefore leave him with his childish idea of things and his characteristic quarrel; some disposition to have his own way, as I am otherwise disposed. Just a word for Mr. "A Married Man"—I am not the least surprised to see in what strain he writes, he has not only failed to disprove what I stated but admits that the majority of married men live in the field of polygamy, of which he seems a patron. If in my mentioning that many would wish to have 50 to 100 guests to witness their ceremony, shows that I grudge Mr. "A Married Man," I can assure him that he makes the greatest mistake imaginable; I am not aware that he invited such a number of friends when he was married; then he was fortunate enough to have the means to carry out his purpose some how or other than obtaining loans; is that it? if so I congratulate him, that he was not detected when obtaining the means to have his purpose carried out; but he forgets that those men who make such feasts are considered otherwise! so much so that it is said of them "Fools make feast for wise to eat." I am sure that honest bachelors as we are, will never consent to marry for fortune sake, (as some of you have done and are disappointed) but from the pure motive of love which will bring with it lasting future happiness. Now who is to blame the honest bachelor who has no one to caress him and tries to find one, or the dishonest and disatisfied married man who takes along with his wife, those who are to find a home in the bachelor. Unless the evil ways of the married men be stopped, the bachelors will remain as they are.

As I shall be leaving this place tomorrow for another, for the purpose of taking my selected maid, I beg to state that you will hear from me no more as I shall never come up these shores again. Thanking you for the space occupied.

I am, yours truly,
Sherbro, Homo.
Nov. 12. '87.

ORIGINAL
DEFECTIVE

A MODERN SPARTAN.

Lycurgus had been reading in his ancient history about his illustrious name sake and the Grecian warriors till his eye glanced with warlike fire; then leaping to his feet and stretching him self out to his full height, he exclaimed: "I wish I had been born in Sparta; then I should have been a noted lawgiver or a famous warrior, perhaps a great general, renowned for bravery and praised in history for many gallant deeds and great victories won!"

"Yes," said his older sister, "and so you would be dead nearly three thousand years."

"Oh, but I mean if I were a Spartan now," promptly answered Lycurgus, thinking that the difficulty was triumphantly surmounted.

"But Spartans now are not much greater than Americans in warlike achievements," persistently answered his sister.

This crushing reply had the effect of kindling into a flame the sparks of warlike fire which smouldered in the breast of the gallant youth, and having no brazen shield to repel the piercing dart, nor Grecian short sword to strike through the neck of his assailant, he answered with a tone and in a manner not at all in full accord with brotherly deference: "But I say, if this were the age of Spartan chivalry, and I were a Spartan by birth and training, then I might become a lawmaker or a soldier renowned in arms as much as any other Spartan."

"In other words," quietly urged his sister, "if you had been the famous Grecian Lycurgus instead of Lycurgus Smith, you would have been somebody of note instead of—a silly boy."

A proclamation of war was about to shake the house from cellar to garret, when their mother, who had listened in silent amusement to the war of words which had raged so hotly for a few moments between brother and sister, broke in: "I do not see why you may not be come as great, and even greater than any Spartan who has ever drawn a sword or made a law or wielded a sceptre."

The martial spirit of Lycurgus now yielded to that of curiosity to know how it was possible to make a practical success of his ambitious inspirations.

"We don't have any wars in America," ruefully answered the boy.

"Yes my son" assured his mother, "there are many battles to be fought, and if you have the spirit of a true soldier you will fight them, too."

"I thought you always wanted me to become a foreign missionary when I grew up to be a man; now you say I ought to be a soldier and fight battles with the Indians in the West I suppose."

"That is the lowest kind of bravery which delights in killing men, weather they are red or white," said his mother. The Spartans you think so great were a race of stern and cruel, rude and savage warriors, incapable of appreciating that which makes a man truly great—greatness of character. He is not great who takes pleasure in shedding blood, and making war is a great crime to those who are the instigators of it. It is only right to those who are forced to defend themselves and their country from unjust attacks of an invader, or of him who would deprive them of their lawful rights, civil and religious.

"There are many other enemies, however which it is right for you to fight and conquer, too. In that way you may become a very great warrior. You recollect the words of the wise man: "A wrathful man stirreth up contention; but he that is slow to anger appeaseth strife. He that is slow to anger is better than the mighty, and he that ruleth his sprit than he that taketh a city."

Lycurgus' face glowed a little, for he remembered the momentary heat of passion stirred up by his sister's petty controversy with him.

"Keep thy heart with all diligence," added his mother, "for out of it are the issues of life." But in order to do this you must gain the victor over yourself.

"But people don't fight with themselves! inquiringly suggested Lycurgus, thinking to turn the application away from himself.

"Yes, indeed, said his mother. "You remember the Apostle Paul speaks of a law warring against the law of his mind and bringing him into captivity"—when I would do good evil is present with me. But I keep under my body and bring it into subjection, lest that by any means, when I have preach ed to others, I myself should be a castaway. And he charges the Ephesian Christians 'Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.' Yes, there are thousands of enemies to be over come. For example, if you overcome the tendency to idleness you will be able to master your Latin Grammar easily and to commit to memory the questions in Catechism. If you conquer selfishness you will be able to look with pleasure upon the graces or the property of others without envy or grudging You are sometimes self-willed, and therefore slow to follow the advice of those who are wiser than you. This enemy must be over come. The great Lycurgus, for whom you were called, might have been a king in place of his brother, but he proclaimed the infant son of his brother king and himself became his guardian. Lycurgus was not a lawgiver without first applying himself to close study for many years. To gain this knowledge he left his home and travelled in distant parts of the world, studying the laws and constitutions of other nations. When he returned to Sparta, full of wisdom, he drew up a code of laws, gave them to his countrymen, and probably fearing that they would make him their king he left Sparta and was never heard of more.

"No one becomes great by wishing but by learning to obey and then to do. Even Christ pleased not himself, for 'though he was rich, yet for our sakes he became poor that we through his poverty might be rich.' He was so meek and so lowly, so self-sacrificing and so submissive, and yet so great, that those who desire to be truly great must follow his example."

—*The Weekly Itinerant.*

SLAVE TRADE IN AFRICA.

While the African slave trade with nominally Christian nations has been suppressed, it is a painful fact that it still exists in large proportions in Africa itself. It is certain that, not very long ago, 2,000 rescued slaves were turned over by the British authorities to the church missionary at Freretown, East Africa. It is also certain that a raft drawn loaded with slaves are constantly crossing the Red Sea. Reliable reports of a comparatively recent date from the Upper Congo, mention the discovery of a camp of 2,300 slaves secured by the burning of 118 villages and by the devastation of at least forty three districts. A traveler reports that during a six years residence at Massai, in West Africa, he has never undertaken a journey of seventy miles without meeting a caravan of slaves. Some of these caravans number as many as 2,000. Between spirits of turpentine, slightly disguised as rum, and this slave traffic, with its burning of towns and devastation of large sections of country, the future of Africa appears dark and the work of missionaries is discouraging from a human standpoint.

—*The Methodist Herald.*

A Quaker's Retort.—"I never turn aside for scoundrels," said a bully, meeting a Quaker, and stepping up square before him to inaugurate a quarrel. "I do," said the Quaker and took the other side of the way.

MARKET REPORT OF African Produce.

PALM OIL—During the month of September, receipts were . . . . . 2,614 tons.
Deliveries . . 2,881 "
Stock on 30th September . 10 431 "
In August—receipts were . 5,930 "
Deliveries . . . 5,820 "
Stock 31st Aug. '86, 8,767 tons 31 Aug. '85 5,595 "

The market is steady at a slight advance on our quotations of 30th September.

	Present Price.	Same time last year.
Congou per ton	£18 0 0 to £18 5 0	£19 5 0 to £19 10 0
Niger, Brass, New Calabar	18 2 6 to 18 7 6	19 15 0 to 20 0 0
Old Calabar	19 0 0 to 19 5 0	20 0 0 to 20 5 0
Lagos	20 0 0 to 20 5 0	21 0 0 to 21 5 0
Benin	14 5 0 to 18 10 0	19 15 0 to 20 0 0
Accra, Addah, Quitah & Launds	18 5 0 to 18 10 0	19 5 0 to 19 10 0
Saltpond, Appam & Winnebah	16 5 0 to 16 10 0	18 0 0 to 18 5 0
Grand Bassa	16 5 0 to 16 10 0	17 15 0 to 18 0 0
Sierra Leone and Sherbro.	17 15 0 to 18 5 0	18 10 0 to 19 0 0

PALM KERNELS—A good business has been done at our last quotations, the market closing a little easier as follows:—

Old Calabar, Niger, Brass, Bonny, Opobo and Lagos, £10 2 6 to £10 7 6; Benin and Congou, £9 17 6 to £10 2 6; Sierra Leone, Sherbro, Monrovia and Grand Bassa, £9 5 to £9 17 6. Adda, Quittah, Saltpond, Appam and Winnebah, £8 5 0 to £9 5 0.

GROUND NUTS—Fine Bathurst in the shell £16 per ton.

COPRA—Good sold at £13 10 0.

BENISEED—No change.

INDIA RUBBER—A large business done at steady prices, common qualities neglected.

Fair to Prime Gambia Niggers	2s. 0d.	to 2s 2d.
Do. do. Sierra Leone	1s. 9d.	to 1s 10d.
Do. do. do. Flat	1s. 2d.	to 1s 6d.
Congo and Gaboon Ball	1s. 6d.	to 1s 7½d.
Hard Cape Coast and Assinte	1s 3d.	to 1s. 7d.
Liberian	1s. 2d.	to 1s. 4d.
Saltpond	9d.	to 1s.
Flake and Lumps	9d.	to 10d.
Ordinary Accra, Stock	8d.	to 8½d.
Stock last year at same time	2,768 tons	
Price of fine Para	1,267 tons	
Do. do. same time last year	2s. 11½d.	
	3s. 4½d.	

GUM COPAL—Steady, Sierra Leone sold at 3¾d. to 7½d.

COFFEE—Firm, Bold Berry sold at 80s.

COCOA—No change in quotation.

BEESWAX—Sierra Leone sold at £3 17 6.

GINGER—17s. to 19s. Dull.

CHILLIES—Fair Sierra Leone, 26s.

GUINEA GRAINS—Sold at 18s. 6.

EBONY—Gaboon, 40 tons mixed sold at £5 15 0.
Old Calabar, £5 2 6 to £6.

CAMWOOD—Sales at £14 to £17.

MONKEY SKINS—At the late sales 10,637 skins were offered and 7,084 sold—1st and, 2nd1s. 6d. to 2s. 3d. each; 2nd and 3rd. 1s. 1d. to 1s. 4d. each; good mixed lots, 1s. 4d. to 1s. 9d. each.

EDWARDS BROTHERS.

Liverpool,
October 11th 1887.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. IV. BONTHE SHERBRO, WEST AFRICA, NOVEMBER 30, 1887. No. 22

The "Early Dawn."

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Subscriptions to be sent to Rev. J. Gemmer, *Shaimau, West Africa,* Rev. Z. Warner, D.D., *Dayton, Ohio, U.S.A., or to the Editor.—*

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Religious Directory.

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Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational,) Good Hope
Pastor, Rev. G. N. Jowett

A story is told of an ancient heathen who made a wonderful cup. When filled with wine it appeared like other cups, until the thirsty drinker, suspecting no device, drained it to the dregs, when, lo! there lay before him a serpent, coiled upon the bottom, with gleaming eyes and extend fangs as if prepared to stricke at its victim. So it is with those who drain the cup of sin There may be pleasantness in the wine at first, but there is a serpent at the end!

The Problem of Missions.

Ten times as much money and ten times as many men; for the Missionary work is about the idea brought forward in my last paper; as the most favorable that we can expect with present methods, but there are some considerable probabilities against such a thing as so rapidly increasing the income of Missionary societies. To increase the number of men without increasing the money seems according to present methods the same kind of folly that has been committed already by some managers of missionary enterprises and has precipitated more than one or two missionary societies in to deep financial difficulties. Then while it may be possible to obtain the increase of laborers it is not one under the present methods to do so, unless the money is obtainable for their support. Hence on the line of present modes the end sought by the missionary enterprise seems hardly to be accomplished, and yet christendom seems to be slow to move in any other way: although the past and present both present other modes. That the past were successful history furnishes abundant evidence, for if we only refer to the Acts of the Apostles with the Epistles of St. Paul when many of the wonderous machinery of modern missionary societies, had been invented; you can readily see that the spread of the gospel was very rapid, if not really more rapid than at present, it was certainly more effectual in overcoming the obstacles in the way of its progress, single individuals accomplished more than whole churches of christians of the present. Paul I may venture to say planted and trained more christian societies during the thirty or more years of his ministry than some missionary societies have done in a like number of years, of course I admit that he may have been more abundant in labors than any of the Apostles; and yet many of them and their successors, were eminently essential to the great work of gospel preaching, and teaching, and to their industry, plans, and success they planted through their successors, the christian church in nearly, if not, every part of the then known world, to that unusual christianity became almost universal, and whatever may be said of its decline in after ages, it must be acknowledged that they more successfully planted the seed, than we are now doing, at our present rate, and that had their methods of operation, been continued, to the present time, the world would, most likely, have, long since, been converted to Christ. Again, if we come forward to the time of Luther and other reformers and trace the history of the Church along to the beginning of the operations of the Church in the New World; just think of the success of Whitefield, the Wesleys, Otterbein, and many others who unfettered with the present methods, went forward as flaming Heralds of the truth, dispensing a blessing, without restraint, wherever they went. The result was that marvelous success attended their labors. If then these past Methods were so eminently successful would it not be well to study them. In my opinion it would be the best thing to do. For it seems to me that these plans contained elements of successful work of which our new Methods are totally devoid. 1. They were more unselfish and did not consider so much the personal interest of men as the present plans, but considered the needs of the World, and the saving of souls. It was not so much my salary, or what I shall eat, or wear, as it was how shall I win the most souls? 2. They were more of faith, on the part, both of the Church and the Preacher; both relied more upon God, through faith in Christ, having little hope of pecuniary aid they lived by trust in him whose promises never fail. 3 There was more of consecration in those old methods, for they required a separation from the World with all its pomp and show and offered no Worldly emoluments and hence invited no adventurers for place, fame, or worldly honor. 4 They placed the work in the hands of leaders and every laborer's success depended on his power, under God, to draw on the sympathies of the good and overcame the sinners resistance to the truth, and thus win him over to Christ. The power to lead men was preeminently a grace of the missionary of the cross of those past times. 5. But above all the work was more directly in the hands of those in the field; a thought to be enlarged upon in my next paper, the Lord willing.—J. A. E.

Bonthe Mutual Literary Club

AFFILIATED TO

"Grand East End Club,"

FREETOWN.

Inaugural Address delivered by Mr. G. P. Wilhelm, in the absence through illness of the Vice President, J. D. Macaulay Esq., at the Court Hall, on Monday evening the 14th Novr. 1887. His Worship Commandant Moseley, Patron of the Club, occupying the Chair.

Mr Chairman,
Ladies and Gents.

Before attempting on the purport of this evenings gathering, the members of the Club desire me to return their hearts thanks for the attention you have paid to their invitation in the assembling of yourselves as at present, and they trust your presence tonight is a foretaste of that co-operation they so greatly look for.

My position to which I stand before you tonight Ladies and Gents is that of the Vice President of the "Bonthe Mutual Literary Club" affiliated to the Grand East End Club in Freetown. A Club recently organized in the place in the face of opposition and foes, and its object and aim is to dispel and annihilate that system of clang-ur and apathy that so characterises this our Sherbro community. Such a system, has a decided tendency to the retrogression of those precious few in this community that have been blessed with the privilege of sound and christian moral training and if there be not a stimulus to check this excessive principle, ere long these precious few will so pitiably fall into such a state of degradation that to retrace their steps from whence they came, will appear hardlessome, seeing they will lose one from loss of culture, totally unfit for Society.

The age Mr Chairman, Ladies and Gentlemen, is an age of improvement; and as such, there must be no stone left unturned for the enhancement of its improvement. Our aim is to devise and put to practice measures Literary, Social and Spiritual, for the Edification of every one who feels himself capable of improvement. The standing evelus that has long been so prevalent in our midst must now be placed with our associations pull us for eradication, with every casteil application let us set if in a Tug of War against whatever may appear to deter our progress.

It must be borne in mind Mr. Chairman, ladies and Gents that this newly organized Club does not lose sight of the fate of its predecessors that have arisen & fallen never more to rise. It does not boast of invincibility nor of fear of suffering the same fate as its antecedents, but the chief reliance of the Club is, that as its members are composed of the same element and are amongst those that participated in the other Clubs, they have the assurance to hope that the strength they have acquired coupled with the unanimous co-operation of the general public they promise of co-leavouring to stand unmovable.

If Sherbro could boast of anything worthe of note, it is that of the repeated failures of organized societies whose sole object is for the development and cultivation of the intellect. There are many reasons for saying so; and if these repeated failures have not been gauged from this stand-point, I say it is time for us to give the decision in that direction. Take for instance that a society is to be formed here and from its commencement and continuance nothing is found in the shape or social development though it may decline and fall accordingly, yet it would last for a much longer period than one whose aim is at intellectual improvement. Let another again be organized for the purpose of dancing, gambling and the perpetration of all kinds of immoral and diabolical practices, where slaves can be intoxicated with the alcoholic effluvia, see how lasting a period it would occupy and if like others it did come to wreck, what pitiable impressions will its termination produce in each breast! But let me come to what is substantial and real. How many Societies have not been formed here in our midst and have continued and still continue to exist? Some it has been found out to have survived two years, some three, to five years and another has of late celebrated its tenth year of existence. Why have not these societies come to wreck and died the kindred death as others? It is (1) because each one is well interested in the sure reward that awaits the union, if a strict obedience in conformity to the means for the stability of the society, be carried

Continued on Page 4.

The Early Dawn.

BONTHE, SHERBRO.

Nov. 30, 1887.

THE YONNIE WAR
ROBARI TAKEN.

The reputed impregnable strong hold of these wild sons of the forest; we are informed succumbed after an unsuccessful resistence of seven hours fighting, which was mostly done in the way to the town and in the vain effort to prevent the expeditionary force from reaching the place, and for this purpose many ambuscades had to be dislodged from their hiding places. The road once cleared and the troops brought up before the walls of Robari a short work was made of the capture of the town and by about four o'clock on Tuesday afternoon the 22nd inst, the place was taken and thus the strongest town of the Yonnies has been easily over thrown by British force, and with a very small loss to the expedition, as we have not heard of any killed, and only a few wounded, all of whom it is believed will recover. of course the enemy did not fare quite so well.

Prudence and Safety.—both to our paper & correspondents demands that we be far more particular, as to what we insert in our columns, as we find that every now and then some one will send us communications which contain very objectionable expressions, the animus of which we cannot know, not being familiar with the circumstances which give rise to such expressions and while we have repeatedly disclaimed our responsibility for the opinions of our correspondents, yet some persons seem to fail to understand that we do not endorse the opinions, in many cases of our correspondents, and in no case are we responsible for such. As for unfortunate expressions as in the letter of "A Passer" in our last issue, which we regretted very much They often escape the notice of the editor, who in some cases has but little time to give to the reading of an article, and as we have stated before, it is not the duty of proof readers to change expressions. Hence as some persons will sometimes use unfortunate terms, we will be compelled in the future to give more particular editorial attention to articles which in many cases will result in greater delay, and a other times the rejection of art cles, which of course we pass to the Waste Basket; and will under no circumstance obligate ourselves to return.

The Field.—Interesting services had been held, at Avery Station for some time past by the pastor, and on Sunday the 20th inst. Communion Services were held by the Presiding Elder, whichwere well attended & full of religious life and interest. Rev S. B. Morrison is certainly to be congratulated for his success in religious and revival work among the people of his charge We are sorry however to note that Sinkia with its farkies had been cut off by the unsettled condition of the country that way. This severance of so large a sub-pastorate from Avery charge makes quite a large loss in the membership. From Konconany, we have words of cheer as refers to religious work. Rev. W. S. Macaulay of Danville had not been so well, but we believe is better, his charge has suffered loss from removals, the best people as well as many others have removed to other parts and hence the once teeming population of Gbangbiah and farkies has been much reduced. Yet there are hundreds of people left and of these quite a large number attended the Communion Services at Danville on the 27th inst and afternoon services of the same day in Gbangbiah were largely attended and the best attention was given to the preaching of the word.

LONDON LETTER

Editor Early Dawn,—I wish to compliment you on the improvements you are making in your paper. Continue to make it newer, an exclude long articles, especially all of a controversional character, with little else in them but personal flings, or useless criticisms. The free expression of opinion on all questions relating to Commercial, Social, Intellectual, and the moral advancement of Africa, with plans and suggestions, as to how its interests, in all these respects, may be best promoted, and all such facts, and items of news, as will interest your readers, are the things which should appear in the Early Dawn.

The following three things should be duly considered at your Annual Meeting (1). How may we during 1888 pay all Debts. We have much reduced the amount in the last two years, an now in the next year all should be wiped out. I know how you will feel as to what ought to be done, viz, that chapels and houses destroyed by the war, and otherwise, ought to be rebuilt. But as the Board at home is so intent on paying its debts, that it does not intend to appropriate money to this work, until his is done, neither must we attempt it until all debts on our side of the Atlantic Ocean are paid. ; this can be done in 1888 if properly managed.

(2). You should give the Educational Work special attention. The Training School should be operated vigorously; The young men and women qualified to enter it, should be gathered from all our other schools, and elsewhere, and put under a course of training in the *Rufus Clark and wife Theological Training School.* The future work in our schools, at the different Mission stations, should be done with reference to qualifying persons for this School largely. Push the work of school teaching, gather in all the children and young people, possible.

(3). Then urge upon all who preach as Itinerants, or otherwise, the importance of "preaching not with enticing words of man's wisdom, but in demonstration of the spirit and of power," and to "study to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth." To "feed the flock of God which is among you," and to win souls to Christ, is indeed a great work, and only such as prevail with God in prayer, until their minds are illuminated by the Holy Ghost, and their hearts filled with love to God, and to man, can succeed. Let your motto be, 1,000 heathens brought to a knowledge of the truth as it is in Christ during 1888, & all possible attention given to the near 4,000 who are already in our churches in western Africa. May the Great Head of the Church be with you in your Annual Meeting, and give you abundant success in your future labors.

London, D. K. FLICKINGER.
Nov. 11, '87.

Capt. Judson A. and Mrs Lewis gave a thanksgiven dinner, on the 24th inst. at their residence in Water St. Free town; in accordance with a long established custom of the United States. The Entertainment is reported as having been very pleasant indeed.

THE RUFUS CLARK AND WIFE
TRAINING SCHOOL.

Mr Editor,— By your kind permission, I will call the attention of your readers and the public, to the above named school, which is located at Shaingay Sherbro, and conducted under the auspices of the Board of Missions of the United Brethren in Christ. A commodious building has been erected, capable of accommodating a large number of students. A separate building has also been provided, where young ladies attending the school shall have their home under the immediate care of the Principal.

The School is divided into two departments, Theological and Normal. The Theological course embraces Old and New Testament History, Theology, Church History, Exegitical studies in Scripture. The Normal course includes General History, Mathematics, Methods of Teaching Mental Philosophy etc. Rhetorical exercises will be held frequently. Latin and Greek though not included in the regular course, may be taken up as extra studies, by special arrangement with the Principal. Thus it will be seen that the object and aim of the institution is, as rapidly as means and circumstances permit, to provide courses of study as will qualify students for the practical duties of life, and afford opportunities for the discipline of their intellectual powers. Candidates for the regular course must be able to read well in the Fifth Reader or its equivalent, and have gone as far as Decimal fractions in Arithmetic. Must understand the Elementary English Grammar and have knowledge of Primary Geography.

The tuition is placed within the reach of all ranging from 7s. 6d. and upwards per quarter. By a special arrangement, pupils in any of the schools of Bompeh Mendi and Sherbro U. B. Missions possessing the required qualifications, may upon the recommendation of the Superintendents of those Missions or any one acting as such, be admitted free of the regular tuition; an incidental fee of only 5s. per quarter being required. It must be understood that the tuition fees do not include Board, washing, and clothing. Arrangements for board &c can be made with the Principal or friends in the neighborhood.

Some of our classes have been organized and work begun. The formal opening of the school will take place (D.V.) on the first monday in February 1888. Candidates for admission will be examined the Tuesday following the opening of the school. For further particulars and informations address

D. F. WILBERFORCE
Principal

Shaingay Sherbro
Nov. 25th '87

Dear Mr Editor,—Permit me just a small space in the columns of your journal to refute the statements of your correspondent "Verity" which appeared in your issue of Nov 15. and trust it will be read with interest.

In the first place "Verity" denies that any charges were preferred against the pastor, Now if the report sent to Freetown and which is couched in in libellous terms is not a charge; then what is it? The charges preferred as I wrote in your issue of Oct 31st were "ungrounded and unsupported" for in Methodism, the report of a Society or Societies is to be presented to the District meeting by the pastor who is the Superintendent of the Circuit and not by Tom, Dick, and Harry. hence no notice was taken of the report.

Secondly. The Rev C. Marke was never deputed to come here to institute inquiry, but at the request of the pastor, he came to try Mr.——for maligning his minister, hence he was called to prove the charges preferred against the Pastor, when he failed miserably.

Thirdly.—"Verity" says that there were only 6 females in the Board, this I flatly deny, there were only 4 females Methodism all over the world has leaders, male and female and as it is the function of a Leaders meeting to try members and bring discipline to bear upon them, who must be the constituents of the Board but Leaders male and female. Other Churches are not required to follow methodism as each has its system of government. Mr. Verity ought to know this. He attributed ignorance to the females composing the Board. Had the females been ignorant they would not have known that the papers of Mr.——contained nothing but inputations, and had he the sense of the females he ought to have known that the results of his writings would be the issuing of a warrant to arrest. However I am glad to know that the weakness of the females resulted in an apology from Mr.——to the pastor in the presence of three respectable gentlemen on the 18th inst

I must further say that Mr. Marke did not say anything because the sentence of expulsion should be delayed a week after in accordance with the methodist constitution Mr Editor-I am done with Mr Verity, but I must have your readers to understand that I have no hostile feelings against Mr "Verity" but as he seemed to upbraid me in the last issue, I am moved to explain the facts of the case more clearly and to remove all doubts from the minds of the public. I shall write no more on this subject.—Yours

X.

Bonthe Nov 25, '87

NEWS ITEMS.

The Annual District meeting of the U. B. C. Missions has been postponed to March 16th 1888.

Nov. 15th s. s. "Falalah" from Leeward Coast consigned to French Company. Mr. O. J. Thomas is the supercargo on board.

18th s. s. Munroe from Freetown consigned to T.E. Macfoy.

19th s. s. "Falabah" left for Freetown.

22. s. s. "Formoso" from Freetown with the following passengers Dr. and Mrs. M. L. Jarrett. Miss R. Collier, Mr. F. Nicol brother of the Rev. G. G. M. Nicol and Miss. Nicol.

s s. "Footah" arrived from Freetown she brought as passengers Mr. Ryff of the Compagnie Francaise.

24th s. s. "Formoso" for Freetown with the following passengers Messrs Jos. Porter and J. P. Brainard.

Birth—At Beresford Lodge Bulman Street. Kent, at 10 a. m. 21st inst, the wife of Mr. Henry J. Williams Teacher of of Shaingay Mission, (Shaingay) of a son.

Personal

Miss Iris Parkes, who had been spending some time in this place, left for Freetown by s. s. Formoso on the 17th inst.

Mr. J. A. Barnes, gave us a pleasant call on the 22nd inst. he says business is rather dull in Themdale.

Rev J. Gomer arrived here on the evening of the 15th inst, he was in good health and reported his work as coming around again into good shape and that there is considerable religious interest and enter [illegible] manifested in some places.

His Excellency Governor Rowe arrived in Freetown on Sunday 27th inst. per s. s. *Teaciffe* from Gambia.

Governor Hay leaves for England on leave we believe shortly.

Comd't. C. H. Harley Moseley, gave us a very pleasant call on the 23rd inst., he was contemplating a trip to the Gbargroo, on Government business, we believe, Mr. Moseley is a very industrious and earnest officer; who has the good of her Majesty's Government and the interest of her subjects at heart.

MY VIEW OF SHERBRO.
From our Special Correspondent.

With the approaching season the Sherbro metropolis has begun to put on a tidier appearance by the cleaning of the principal streets in a becoming way to suit a civilized life; but one could not help stopping as he passes on, to scrutinize the *zig zag* manner in which the side road lines are formed, thereby destroying the beauty the streets would have exhibited, by a little more attention.

Whilst thanking the Authorities for the efforts put forth in the proper management of the streets and roads for our convenience, we might as well suggest, that if a thing is worth the doing, it should be done well.

May the present month carry away with it, its numerous troubles, difficulties, and unpleasantness it brings in many a household between loving partners; and may December spring forth with all its jovialities and pre meditated pleasures, gathering both parents and children together for Merry Christmas enjoyments, and our young bachelors copying "the example of the Honest Sherbro married men" by the end of a twelfth month."

The gossip, slander and defamatory system, practised in this little community, does not seem to go with impunity now-a-days as was supposed aforetime; and only on the evening of Friday the 18th instant, "Verity's" Westlevanson-romance published in the last issue of this paper was weighed in the balance, and has resulted in an apology made in the presence of three respectable gentlemen of this place to the worthy but *worried* Pastor; and for charity sake, a criminal prosecution was staved. 'Tis time that an example be made of "The Champions" of this unholy band of fabricators and mischief making sect; for by this means alone, a check can be put to those who, for want of sufficient means, a civil action for damages cannot be brought against them for a free use of their tongue and pen.

The s. s. "Formoso" on her weekly rounds, supplies both rich and poor with that once most rare condiment (as the illiterate term is used here) Onions *Fabbas*; and this highly seasoning plant of the genus allium has become so cheap, that people of every grade can now afford to buy from an ha'penny worth, to a pound if they like.

I suppose we have not sufficient Police constables to patrol the principal streets at night; but even few as they may be at present, yet, it is very ridiculous to notice that about half dozen of these rare congregate them-elves every evening in the station house, (on duty of course) for the sole object of passing away the hours in idle gossip, rather than performing actual service.

And next the vagrancy ordinance is most adapted to a place like Sherbro, and ought to be put in force, where most of the natives think it not worth their while to perform manual labour for subsistence; but spend their time daily (Sundays not excepted) in gambling all their life out.

To give "a pleasant call" on the Editor with a view of having their names inserted in the "Early Dawn" in conjunction with the respectable few in Sherbro, is the object of some of the upstarts of this country. The appearance of their names in print, they think gives influence and position; the omission of which renders the paper an eye sore to them.—

The Asst. Colonial Surgeon having returned from his six weeks leave of absence on Tuesday last the 22nd inst, left the next day for Gbengeh with Mr. Wm. Hughes, Deputy Coroner, and twelve others to hold a *post mortem* examination on the body of a man who, had been murdered about three weeks ago, Naturally the Doctor must have inhaled from the object exhumed, a not very unaccustomed odour which announced to him returning to duty with a vengeance.

Nov. 25th, 1887.

DRESSER OR DISPENSER?

Sir.—The explanation contained in an Article under the above heading in the issue of the 31st October last, of your valuable journal signed "Hope" is so far from being satisfactory, that I would ask your correspondent to further enlighten your readers by answering the following

(1) Why is the term Dispenser were applicable to the generality used word Dresser? (2) Is Dr Hart a sufficient authority for the so-called change of the term Dresser for Dispenser? (3.) or does the present Dresser consider himself humiliated by being so called? (4.) If not, why complain of the term being used by only a Surgeon now?—Yours truly,

A SURGEON'S FRIEND.
Bonthe Nov. 24th '87

Report of Avery Station, Mendi Mission for the quarter ending 30th Septr 1887.

Mr. President,—Through the blessings of God it is again my previledge to report that our work in this District has been more lively than we expected.

Several places have been visited by the brethren and a goodly number have heard the gospel preached. Notwithstanding the inclemency of the weather our class meetings and week-night Services as also Bible Class have been regularly kept up.

We have found it necessary to hold special prayer-meetings throughout the first week in each month and those have largely increased our spiritual growth. Backsliders have been restored and a good work of grace has been in progress among those that believed. Some removals have occurred in both the Seekers and Communicants' classes, nevertheless our congregations are good and hearers attentive.

We have extended our itinerating work since the commencement of the quarter with a view to strengthen the work as was last reported; held preaching services at Mattroo and other places in Bendoonah river, and we have been induced to arrange with the Sierra Leone friends for a transfer of their Church business or to organize our own, which without difficulty was agreed to; so, that at the present season we are hoping that the gift will soon be confirmed and the building commenced though the latter (our own) is much preferable.

At present we report as usual 19 Seekers' classes consisting of 303 members; Communicants 20 Total 323.

Day School.—There is also a heavy decrease in this department, though the children are progressing in their studies.—Total number of both sexes 38.

The Sabbath School—is improving and attendance good. Teachers and Officers 2 Scholars 40 Total 42.

Missionary Collections——£3. 9. 6
Light Ditto ——0. 4. 0
Preachers' Salary ——1. 2. 0

Total Amt Collected——£4. 15. 6

The "Inaugural Address" delivered at the Court which appears in this issue came to us early and was set up, of course as in the best of papers, we found some errors but not more than the average, so where we could we corrected them and published the Address, one or two days later, we received a letter asking us not to publish it, but of course it was too late and as a consequence our readers have the adress laid before them without the corrections, which the Author desired to make; and while we very much regret the circumstance, yet the fault is not ours.

MARRIED.

Labor—Coker—On Wednesday the 23rd Nov 87. At Christ Church, Pademba Road, Freetown by the Rev M. Pearce, assisted by the Rev G. J. Maratley pastor of Kissy. Mr. J. Sebastian, Labor to Miss Mary Ann Philippa sister to Mr Bidwell Coker of this place.

SLIPPERS! SLIPPERS!!

So Long Expected,

have at length arrived

Please call and See them

At The

S. M. MISSION STORE.

PUBLIC NOTICE.

THE PUBLIC are hereby requested to take NOTICE that the LANDS situate and lying on the Western part of Victoria Road Bonthe on the portion from swamps known as the head of Gbundamah Creek along southward on to the LAND mark in possession of one Cafai Kobotu.

We the undersigned are lawfull owners of the said LANDS, above diseribed and that we have jointly and severally agreed bargained and legally conveyed the said portion of Land of about 5 acres west and (Half) ½ acre south of Victoria Road to Mr John D. Rogers Govt Interpreter.

Any person or persons occupying or having any buildings or farms thereon at present should make arrangement with the said John D. Rogers as an action for trespass will be enforced against offenders intending to occupy without permission after three months from this day's date hereof.

W. T. DOUGLAS
his
BANA ✕ LEWIS
mark

Nov30,87, m/Feb.29,'88.

MARKET REPORT OF African Produce.

PALM OIL.—In fair demand, Market closing steady at quotations, "in transit."

Lagos	£20	0	0				
Oporta	18	17	6				
Old Calabar Bonny & Opobo.	18	10	0	to	£18	15	0
Cameroons	18	7	6				
Benin	18	0	0	to	18	2	6
Accra, Addah and Quitta	17	15	0	to	17	17	6
Brass, Niger, New Calabar and Congo	17	10	0	to	17	15	0
Sierra Leone & Sherbro	16	10	0				
Saltpond, Appam and Winnebah	16	5	0				
Dixcove & Liberian	16	0	0	to	16	2	6

PALM KERNELS—There has been a good demand for spot and near at hand, at the following prices:—

Lagos, Old Calabar, Bonny and Cameroons £10. 5s. to £10 7s. 6d., Brass, Benin and Congo, £10 to £10 2s. 6d.; Sierra Leone, Sherbro, Liberian, Quittah and Addah £9 15s.; Saltpond, Appam and Winnebah, £8 5s. to £9.

GROUND NUTS—Sales of decorticated £13 5s.

COPRA—£13. 10s. to £14.

BENISEED—40s. 6d. to 45s. per 384 lbs according to quality.

INDIA RUBBER—In fair demand at steady prices.

Fair to Prime Gruban Niggers	2s.	0d.	to	2s.	2d.
Do. do. Sierra Leone	1s.	9d.	to	1s.	10d.
Do. do. do Flat	1s.	2d.	to	1s.	6d.
Thimbles	1s.	9½d	to	1s.	10d.
Congo and Gaboon Ball	1s.	5d.	to	1s.	7½d.
Hard Cape Coast and Assinie	1s.	3d	to	1s.	7d.
Liberian	1s.	2d.	to	1s.	4d.
Saltpond		9d.	to	1s.	
Flake and Lumps		8½d.	to		9½d.
Ordinary Accra		8d.	to		8½d.

GUM COPAL—Accra 25s. to 40s.; Red Angola 83s to 85s per cwt.; Sierra Leone 4d. to 6½d. per lb.

BEESWAX—Sales of Sierra Leone at £4.

COFFEE—Quiet 78s. to 79s. 6d., Liberian 75s. to 80s.

COCOA—Sales 57s. to 61s. per cwt.

GINGER } No Sale.
CHILLIES }

GUINEA GRAINS—18s. 6d.

EBONY—Sales of Old Calabar at £5. 2s. 6.

CAMWOOD—Very flat and difficult of sale except at greatly reduced prices; ordinary Grand Bassa not being worth more than £16 per ton.

IVORY—See our special circular.

MONKEY SKINS—No change.

EDWARDS BROTHERS.

Liverpool,
October 28th 1887

J.A. Clemens
WHOLESALE AND RETAIL
Bookseller, Stationary and
Miscellaneous GOODS
ESTABLISHED 1874 OTTO STREET
N.B. Removed to upper Ot
o Street, opposite the burial
ground
Bonthe, Sherbro.

'Early Dawn'
PRINTING OFFICE,
Job Work Done at short
Notice.
Enquire of C. G. BELL, Printer.
GOOD HOPE STATION.
Bonth, Sherbro,
W. C. Africa.

MAJOR-GENERAL SIR FRANCIS DE WINTON, R. A., K. C. M. G.

THE arrival among us at a critical moment of so eminent a personage as Major General Sir Francis de Winton, R. A., K.C.M.G. to deal with the difficulties recklessly thrown into the way of order and peaceful commerce, shows that England is not unwilling nor unready to put her best men forward and expend her treasure without stint to promote peace and good order and to establish justice among the tribes; and this distinguished arrival is a proof also that Her Majesty's Government, notwithstanding their multifarious cares, intend in future to give more careful and earnest attention to a continent in which there are so many possibilities for a long despoiled race and for the cause of humanity.

The arrival of Sir FRANCIS DE WINTON is hailed by the community, who sincerely hope that his influence will not only secure peace and quiet in the disturbed districts, but establish the means for the preservation of order and for the enlargement of the area of security of life and property in this part of Western Africa.

Another subject which will relieve the public mind in this country of a great deal of concern is the new departure which according to a recent notification from the Foreign Office, which we republish to-day, Her Majesty's Government are about to take in connection with a proper administration of government in the Niger Districts.

The complaints which have gone to England against the proceedings of the Royal Niger Company have, we are glad to say, had their effects in the proper quarters. The Notification informs us that "the measures in course of preparation for the administration of justice, and the maintenance of peace and good order in the Niger Districts will be duly notified and published."

We shall look with anxiety for the measures which will be adopted by Her Majesty's Government for the proper control in the interest of justice, peace and good order of the most important part of Central Africa, and inhabited by the most intelligent and enterprising tribes of the continent.

From accounts we see in the papers from time to time the German experiment of African Colonization has not thus far been prolific of encouraging results. But it is clear that if England sets herself to the task in earnest she is able in view of the conditions in her sense of right and justice which the Natives entertain, to control peaceably and effectively all the Nigritti and countries in the interest of an honorable commerce and a lofty civilization.

—*Weekly News.*

INAUGURAL ADDRESS,

Concluded from 1st Page.

ont; and (2) because there is nothing in the shape of mental cultivation in them. Judging from this basis it seems as if those who had undertaken the formation of Clubs possessed not that spirit of self interest which is so plainly manifested in the other societies: they felt as if they were secured when verily they were not. Nothing but self conceitedness is the cloak under which clubs are formed, and this place, we sometimes calculate ourselves greater than what we are, and at the end we are esteemed less than what we really are. Conceit is the most contemptible and one of the most odious qualities in the world; for certainly it is the admirer of himself and not the admirer of virtue that thinks himself superior to others.

When I look around and gaze with wonderment on the state of things Mr. Chairman, Ladies and Gents, I find that our young men require some place to resort, and I fancy myself in the position of Valpy when he uttered "O qui me gelidis in valebus Hemi sistat et ingenti-ramorum protegat umbra" Yes our young men require a solitary place where to sit at the cool of the evening after the daily toil is o'er for the purpose of treasuring up knowledge, that knowledge which is power; for the discovery of what is true, and the practice of that which is good; a resort where as Johnson says—"No man shall give preference to himself" but shall inculcate the spirit of true politeness; that politeness which Lord Macaulay defined as "benevolence in small things" and which Chesterfield defined to be "ease and freedom consisting simply in treating others as you love to be treated yourself.

Permit me to state that we are not actuated by any selfish principle or by any spirit of bigotry or opposition in the organization of this Club. It is our intention to walk on side by side with our brother the "Bonthe Mutual Improvement Club," that is struggling for existence, to further on the interest of the general public. We advocate a thirst after knowledge, a longing for christian societies, we require social intercourse one with another, for, from social intercourse are derived some of the highest enjoyments of life, because where there is a free interchange of sentiments, the mind acquires new ideas, and by a frequent exercise of its powers, the understanding gains fresh vigour. We aim at establishing life and activity by introducing time after time series of Lectures, Debates, Concerts, Entertainments and other harmless enjoyments, and we solicit Mr. Chairman, Ladies and Gents your hearty co-operation. Such are the notions which prompted the formation of this Club which we trust every one here in Bonthe will participate in.

And you who are my co-partners in the club you who have embarked your frail craft in the pursuit of knowledge, I say to you to night go on—never fear to win the day. Be not intimidated by the whims and caprice of your opponents it haply there may arise any—know that the burden will become lighter when cheerfully borne. Let your life be exemplified by your conduct, manifest one towards another that spirit of cheerfulness, remember that "if good people would but make their goodness agreeable, and smile instead of frowning in their virtue they would (says Archbishop Usher) win many to the good cause."

MISCELLANY.

A little girl was trying to tell her mother how beautifully a certain lady could trill in singing, and said; "Oh, mother you ought to hear her gargle."

"I think it's outrageous," said Mrs Sparrowgrass. "Here it says in the paper that St. John has been nominated for president. It's bad enough making fun of live people, but when they begin lugging in the apostles it certainly is too much."

A post-master in an eastern city is a raving lunatic. Last week a letter came to the office directed to the prettiest woman in the town, and the run on the office was so great that the poor fellow could n't stand it. The letter is still undelivered.

A merchant who died suddenly not long ago left on his desk a letter he had intended mailing to a correspondent. An Irish clerk finding it, sent it off after adding the postscript: "Since writing the above I have died."

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. IV. BONTHE, SHERBRO, WEST AFRICA, DECEMBER 15, 1887. No. 23

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Subscriptions to be sent to Rev. J. Gumbe, *Shainang, West Africa.* Rev. Z. Warren, D.D., *Dayton, Ohio, U.S.A., or to the Editor.*—

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Religious Directory.

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Pastor, Rev. H. G. H. Neal, B.A.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Bendi Mission, (Congregational.)
Good Hope,
Pastor, Rev. G. S. Jowett.

The Progress of Missions.

By the old methods of Missionating I have already remarked, in my former paper, that the work was placed more directly in the hands of those in the field. That is true. If we go back again to the Banks of the Jordan; to the days of the Baptist, he, under God, had charge of his own Mission, and direct as his work appears to be moved by the spirit of God and was a "burning and shining light," eminently successful in his Mission, and ushered in the rising sun in its brightness, with graceful splendor before the world, then in darkness, as "the Lamb of God that taketh away the sins of the world." And when John had finished his mission and was perforce of the world's hatred, retired to the seclusion of a desolate prison. Jesus of Nazareth proceeded with the work, directing it himself, choosing, appointing and sending forth apostles, disciples and workers as seemed to him best, into the villages whither he himself would afterward go; and all the while that he was here on the earth, his work was the same considering with his disciples, himself being conversant with the field of operations. After his ascension, the Apostles went forward with the work in the same manner, travelling out far and wide over the world, preaching the word, converting men, planting and training Churches of the Christian faith everywhere, without reference to any general head except Christ who with them at that early day of Missionating, was every thing; it was then Christ first, and Christ last, Christ all the while. Beyond this every great leader seems to have gone on with his work as best suited to the end sought,—*i. e* saving of men and bringing the world to Christ.—There may have been conferences of considerable gathering and importance, but they were far from being at stated times or particular in giving directions for the prosecution of the work, but left the details to men in the field to carry out as would best forward the conquest of the world to Christ. No ponderous edicts were sent out to the various Churches nor were there required definite monthly quarterly or even Annual reports to be sent by Paul, Barnabus or any one to Jerusalem or Antioch. Whatever of report may have been, it seems so have been, a mere relation of the dealings of the Lord, with the various workers in his vineyard, over which all rejoiced together that the world was being converted. Counting the sheep was then mostly left for the angels to do, who have more time; for no where do we find definite numbers given, by the Apostle Paul in his churches, although he often speaks in terms that imply large numbers and prosperous work, so far reports are spiritually of benefit, but beyond that all are my, imperfect understanding, savors of pride and borders close on worldliness and was generally omitted in the old methods of Missionary computation. But to return to the subject of the more direct controll of the work, by those who were operating in the field. The plan possessed great advantages as must be most readily seen, as those who are competent to labour, at least at the head, of a band of christian workers, ought to understand the nature & wants of their work better than anyone at a distance; no matter how ever careful or frequent that work may be reported to the person at a distance, however short the distance. But if we consider the long expanse between continents as at this day and from the time even of Whitefield and others, it must become more evident that the men in the field, understand the wants of that particular work better than anyone at a distance, who is especially unacquainted with the people of the country in which the work is carried on hence there would seem to have been a decided advantage in this respect under the old methods of missionating, however, let no one understand me as at all intimating, that the old methods were without some disadvantages, but only as worthy of our careful study for their advantages, and as helpful to the solution of our present problem.

J. A. B.

Dear Mr Editor,—Now that the Kola nut is receiving large attention at headquarters and one map naturally conclude that there are brighter days in embryo for this once much neglected plant, I think it a good time for some of our unfortunate merchants and traders to try their chances. It is much to be deplored that we are apt to embark long and perhaps faithfully in an unfruitful enterprise; most of our enterprising men who have tried in the liquor traffic in the Sherbro country on an average of from 10 years and upwards with little or no success, may safely obtain by some legitimate means a fertile spot, (you have not to look far for it) and commence to grow a few scores of the above plant, and patiently wait for five years for the result if you will try 10 years with the pernicious liquor traffic, then try another 10 in kola planting and balance the results. Besides it will not only prove a blessing to you but it will tend greatly to develop the agricultural powers of the natives. It is not better than developing their latent proposition to evil? But you say Mr Sherbro is not my country nor my home. Neither do I say so.

But you may have a farm in Sherbro and have a home elsewhere. The Hon Samuel Lewis B. L. has a thriving plantation about 17 or 18 miles from his home in the city. Besides there will be less plundering and rapine. A decrease of rum sellers means increased facility to the heralds of the cross to win Sherbro for Christ.

A RUSTIC.

A NOVEL SERMON.—Remember son, says a modern philosopher, that the world is older than you are by several years; that for thousands of years it has been so full of smarter and better young men than yourself that their feet stuck out of the dormer-windows, that when they died the old globe went whirling on and not one man in ten hundred thousand went to the funeral, or even heard of the death.

Be as smart as you can, of course. Know as much as you can, without blowing the cracking out of your cylinder heads; shed the light of your wisdom abroad in the world; but don't dazzle people with it. And don't imagine a thing is so simple because you see it is. Don't be too sorry for your father because he knows much less than you do. Remember the reply of Dr. Wayland, to a certain University student, who said it was an easy enough thing to make proverbs such as Solomon wrote. "Make a few," tersely replied the old man. And we never heard that the young man made any. The world has great need of young men, but no greater need than the young men have of it. Your station fit you better than your father's fit him; they cost more money, they are more stylish.

Your moustache is neater, the cut of your hair is better, and you are prettier far for pride than "pa." But, young man, the old gentleman gets the biggest salary, and his homely, scrawling signature on the business end of a check will draw more money out of the bank in five minutes than you could get out with a ream of paper and a copper plate signature in six months. Youngsters are useful & they are ornamental, and we all love them, and we couldn't engineer a picnic successfully without them. But they are no novelties. Oh, no, nothing of the kind. They have been here before. Don't be so modest as to shut yourself clear out; but don't be so fresh that you will have to be put away in the cool to keep from spoiling. Don't be afraid that you will not be discovered.

People all over the world are hunting for you, and if you are worth finding, they will find you. A diamond is not as easily found as a quartz pebble, but people search for it the more intently.

—*Sel*

READ GOOD BOOKS.

Of the making of many books there is no end" says the preacher in Ecclesiastes and when one contemplates the deluge of books constantly issuing from the press we realize that one of the most needful reading here. Both of this literature is unfortunately badly chosen of the name and is often harmful and pernicious in its influence. We lately examined in detail the book review of a prominent news paper, and of thirty books recently published seventy-one or more than two thirds were works of very inferior grade. In literature as in trade, the demand always creates the supply, and it certainly does not require well for the public taste when so many works of fiction usurping the place of those that can best inform the mind and enlarged the understanding. We do not wish to be understood as indiscriminately condemning all works of fiction. There are books of this class that give us new insight into character and bring us into more active sympathy with humanity and such can be read with profit. The modern society novel is not of this class it is a heterogeneous compound of silly sentimentalism, improbable and debased of experiences and frequently positively vicious and is calculated with good morals. We cannot understand how persons having good common sense in all other matters can pour over these stories for many weeks, following their hero or heroine through all manner of absurd and impossible adventures until they are in such a state of excitement that they can scarcely contain themselves until they reach the end. Such reading is dissipating and injurious beyond estimate. It appeals only to the desire for that which is novel, and entertaining, and ignore nobler faculties of the soul altogether. This is more to be regretted, because there is such an abundance of good literature, and none better or more profitable to the follower of Christ than that issued by the Publishing Houses of our own church. If we wish to read the biography of eminent men, we can peruse the lives of Otterbein and Asbury and learn something of their devotion and self sacrifice to the cause of Christ. If we desire a more thorough knowledge of Scripture we can obtain from a large number of Orthodox expositions of a Scriptural doctrines, and thus be enabled to "give a reason for the faith that is in us." Should we delight in books of travel and find pleasure in following some close observer and eloquent writer in his descriptions of the countries and people of the East, of which we can choose nothing better than the instructive book of Barrows Travels written by Dr. Hott. It contains many interesting and eloquent descriptions of places famous in history, and its observations on customs, society and religion are eminently profound and discriminating. Books of this kind never grow stale. They are not like the modern novel which we throw into the corner as soon as we have unravelled the plot, and probably never look at it again; but a good book can be read over and over time with new profit and delight.

—*Weekly Standard.*

ORIGINAL
DEFECTIVE

MARKET REPORT OF African Produce.

PALM OIL.—In fair demand. Market closing steady at quotations, "in transit."

Lagos	£20	0	0			
Oporta	18	17	6			
Old Calabar Bonny & Opobo.	18	10	0	to	£18	15 0
Cameroons	18	7	6			
Benin	18	0	0	to	18	2 6
Accra, Addah and Quitta	17	15	0	to	17	17 6
Brass, Niger, New Calabar and Congo	17	10	0	to	17	15 0
Sierra Leone & Sherbro	16	10	0			
Saltpond, Appam and Winnebah	16	5	0			
Dixcove & Liberian	16	0	0	to	16	2 6

PALM KERNELS.—There has been a good demand for spot and near at hand, at the following prices:—

Lagos, Old Calabar, Bonny and Cameroons £10. 5s. to £10. 7s. 6d., Brass, Benin and Congo, £10 to £10 2s. 6d.; Sierra Leone, Sherbro, Liberian, Quittah and Addah £9 15s.; Saltpond, Appam and Winnebah, £8 5s. to £9.

GROUND NUTS.—Sales of decorticated £13 5s.

COPRA.—£13 10s. to £14.

BENISEED.—40s. 6d. to 45s. per 384 lbs according to quality.

INDIA RUBBER.—In fair demand at steady prices

Fair to Prime Gimbia Niggers		2s.	0d.	to	2s. 2d.
Do. do. Sierra Leone		1s.	9d.	to	1s. 10d.
Do. do. do Flat		1s.	2d.	to	1s. 6d.
Thimbles		1s.	9½d	to	1s. 10d.
Congo and Gaboon Ball		1s.	5d	to	1s. 7½d.
Hard Cape Coast and Assinie		1s.	3½	to	1s. 7d.
Liberian		1s.	2d	to	1s. 4d.
Saltpond			9d.	to	1s.
Flake and Lumps			8½d.	to	9½d.
Ordinary Accra			8d.	to	8½d.

GUM COPAL.—Accra 25s. to 40s.; Red Angola 83s to 85s per cwt.; Sierra Leone 4d. to 6½d. per lb.

BEESWAX.—Sales of Sierra Leone at £4.

COFFEE.—Quiet 78s. to 79s. 6d., Liberian 75s. to 80s.

COCOA.—Sales 57s. to 61s. per cwt.

GINGER } No Sale.

CHILLIES }

GUINEA GRAINS.—18s. 6d.

EBONY.—Sales of Old Calabar at £5. 2s. 6.

CAMWOOD.—Very flat and difficult of sale except at greatly reduced prices: ordinary Grand Bassa not being worth more than £16 per ton.

IVORY.—See our special circular.

MONKEY SKINS.—No change.

EDWARDS BROTHERS.

Liverpool,
October 25th 1887

J.A. Clemens

WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

N.B. Removed to upper Otto Street, opposite the burial ground

Bonthe, Sherbro

Early Dawn

PRINTING OFFICE,

Job Work Done at short

Notice.

Enquire of C. G. BELL, Printer.

GOOD HOPE STATION

Bonth, Sherbro,

W. C. Alnes

MAJOR-GENERAL SIR FRANCIS DE WINTON, R.A., K.C.M.G.

THE [illegible] of this gallant officer [illegible] of Sir Francis de Winton, R.A., K.C.M.G., to deal with the difficulties recklessly thrown into the way of [illegible] Commissioner, should be [illegible] England is prepared to spend and expend her treasure without stint to provide peace and good order in her newly established Protectorate, and [illegible] showing clearly afforded is a proof also that Her Majesty's Government, notwithstanding their misfortunes [illegible] intend in future to give more practical and earnest attention to a continent in which there are so many responsibilities for a long despised race and for the cause of humanity.

The arrival of Sir FRANCIS DE WINTON is hailed by the community, who supposedly hope that his influence will not only secure peace and quiet in the districts [illegible] but establish the means for the preservation of order and for the enlargement of the area of security of life and property in this part of Western Africa.

Another subject which will relieve the public mind in this country of a great deal of concern is the new department which we understand is to be created at the Foreign Office, which we respectfully point out Her Majesty's Government are about to take in connection with a proper administration of the affairs of the Niger Districts.

The complaints which have come to England against the proceedings of the Royal Niger Company have, we are glad to say, had their effect in the appointment of a Commissioner. Notification informs us that [illegible] the measures in course of preparation for the administration of justice in the Niger Districts will be [illegible] and put in force.

We shall look with anxiety for the news when it shall be adopted by Her Majesty's Government for the proper control in the interest of justice, peace and good order of the most important part of central Africa, and inhabited by the most intelligent and enterprising tribes of the continent.

From accounts we see in the papers from time to time to hear the German experiment at Adowa, the information has not thus far been prolific of encouraging results. But it is clear that if England is to succeed to the task it has undertaken, it will be [illegible] in her interest right and justice which the Natives entertain, to control possible and effectively all the [illegible] countries in the interest of an honorable commerce and a lofty civilization.

—Weekly News.

INAUGURAL ADDRESS,

Concluded from 1st Page.

ont; and (2) because there is nothing in the shape of mental cultivation in them. Judging from this basis it seems as if those who had undertaken the formation of Clubs possessed not that spirit of self interest which is so plainly manifested in the other societies: they felt as if they were seeing if when a verity they were not. Nothing but self consciousness is the third cause which [illegible] cannot stand in the place, we sometimes [illegible] ourselves greater than what we are, and at [illegible] we recommend [illegible] what we really are. Conceit is the most contemptible and one of the most odious qualities in the world; for certainly it is the absence of himself and not the [illegible] of virtue that thinks himself superior to others.

I [illegible] and [illegible] with wonderment on the state of things Mr. Chairman, Ladies and Gentlemen, I find that our young men require some place to resort, and I have myself in the position of Vally when he attended [illegible] me gobbles to varbles How social regulations [illegible] prodigal unless." Yes our young men require a solitary place where to spend [illegible] of knowledge which is power; for the discovery of what is true, and the practice of that which is good; a resort where as John says—"No man shall give [illegible] experience to himself" but shall inculcate the social and true principles; that [illegible] which Lord Macaulay defined as "benevolence in small things" and which Chesterfield defined to be "ease and freedom consisting simply in treating others as you love to be treated yourself.

Permit me to state that we are not actuated by any selfish principle or by any spirit of bigotry or opposition in the organization of this Club. It is our intention to walk on side by side with our brother the "Bonthe Mutual Improvement Club," that is struggling for existence, to further on the interest of the general public. We advocate a thirst after knowledge, a longing for christian societies, we require social intercourse free with another, for, from social intercourse are derived some of the highest enjoyments of life, because where there is a free interchange of sentiments, the mind acquires new ideas, and by a frequent exercise of its powers, the understanding gains fresh vigour. We aim at establishing life and activity by introducing time at or time series of Lectures, Debates, Concerts, Entertainments and other harmless enjoyments, and we solicit Mr. Chairman, Ladies and Gents your hearty co-operation. Such are the notions which prompted the formation of this Club wherefore we trust every one here in Bonthe will participate in.

And you who are my co-partners in the club you who have embarked your frail craft in the pursuit of knowledge, I say to you to night no ostrich fear to win the day. Be not intimidated by the whims and caprices of your opponents it haply there may arise and I know that the burden will become lighter when cheerfully borne. Let your life be exemplified by your conduct, manifest one towards another that good [illegible] cheerfulness, remember that "if good people would but make their goodness agreeable, and smile instead of frowning in their virtue they would (says Archbishop Usher) win many to the good cause."

MISCELLANY.

A little girl was trying to tell her mother how beautifully a certain lady could trill in singing, and said; "Oh, mother you ought to hear her gargle."

"I think it's outrageous," said Mrs Sparrowgrass, "Here it says in the paper that St. John has been nominated for president. It's bad enough making fun of live people, but when they begin lugging in the apostles it certainly is too much."

A post-master in an eastern city is a raving lunatic. Last week a letter came to the office directed to the prettiest woman in the town, and the run on the office was so great that the poor fellow could n't stand it. The letter is still undelivered.

A merchant who died suddenly not long ago left on his desk a letter he had intended mailing to a correspondent. An Irish clerk finding it, sent it off after adding the postscript: "Since writing the above I have died."

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. IV. BONTHE, SHERBRO, WEST AFRICA, DECEMBER 15, 1887. No. 23

The "Early Dawn."

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Subscriptions to be sent to Rev. J. Gowan, *Shainow, West Africa,* Rev. J. Warren, D.D., *Dayton, Ohio, U.S.A., or to the Editor.*—

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Coroner.	The Commandant.
Deputy Coroner,	Wm. Hughes,
Chief Clerk.	W. Hughes
2nd do.	S. W. Adams
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Inspector of Police.	M. Betts.
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Religious Directory.

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Pastor, Rev. G. G. M. Nicol, B.A.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.) Good Hope
Pastor, Rev. G. N. Jowett

THE PROBLEM OF MISSIONS.

By the old methods, of Missionating I have already remarked, in my former paper, that the work was placed more directly in the hands of those in the field. This is true if we go back again to the Banks of the Jordan; to the days of the Baptist, by, under God, had charge of his own Mission, and directed his work doubtless as moved by the Spirit of God and was a "burning and shining light," eminently successful in his Mission, and labored in the rising sun of righteousness, with graceful splendor before the world, then in darkness, as "the Lamb of God that taketh away the sins of the world." And when John had fulfilled his mission and was perforce of the world's hatred, retired to the seclusion of Herod's prison. Jesus of Nazareth proceeded with the work, directing it himself, choosing appointing and sending forth such disciples and workers as seemed to him best, into the villages whither he himself would afterward go; and all the while that he was here on the earth, his work was the same colaboring with his disciples, himself being conversant with the field of operations. After his ascension, the Apostles went forward with the work in the same manner, travelling out far and wide over the world, preaching the word, converting men, planting and training Churches of the Christian faith every where, without reference to any general head except Christ who with them at that early day of Missionating, was every thing; it was then Christ first, and Christ last, Christ all the while. Beyond this every great leader seems to have gone on with his work as best suited to the end sought,—the saving of men and bringing the world to Christ.—There may have been conferences of considerable gathering and importance, but they were far from being at stated times or particular in giving directions for the prosecution of the work, but left the details to men in the field to carry out as would best forward the conquest of the world to Christ. No ponderous edicts were sent out to the various Churches nor were there required definite monthly quarterly or even Annual reports to be sent by Paul, Barnabus or any one to Jerusalem or Antioch. Whatever of report may have been, it seems to have been, a mere relation of the dealings of the Lord, with the various workers in his vineyard, over which all rejoiced together that the world was being converted. Counting the sheep was then mostly left for the angels to do, who have more time, for no where do we find definite numbers given, by the Apostle Paul in his churches, although he often speaks in terms that imply large numbers and prosperous work, so far reports, are spiritually of benefit, but beyond that all to me, imperfect understanding, canons of pride and borders close on worldliness and was generally omitted in the old methods of Missionary computation. But to return to the subject of the more direct controll of the work, by those who were operating in the field. The plan possessed great advantages as must be most readily seen, as those who are competent to labour, at least at the head, of a band of christian workers, ought to understand the nature & wants of their work better than anyone at a distance; no matter how ever careful or frequent that work may be reported to the person at a distance, however short the distance, for if we consider the long expanse between continents as at this day and from the time even of Whitefield and others, it must become more evident that the men in the field, understand the wants of that particular work better than anyone at a distance, who is especially unacquainted with the people of the country in which the work is carried on hence there would seem to have been a decided advantage in this respect under the old methods of missionating, however, let no one understand me as at all intimating, that the old methods were without some disadvantages, but only as worthy of our careful study for their advantages, and as helpful to the solution of our present problems.

J. A. E.

Dear Mr Editor,—Now that the Kola nut is receiving large attention at headquarters and one may naturally conclude that there are brighter days in embryo for this once much neglected plant, I think it is high time for some of our unfortunate merchants and traders to try their chances. It is much to be deplored that we are apt to embark long and perhaps faithfully in an unfaithful enterprise; most of our enterprising men who have tried in the liquor traffic in the Sherbro country on an average of from 10 years and upwards with little or no success, may safely obtain by some legitimate means a fortune apot, (you have not to look far for it) and commence to grow a few scores of the above plant, and patiently wait for five years for the result if you will try 10 years with the pernicious liquor traffic, then try another 10 in kola planting and balance the results. Besides it will not only prove a blessing to you but it will tend greatly to develop the agricultural powers of the natives. Is it not better than developing their latent propensities to evil? But you say Sherbro is not my country nor my home. Neither do I say so.

But you may have a farm in Sherbro and have a home elsewhere. The Hon. Samuel Lewis B. L. has a thriving plantation about 17 or 18 miles from his home in the city. Besides there will be less plundering and rapine. A decrease of rum sellers means increased facility to the heralds of the cross to win Sherbro for Christ.

A RUSTIC.

A NOVEL SERMON.—Remember son says a no less philosopher, that the world is older than you are by several years that for thousands of years it has been so full of smarter and better young men than yourself that their feet stuck out of the dormer-windows that when they died the old globe rolled wearily on and not one man in a hundred thousand went to the funeral, or even heard of the death.

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Your moustache is neater, the cut of your hair is better and you are prettier, oh for pretti[illegible] Pshaw! But young man, the old gentleman gets the biggest salary, and his home is expanding splendour on the limited scale of a dress will cause more money out of the bank in five minutes than you could get out with a ream of paper and a copper plate signature in six months? Youngmen are useful & they are ornamental and we all love them, and we couldn't engineer a picnic successful to without them. But they are no novelties now. Oh, no, nothing of the kind. They have been in the world. Don't be so modest as to shut yourself clear out, but don't be so fresh that you will have to be put away in the cool to keep from spoiling. Don't be afraid that you will not be discovered.

People all over the world are hunting for you and if you are worth finding, they will find you. A diamond is not invariably found as a quartz pebble, but people search for it the more intently.

—Sel

READ GOOD BOOKS.

"Of the making of many books there is no end" says the preacher in Ecclesiastes and when one contemplates the deluge of books constantly issuing from the press we realise that ours is pre-eminently a reading age. Much of this literature is unfortunately worthy neither of the name and is often harmful and pernicious in its influence. We lately examined in detail the book review of a prominent news paper, and of thirty books recently published twenty-one or more than two thirds were novels of a very inferior grade. In literature as in trade, the demand always creates the supply, and it certainly does not argue well for the public taste when we find works of fiction usurping the place of those that can best inform the mind and enlarged the understanding. We do not wish to be understood as indiscriminately condemning *all* works of fiction. There are books of this class that give us new insight into character and bring us into more active sympathy with humanity, and such can be read with profit. The modern society novel is not of this class. It is a heterogeneous compound of silly sentimentalism, improbable and unheard of experiences and frequently contain ideas very much at variance with good morals. We cannot understand how persons showing good common sense in all other matters can pour over these stories for many weeks, following their hero or heroine through all manner of absurd and impossible adventures until they are in such a state of excitement that they can scarcely contain themselves until they reach the end. Such reading is disgusting and injurious beyond estimate. It appeals only to the desire for that which is novel and entertaining, and leaves nobler faculties of the soul destitute. This is more to be regretted, because there is now such an abundance of good literature, and none better or more profitable, to the follower of Christ than that issued by the Publishing Houses of our own church. If we wish to read the Biographies of eminent men, we can procure the lives of Otterbein and Edwards and learn something of their devotion and self sacrifice to the cause of Christ. If we desire a more thorough knowledge of Scripture we can choose from a larger number of Orthodox expositions of Scriptural doctrines, and thus be enabled to "give a reason for the faith that is in us." Should we delight in books of travel and find pleasure in following some close observer and eloquent writer in his descriptions of the countries and people of the old world, we can choose nothing better than the instructive book of Euroy an Travels written by Dr. Hott. It contains many interesting and eloquent descriptions of places famous in history, and its observations on customs, society and religion are eminently profound and discriminating. Books of this kind never grow stale. They are not like the modern novel which we throw into a corner as soon as we have unravelled the plot, and probably never look at it again; but a good book can be read often and each time with new profit and delight.

—Weekly Itinerant.

ORIGINAL DEFECTIVE

The Early Dawn

BONTHE, SHERBRO.

Dec. 15, 1887.

WHAT IS NEXT TO BE DONE?

Since we have been made to rejoice in the success of Expidition against the Yonnies under the command of that illustrious leader General Sir Francis De Winton who we understand has completely dismantled the principal War towns of those terrible trespassers on British soil and the peaceful homes of her Majesty's subjects. While, we say, we congratulate the General and his galant Aides upon their success. The question natural arises *what is next to be done?* is the work of chastisement to be continued against the various other offenders who so richly deserve it; along the whole of our border? or will the imperial Government consider the work done sufficient and repose again upon a false security and leave the Yonnies to return and rebuild their towns again? and set up the stockades from which to sallie forth in a few years again to the annoyance of our peace? We hope not, but trust that Makiah, Dawah and others will receive their just deserts from the hands of the Government and that while General Sir Francis has his hand in and is on these shores that he will continue the work so nobly begun until every "ragged rascal" shall have been secured and every interior warlike chief made to know that he cannot at pleasure intrude upon British soil without being made to feel it. And further we hope that some measures will be adopted for the maintainance of peace after it shall have been secured; upon which we hope to make some further suggestions in future.

Earthquake.—Unmistakable sensations of an earthquake, were felt in this place on the morning of the 9th inst about seven o'clock; at the Mendi Mission House, the floors of several Rooms and Offices were felt to shake, while the dishes in the cupboards and on the tables rattled. Besides the shaking of the earth, there was a noise as of the rolling of distant thunder. About the same sensations, were felt at Avery Station, in the Manoh Gharat about the same hour on the same day. And Rev S. B. Morrison informs us that it is the second time that such sensations have been felt at that Station whbin the past eighteen months.

TEMPERANCE.

Although this subject, of late, has not seemed to offer sufficient inducement, for the writers in our local papers to give much, if any attention to it; yet from careful observation, in this community we are led to believe that it has fewer opposers now than in the past, and while its advocates may not have been so ready to write as in the past, yet they have been silently at work, and have thus won friends to the cause of Temperance and silenced many of its foes. In fact, of late, intemperance seems more the result of an uncontrollable appetite to which some, perhaps we should say many, have become addicted, and from which it is hard for them to break away, rather than any disposition to defend the cause of drink. For there are now comparatively few men, whether drinkers or not, but will admit the evil of the drinking habit. And whether they have either strength or courage to quit or not, yet they do not pretend that it is a good practice, and some of them denounce it as vile; an inconsistency, that is often ludicrous it is true, to hear a man who is himself a drinker, denouncing the bottle, but this we have heard many times, and while it is not as it should be, yet it shows that the better man is against the evil habit of drinking. Our object in this paper is not so much to discuss the subject of Temperance; as it is to note our observations, and if possible to call attention to an important subject that seems not to occupy our attention as it should for while it is true that the cause of Temperance seems to be gradually gaining favor in theory; there is yet too little of practice, on the part of the masses and hence there should be an awakening on the subject of Temperance such as would shut up the grog-shops and unsettle the foundations of the Rum Traffic, which is to day the crying curse of the land.

Short Articles,—are now much in demand by the readers of books, but more especially news papers, hence in future we shall be greatly favored if our correspondents will bear it in mind, and keep close to the rule of brevity of statement.

The Hollidays,—are fast approaching, and ere we can bring out our next issue. Christmas will have ushered in the annual festivities; and however careful these may be celebrated even among christians, they are sure to be more or less dissipating to religions and moral life, in the best ordered communities, where there is the highest regard, for virtue and chastity; but in a community like Sherbro, every one should be on the alert, and careful of their Associations during the holliday season, otherwise they may have cause afterward to regret their course when it is too late.

Koneonany—is looking much neater and cleaner since the stay of Inspector Betts, and whether it was a war or peace measure it has added greatly to the appearance of the place.

Dear Bro Evans,—For want of direct conveyance, which latterly has been anything but frequent, we have not been able to send you news.

"Fem deh hoon" i. e. "War is coming" which was the daily cry throughout the country, ceases to be heard, and gradually things are settling down and there's much more quiet and certainty in nearly everything. A few weeks ago, we could scarcely enjoy our night's rest, and in consequence life itself was becoming a burden in many homes; and members sailed away from the territory as they could not with certainty employ their time in anything definite. Still a great deal of suffering from Hunger and Poverty.

It is strange however to observe that with those providentially ineffective, their late and sad experiences, (and from which they could scarcely be said to be free,) have left no serious impressions upon them, from the fact that they have since started a monster Bondo which they daringly styled "God's Bondo"—as it is said some one dreamt that God was going to send some sickness into the country and that the starting of this Bondo will be a preventive or if you like to call it an antidote.

I have been doing my utmost, by the grace of God, to expose the whole affair and show the people how utterly impossible it is for God to authorise such indecency as Bondeism and how that the propagators were "Wolves in sheep's clothing." "False Prophets" who were simply too lazy to work for their livelihood and sought to cheat the people out of their good things, speaking great rally from Deut xiii. may God bless the effort.

From other quarters we have a good deal to encourage us. Mampoo whose people are "zealous of good works" continues to take the lead. Bro Humphrey who more regularly itinerates to that part of the Circuit works well and cheerfully. He has since succeeded as far with the people as to get them, with the aid of outside friends, to contribute to the purchasing of a bell for their Barray worth Thirty shillings. It was a day of great joy when the bell was set up by the writer.

They have since expressed a desire to have a teacher there are as many children there, who could have been sent on daily to Koodoonge, but for a large stream between the places which is not conveniently crossed in bad weather. Bro Elder (Rev J. Gomer) who has since visited Mampoo twice Oct 23rd and Nov 19 has promised to give it some attention. Meanwhile we shall be very thankful to any of the friends of missions near at home or abroad who will consider the wants of these poor heathen people, hungering and thirsting so much after Religious knowledge, and come to the "help of the Lord against the mighty"

"Can we whose souls are lighted
With Wisdom from on high,
Can we to men benighted,
The lamp of Life deny?

I pause for a reply.—

The Bonthe folks come voted for their rank indifference are now, thank God in answer to prayer, "seeking the Lord if haply they might find Him" They come out in good numbers to the Sunday services. Some twenty of their children also regularly attend the Sabbath School and are getting to be quite interested in the story of the Cross of Jesus about whom Mrs. Richards tells them in their own native tongue. They are also taught to pray. We commend these children and the entire work to the prayers of the faithful and solicit the aid of any who would kindly send us some clothes and other presents for those destitute children nearly all of whom come to school and the services in a state of perfect of nudity.

I am still on the black-out. Be relieved to the appeal I made in your issue of Sept 15th to friends at Bonthe. I wonder who will be first? God help us. Yours in Christ,

J. ARTHUR RICHARDS

U. B. Mission House
Koodoonge Station
25th Nov 1887

DRESSER OR DISPENSER?

Sir.—In your issue of 30th Nov, I was surprised to find that the above question had again referred to by a Surgeon's Friend, etc. thing that my explanation of the term used in for from satisfactory; to be brief I'll only answer his questions.

(1) The term Dispenser is more applicable than Dresser for from the nature of the duties of these officers; so that after due thought it was decided that the former or old name be done away with. (3) Dr Hart should be considered as a sufficient authority for the change of the title as he was the head of his department he saw the necessity for the change which he recommended and was met with the approval expected; he was the author of the change, none before him did it and those after were pleased as it, (2) I am not a Lawyer as to the feelings of the present Dispenser when the name Dresser is used, but I believe that for the general use of the present title he would not like to be called with different title from his other brother officers. (4) It is no complaint whatever when I say that the term Dresser is used by only a Surgeon, now a-days There are some men who would like to make themselves singular unless it is so in the case of the Surgeon I see no reason why he should not go with the others in using the present term.

Thanking you for space occupied.

I am yours turly
HOPE.

Sherbro, 13 Dec '87

REGULATING THE TRADE—There is of late, considerable talk in Bargroo District, about Chief Humper Rango's laws, regulating the trade in that District. But of the particulars we are not well informed, yet so far as we can learn, they can not be of much importance, to the general traffick.

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J. A. EVANS.
Dist. Supt. M. M

Bonthe W. C. A.
15th Dec '87

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The Colonies and India.—perhaps the greatest journal of its kind; published Weekly in London; has been received at this office, from the Royal Colonial Institute, and we hereby express our greatest thanks to that institute for the same.

A crowded gathering—At religious services, on the 27th ult. is reported from Koneonany.

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The Comdt. and Mrs. Mose returned from the Gbangroo about the 2nd inst. Mrs M. remained at Avery Station while the Comdt. proceeded to Koneonany and Moh-Koombarah, at least so says our reporters.

Dec 1.—Mr J. A. Williams and wife Mr G. W. Betts, Mrs S. W. Adams Ellen Cole and several other passengers left for Freetown per s. s. "Formoso"

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8.—Mr W. D. Pasha Catechist of St. Matthew's Church returned from the West.

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Mr. Geo. Macauley (carpenter) nephew of Mrs Enoch the Cole was drowned at Sulymah last week.

During the past week there were about half a dozen of boats from York and Kent with passengers, and freight they succeeded in carrying many passengers from this place, York Island and Bendoo.

The members of the Bonthe "Mutual Life ary Club" are preparing for their Christmas enjoyment. We understand that they will have sports and Regatta &c we wish them every success.

MY VIEW OF SHERBRO.

From our Special Correspondent.

The lapse of nine days hence, will usher us into a Merry Christmas, the season in which good humour, good spirits good fare, sociability, kindness and charity, are invariably predominant in every family circle in this community: and in which the christians shall with one voice

"Salute the happy morn
Wherein the Saviour of mankind
[was born."

and the glad tidings of great joy to all people be proclaimed in our Sanctuaries. From the preparations that are being made by the young men, I opine, that there is not the slightest probability of our usual fashionable celebrations of the merry season suffering any serious decay or addending any considerable change. The usual inclination toward such celebrations is not at all diminishing. The luxuries as well as necessaries for the season have been provided for the public, and are to be had, not without price, from the two usual stores at Victoria road. May no dark shadow of riot or disturbances arise, either from the natives or from the Sierra Leoneans to cloud the brightness of the Christmas Feast, for which I wish the readers of the "Early Dawn" all joy and happiness.

The powers that be would be conferring a great benefit upon the public, were they to turn attention to the repair of the long embankment, which stretches itself from Yhandaheo in the "Cut Offer," the only road from this to Victoria. Owing to the neglected state in which it has been left during these past two years, this road has become destructive in more ways than one, to the health of those who travel to and from Victoria. One cannot but enquire —has the Sherbro Revenue fallen so low, that it cannot admit of the voting of a comparatively small amount out of it, for the repair of this important thoroughfare? Or is it from want of fair representation of its state to the Authorities in Freetown that the road is left as it is? Within a few days, if left to remain in its present condition, travelling to and from Victoria will turn out an impossibility.

One of the Advertisements on the fourth page of this paper is "Job-Work done at short notice in the Early Dawn Printing Office." Should the editor give every penny-a-liner who has the burning desire to see himself in print, for the sole object of giving vent to his feelings, for an office he may have taken from a very trifling cause, to understand, that he would stick to the above quoted advertisement, job work would be plentiful by the publication of fly sheet; the press would realise money; and scurrilities be kept out of the columns of this paper. Let him who wishes to abuse, pay for the printing, and take the responsibility to boot. May the writers of scurrilous articles keep in mind Bishop Pickinger's suggestions to the editor of the 11th established in London, viz. "respect to the "exclusion of articles of a controversial character with little else in them but personal flings or useless criticisms" and the insertion of those articles "on questions, relating to the Commercial, Social, Intellectual and Moral advancement of Africa, &c." with the advertisement referred to.

Superstition is the order of the day. Men who will not work for their livelihood are running to Bonthe from every quarter to deceive. The game to the deceivers is by no means a losing one. Five or Ten Pounds in cash with a fat sheep are not too much to give. Good luck in trade is what every trader requires from deceivers who have not been able to better themselves. At present, there is a man living in a stone corner, built be in one of the principal streets here, where most of our people, especially the women resort to at night, to consult the oracle of Delphi. It is however amusing to know, that in perpetrating his deeds, the deceiver uses a little girl with a white cloth covering her head, and a mirror in her hand, by which the genii is supposed to respond to every question put forth by this great deceiver. Is Divine Providence a dream to those who go to be deceived? until they see the Deity personally, many will never believe in Him.

The sad news of death by drowning at the Sulymah of a young man of this place came upon his relatives like a thunder clap on the 5th inst, and it excited the sympathizing tendency (be it said to their praise) of the female portion of this community.

It is to be hoped that the removal of a sick relative when there are visible signs of dissolution, to the Colonial Hospital to breath his or her last for the sole purpose of increasing the work of the Asst. Col. Surgeon, will not get into vogue here. It is no crime to allow one to die in peace in the midst of his or her relatives. It was a pity to see Chief Sahoren on the 6th inst. removing the mortal remains of a Mrs. Mary Ann Dunn; from the "Dead house" to the public cemetery in a very angry attitude, "post haste," at the same time stinging the relatives with abusive words, and throwing down the coffin at the place of interment with disgust as if they were wreaking vengeance on them for their neglect.

The visit of the Comdt with Mrs. Moseley to the Bargroo has resulted in the withdrawal of the reinforcement of Police that was lately sent to protect that District against the war scare, as the scare is now over. Avery delighted the visitors exceedingly.

A light shock of earthquake was felt here on the 9th inst, at 7 o'clock a.m. May our hearts quake also when about to devise methods which are mischievous. This is the second occurience of such incident

No British subject will be disappointed to learn of the success attending the Expeditionary Force under the command of Genl. Sir Francis De Winton against the Yonnies, and it is not too much to hope that the Gen'l will turn his attention to the part of the world to capture and chastise or transport to Kirk, who is preparing to withstand the British Army, and Mackatoray and Darwah with others of their clique. Bonthe.

Dec. 10, '87.

This issue is a little belated by job work and the Mails which closed at 10 a. m. to-day

It was reported at Koneonany on Sunday 11th inst by a young man who was returning from the expedition, that the Yonnie war is about over & that still the one exception of Rohari the Yonnies made a very poor show of resistance in fact fled from most of the towns before the Expedition reached them.

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Rev S. B. Morrison of Avery Station is in this place he arrived on the 14th inst and will be leaving tomorrow.

Mr. B. S. Sandy returned from Freetown on the 14th inst per s. s. Formoso and may likely leave for the river to day (15th inst.)

NOTICE.

The Undersigned begs to acquaint his FRIENDS *and numerous* CUSTOMERS *and the Public in general that he has now in his STORE, lately arrived from Europe* FANCY & TRADE GOODS *suitable for the* SEASON.

VIZ—

Ladies' patent & Kid Boots, Gents Kid & Balmoral Boots & Shoes. Ladies' Velvets, Felt & Straw Hats richly trimmed.—Ladies' gloves, elastic garters, stockings, scarlet and striped.—Ladies' corsets of various sizes to fit any one.—Gent's scarlet ored and striped half hose.—Gents' Lamb wool Shirts.—

Boys & Girls

Boots and Lace Shoes with socks and stockings to match Finest Libed & Cambric Pocket hdkfs pressed in box. White cotton Damask Table Covers.—Fine silk and Elastic Gents' Imperial Braces.—Ladies' Parasols with deep lace fringe—Velvet-Gowns and Caps.—Velveteen in pieces.—Cashmere-Cloth of the best quality by the piece.—Union shirts.—Fancy Cloths for Ladies—Cloths for Gents' Suits—Besides Hardware and lot of other goods, too numerous to mention.

Come and see.

J. B. PARKINSON
Victoria Road,
Bonthe Sherbro.
Dec. 14th 1887.

ORIGINAL DEFECTIVE

The Early Dawn.

BONTHE, SHERBRO.

DEC. 15, 1887.

WHAT IS NEXT TO BE DONE?

Since we have been made to rejoice in the success of Expidition against the Yonnies under the command of that illustrious leader General Sir Francis De Winton who we understand has completely dismantled the principal War towns of those terrible trespassers on British soil and the peaceful homes of her Majesty's subjects. While, we say, we congratulate the General and his galant Aides upon their success. The question natural arises *what is next to be done?* is the work of chastisement to be continued against the various other offenders who so richly deserve it; along the whole of our border? or will the imperial Government consider the work done sufficient and repose again upon a false security and leave the Yonnies (to return and rebuild their towns again? and set up the stockades from which to sallie forth in a few years again to the annoyance of our peace? We hope not, but trust that Makiah, Dawah and others will receive their just deserts from the hands of the Government and that while General Sir Francis has his hand in and is on these shores that he will continue the work so nobly begun until every "ragged rascal" shall have been secured and every interior warlike chief made to know that he cannot at pleasure intrude upon British soil without being made to feel it. And further we hope that some measures will be adopted for the maintainance of peace after it sha l have been secured; upon which we hope to make some further suggestions in future.

Earthquake.—Unmistakable sensations of an earthquake, were felt in this place on the morning of the 9th inst about seven o'clock; at the Mendi Mission House, the floors of several Rooms and Offices were felt to shake, while the dishes in the cupboards and on the tables rattled. Besides the shaking of the earth, there was a noise as of the rolling of distant thunder. About the same sensations, were felt at Avery Station, in the Manoh Gbargoo, at about the same hour on the same day. And Rev. S. B. Morrison informs us that it is the second time that such sensations have been felt at that Station within the past eighteen months.

TEMPERANCE.

Although this subject, of late, has not seemed to offer sufficient inducement, for the writers in our local papers to give much, if any attention to it; yet from careful observation, in this community we are led to believe that it has fewer opposers now than in the past, and while its advocates may not have been so ready to write as in the past, yet they have been silently at work, and have thus won friends to the cause of Temperance and silenced many of its foes. In fact, of late, intemperance seems more the result of an uncontrollable apetite to which some, perhaps we should say many, have become addicted, and from which it is hard for them to break away, rather than any disposition to defend the cause of drink. For there are now comparatively few men, whether drinkers or not, but will admit the evil of the drinking habit. And whether they have either strength or courage to quit or not, yet they do not pretend that it is a good practice, and some of them denounce it as vile; an inconsistency, that is often ludicrous it is true, to hear a man who is himself a drinker, denouncing the bottle, but this we have heard many times, and while it is not as it should be, yet it shows that the better man is against the evil habit of drinking. Our object in this paper is not so much to discuss the subject of Temperance; as it is to note our observations, and if possible to call attention to an important subject that seems not to occupy our attention as it should for while it is true that the cause of Temperance seems to be gradually gaining favor in theory; there is yet too little of practice, on the part of the masses and hence there should be an awakening on the subject of Temperance such as would shut up the grog-shops and unsettle the foundations of the Rum Traffic, which is to day the crying curse of the land.

Short Articles,—are now much in demand by the readers of books, but more especially news papers, hence in future we shall be greatly favored if our correspondents will bear it in mind, and keep close to the rule of brevity of statement.

The Hollidays,—are fast approaching, and ere we can bring out our next issue. Christmas will have ushered in the annual festivities; and however careful these may be celebrated even among christians, they are sure to be more or less dissipating to religions and moral life, in the best ordered communities, where there is the highest regard, for virtue and chastity; but in a community like Sherbro, every one should be on the alert, and careful of their Associations during the holliday season, otherwise they may have cause afterward to regret their course when it is too late.

Koneonany—is looking much neater and cleaner since the stay of Inspector Betts, and whether it was a war or peace measure it has added greatly to the appearance of the place.

Dear Bro Evans.—For want of direct conveyance, which latterly has been anything but frequent, we have not been able to send you news.

"Pem deh hoon" i. e. "War is coming" which was the daily cry throughout the country, ceases to be heard, and gradually things are settling down and there's much more quiet and certainty in nearly every thing. A few weeks ago we could scarcely enjoy our night's rest, and in consequence life itself was becoming a burden in many homes; and members and others were afraid to engage in their work could not with certainty employ their time in anything definite. Sad plight! There's a good deal of suffering from Hunger and Poverty.

It is strange however to observe that with these proverbially indifferent people, their late and sad experiences, (and from which they could scarcely be said to be free,) have left no serious impressions upon them, from the fact that they have since started a monster Bondo which they daringly styled "God's Bondo" —as it is said some one dreamt that God was going to send some sickness into the country and that the starting of this Bondo will be a preventive or if you like to call it an antidote.

I have been doing my utmost, by the grace of God, to expose the whole affair and show the people how morally impossible it is for God to authorise such indecency as Bondoism and how that the propagators were "Wolves in sheep's clothing" "False Prophets" who were simply too lazy to work for their livelihood and sought to cheat the people out of their good things, speaking generally from Deut xiii. may God bless the effort.

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Mr. B. S. Sandy returned from Freetown on the 14th inst per s. s. Formoso and may likely leave for the river today (15th inst.)

NOTICE.

The Undersigned begs to acquaint his FRIENDS *and numerous* CUSTOMERS *and the Public in general that he has now in his* STORE, *lately arrived from Europe* FANCY & TRADE GOODS *suitable for the* SEASON.

VIZ—

Ladies' patent & Kid Boots, Gents Kid & Balmoral Boots & Shoes. Ladies' Velvets, Felt & Straw Hats richly trimmed.—Ladies' gloves, elastic garters, stockings, sell-colrd and striped.—Ladies' corsets of various sizes to fit any one.—Gent's sell-colored and striped half hose.—Gents' Lamb wool Shirts.—

Boys & Girls

Boots and Lace Shoes with socks and stockings to match Finest Linen & Cambric Pocket hdkfs pressed in box. White cotton Damask Table Covers.—Fine silk and Elastic Gents' Imperial Braces.—Ladies' Parasols with deep lace fringe—Velvet-Gowns and Caps.—Velveteen in pieces.—Cashmere-Cloth of the best quality by the piece.—Union shirts.—Fancy Cloths for Ladies—Cloths for Gents' Suits—Besides Hardware and lot of other goods, too numerous to mention.

Come and see.

J. B. PARKINSON
Victoria Road,
Bonthe Sherbro.
Dec. 14th 1887.

ORIGINAL DEFECTIVE

MARKET REPORT OF African Produce.

PALM OIL—The demand has subsided, and the Market closes quiet.

Lagos	£19	15	0			
Old Calabar and Bonny	18	10	0			
Cameroons	18	7	6			
Benin	18	2	6			
Accra kinds	17	15	0			
Grand Bassa	16	2	6	to 16	5	0
Brass New Calabar Niger and Congo	17	10	0			
Sherbro	16	10	0			
Saltpond, Appam, & Winnebah	16	5	0	to £16	10	0
Loanda	18	0	0			
Bonny and Opobo	18	10	0	to 18	15	0

PALM KERNELS—Firm and in good demand

Lagos, Old Calabar, Bonny and Cameroons £10 7s 6d. Brass, and Benin £10 2s 6d to £10 5s; Congo, £10 2s 6d; Liberia and Quitta £9 15s; Sierra Leone and Sherbro, £9 7s. 6d.

BENISEED
GROUND NUTS } No change.
COPRA

COFFEE—Since our last the Market has shewn great weakness, and Bold Berry has declined to 72s. per cwt., at which price sales have been made. We quote today—72s to 73s. per cwt.

COCOA—Unchanged, and value ranges from 50s. to 62s. per cwt.

RUBBER—Fine Para firmer, sales having been made at 3s 2d per lb, but we can report little change in Africa.

Fair to Prime Gambia Niggers	2s.	0d.	to	2s.	2d.
Do. do. Sierra Leone	1s.	9d.	to	1s.	10d.
Do. do. do. Flat	1s.	2d.	to	1s.	6d.
Thimbles	1s.	10d.	to	1s.	10½d.
Congo and Gaboon Ball	1s.	6d.	to	1s.	7½d.
Hard Cape Coast and Assinie	1s.	3d.	to	1s.	7d.
Liberian	1s.	2d.	to	1s.	4d.
Saltpond		9d.	to	1s.	
Flake and Lump		8½d	to	8¾d.	
Ordinary Accra		8½d.	to	8¾d.	

Estimated Stocks in Liverpool and London, October 1887.

LIVERPOOL:

Para 1st hand	565
„ 2nd	265
African	585
Peruvian	150
	1,565 against 755 in 1886.

LONDON:

Borneo and Assam	287
Madagascar	7
South American	148
Mozambique	603
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	1053 against 467 in 1886.

GUM COPAL—Sierra Leone 4d. to 8½d per lb.; Accra 30s. to 40s. per cwt.

BEESWAX—Gambia, £4 15.; Sierra Leone at £3 17s. 6d. to £4. per cwt.

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CHILLIES—20s to 25s. per cwt.
GUINEA GRAINS—17s. to 18s. per cwt.
CALABAR BEANS—4½d per lb.

CAMWOOD—Grand Bassa £15. to £17 per ton.
BARWOOD—£2. 10s. to £3 12s 6d. per ton.
PORCUPINE QUILLS—3s. to 10s. per 1000.
MONKEY SHINS—Have advanced 2d. to 3d. per skin for fine quality. We quote: Selected, 2s to 2s. 7d. each; 1st and 2nd 1s. 6d. to 2s. 3d. each; 2nd and 3rd 1s 4d to 1s. 5d. each; mixed good lots 1s 5d. to 1s. 10d each; mixed fair lots 1s. 2d. to 1s. 5d. each.

EDWARDS BROTHERS.

Liverpool,
November 11th 1887.

J.A. Clemens

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Bookseller, Stationary and Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

N.B. Removed to upper Ot to Street, opposite the burial ground

Bonthe, Sherbro.

SLIPPERS! SLIPPERS!

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have at length arrived
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Also Cube Sugar,
Black China Tea,
AMERICAN AND ENGLISH BIBLES
Medicines and Stationary.

Bonthe, Sherbro
Nov. 20th '87

PUBLIC NOTICE.

THE PUBLIC are hereby requested to take NOTICE that the LANDS situate and lying on the Western part of Victoria Road Bonthe on the portion from swamps known as the head of Ghundamah Creek along southward on to the LAND mark in possession of one Cafai Kobotu.

We the undersigned are lawfull owners of the said LANDS, above discribed and that we have jointly and severally agreed bargained and legally conveyed the said portion of Land of about 5 acres west and (Half) ½ acre south of Victoria Road to Mr John D. Rogers Govt Interpreter.

Any person or persons occupying or having any buildings or farms thereon at present should make arrangement with the said John D. Rogers as an action for trespass will be enforced against offenders intending to occupy without permission after three months from this day's date hereof.

W. T. DOUGLAS
his
BANA ⋈ LEWIS
mark

Nov20,87.-3Feb.29,'88.

MISCELLANY.

The memory of a drunkenman is sometimes strikingly alive. A well-known citizen stood in a bar-room attempting to induce every man to drink. Very naturally his war experience soon came up, and with that cheat-swell of pride which ever characterizes the old soldier, said: "I fought seven battles during the war, and ain't afraid of no man. "Come on and go home." remarked a friend, taking his arm. "No, I won't go home. I fought seven battles, and ain't afraid of no man, but I won't go home. I am a married man."

"Yes," said the doctor, "you must prepare yourself for the worst. You can not live many days. You may better make your will at once." "Make my will!" gasped the sick lawyer. "Yes, replied the doctor gently: "It would be well, I think." "No" the legal man said, shaking his head: "I will never make a will. My family need what little property I have got."

The advocate of tax on raw materials has his eye on the oyster as a full-shell rest.

'Early Dawn'
PRINTING OFFICE,
Job Work Done at short
Notice.
Enquire of C. C. BELL, Printer.
GOOD HOPE STATION.
Bonth, Sherbro.
W. C Allen

The Early Dawn.

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VOL. IV. BONTHE, SHERBRO, WEST AFRICA, DECEMBER 31, 1887. No. 24.

The "Early Dawn."

Published Semi-Monthly, At
BONTHE, SHERBRO,
Under the Auspices of the Board of Management of the
C. M. S. Church.

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Single Copy, or in Bonthe, 1
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Subscriptions to be sent to Rev. J. Godman, Bonthe, West Africa. Rev. W. Moore, Boston, Ohio, U.S.A., or to the Editor.

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Chief Clerk and Interpreter, Wm. Hayden
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Dispenser, Rowland May.
Postmaster, H. R. Williams.
Inspector of Police, M. Betts.
Gaoler, J. A. Dennis.
Overseer of Roads, A. O. Walker.

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The Problem of Missions.

The old methods of Missionary work, offered or possessed other advantages, also, of possible value, to the solution of our present problem. Specially so as regards the support of the work; for then it was of necessity in almost, if not every place, self supporting from its very beginning; for the Apostles went from place to place preaching, and the greatest of them all (Paul) although he calls himself least of all, laboured with his own hands for his support while he ceased not to warn men, with tears day and night of their sins, and we have but little doubt that others of those days laboured in like manner, even while they like Paul maintained the doctrine that the labourer is worthy of his hire and that those who minister in spiritual things should receive of carnal things. But while the Apostles knew and felt it was the duty of the church to support its ministry; yet they did not fail to see the reluctance with which the church took hold of the responsibility laid upon her; and being deeply interested in her welfare, as [illegible] they were willing to spend and be spent in the service of their Master; so they gave hand and heart to the work. The result of which also they themselves could not fathom in the prospect of great. Missionary societies, but upon the Lord who called them, and as they went they preached Christ crucified as the Saviour of men, praying as the Holy Spirit gave them utterance, and whatever their hands found to do they did it with their might. By these and methods the church was made wonderfully conquerors and the world was made to feel its whole strength the result of which was the very rapid advancement of the Christian faith. Two world was impotent to resist such united effort as the church of the Apostolic age put forth to her great strides toward the victory of the Cross. Since the days of the Apostles there have been times of retrenching, and of increased efforts, when the work of Missionating, went far more rapidly than ordinary success, but it seems to us that at no other time has there been a time almost that period when the whole strength of the church has been brought to bear upon the forces of heathendom. And just here seems to be wherein the secret of our present weakness lies, our insufficiency to meet the demands of the age, in which we now live. Having now, however found by the preceding considerations, in what the power of the church in the past, especially the Apostolic age consisted, and that the past did give more assurance of the success of the conquest of the world, for Christ, than the present; we are then at least in a fair way to a probable solution of our problem.

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One Sunday, about twenty-five years ago, while one of our greatest Sabbath schools was assembled and busily occupied with the lesson of the day, a very tall stranger walked in and sat down. His looks were plain, but entirely calculated to inspire respect. He seemed delighted with the sight of so many beautiful children and devoted teachers, all deeply interested in their work. The superintendent noticed the effect made by the sight upon the stranger, and before the school closed he stepped up to him and said: "As you have manifested so warm an interest in this our solemn work, I should be obliged to you if you would address a few words to the school before they separate. I am sure the children would long remember it." The stranger consented, and when called on, rose to his feet, looking like young King Saul among his assembled Israelites. He addressed the school in simple, kind, affectionate terms, telling them how privileged they were in the enjoyment of such advantages of common schools during the week, and Sunday schools on the Sabbath with Bible studies and religious instruction so kindly given them. He told them how children used to grow up in the western parts of the country during his childhood, and how his mother taught him the A. B C. and to spell and to read, and to study the Bible and the catechism, or he would have grown up like an Indian as thousands of children then did in those parts etc. He then proceeded to impress them with the debt of gratitude they all owed to God for these inestimable blessings, and what their country had a right to expect from citizens trained up and taught as they were. The entire school listened to the words of the tall speaker with rapt, even breathless attention. When he had finished, and was preparing to leave, the superintendent requested for himself and the school the privilege of knowing to whose voice they had been permitted to listen, assuring him that the scholars would never forget his words, but carry them through all their future days. The stranger replied, "My name is Abraham Lincoln," and passed out, leaving the superintendent almost embarrassed with surprise.—*Sel.*

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A man in Covington, Ky. made a bet the other day that he could drink a pint and half of Cincinnati [illegible]

[illegible]

Each soul must answer for himself at last. It will not do to say, I should have kept God's commandments if so and so had done so. It will not do for any soul to place responsibility on any one's shoulders. God speaks to each one separately.

An invalid gentleman and his wife had engaged a berth in a Pullman car on a certain railway. Toward midnight the patient awoke with a severe pain in his back, and asked his wife to apply a mustard plaster as quickly as possible. His better half at once got the plaster ready, and then ran to the other end of the carriage to warm it and make it draw all the better. Returning to her sick husband, the little woman unfortunately went to the wrong bed, which happened to be occupied by a stout German wine merchant, who was fast asleep. She quickly drew the curtain lifted the bedclothes, and in a twinkling clapped the plaster on the traveller's back. At that moment the sick husband called out from the berth; "Mary, what a long time you are!" Now the poor woman first became aware of her terrible mistake. Hurrying to her husband she told him in a whisper of what she had done. The poor sufferer could not help laughing in spite of his pain, and he laughed until his pain fled left him. Then all was still for a while, until suddenly loud cries and imprecations were heard proceeding from the wine traveler. "Herr-got-millionendonnerwetter!—What is that I have got on my back? Himmel—mellombem—granaten elements—donnerund. Angslwetter! Whew, how it burns! Water! Fire! Ah! Oh! my back! The bed is on fire! Thunder and lightning! Water—my back!" We draw a veil over the rest.—*Sel.*

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Advance.—*Communications to* J. A. Bevier, "*Editor & Publisher, Bonthe, West Africa.*"

Subscriptions to be sent to Rev. J. Gorman *Rheinwein, West Africa,* Rev. Wm. McKee *Boston, Ohio, U.S.A., or to the Editor.*

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Coroner, The Commandant.
Depty. Coroner, Wm. Hughes.
Chief Clerk, Cecil W. Hughes.
Asst. do. S. W. A Adams.
Interpreter, J. D. Rogers.
Bailiff, R. E. B. Buckner.

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A man in Covington, Ky. made a bet the other day that he could drink a pint and half of Cincinnati whiskey in twenty hours. He won the bet, and his widow preached at the funeral the next day that it was the first money he had earned by hard work in ten years.

The absorbing theme before the American people is not railroad monopolies but the whisky monopoly; and the most important tariff question is the tariff the saloon levies upon the wages of the workingmen, which ought to go and bless their homes.

In seventy-four counties in Iowa a man has to be a temperance man to stand any show of a nomination or electing to any office. This rule applies to both parties.

Mikelitsch, who had his neck legally broken at Canton for murdering his wife in her sleep, preached as powerful a sermon as ever emanated from the pulpit, when he said to a friend a few days before the gallows claimed him: "I owe all my trouble to drinking and attending low dances."

Each soul must answer for himself at last. It will not do to say, I should have kept God's commandments if so and so had done so. It will not do for any soul to place responsibility on any one's shoulders. God speaks to each one separately.

An invalid gentleman and his wife had engaged a berth in a Pullman car on a certain railway. Toward midnight the patient woke with a severe pain in his back, and asked his wife to apply a mustard plaster as quickly as possible. She better half at once got the plaster ready, and then ran to the other end of the carriage to warm it and make it draw all the better. Returning to her sick husband, the little woman unfortunately went to the wrong bed, which happened to be occupied by a stout German wine merchant, who was fast asleep. She quickly drew the curtain lifted the bedclothes, and in a twinkling clapped the plaster on the traveller's back. At that moment the sick husband called out from the berth: "Mary, what a long time you are!" Now the poor woman first became aware of her terrible mistake. Hurrying to her husband she told him in a whisper of what she had done. The poor sufferer could not help laughing in spite of his pain, and he laughed until his pain had left him. Then all was still for a while, until suddenly loud cries and imprecations were heard proceeding from the wine traveler. "Herr-got-millionendonnerwetter!—What is that I have got on my back? Himmel-sundtausenden-granaten elementdonnerwind. Angelwetter! Wiew, how it burns! Water! Fire! Ah? Oh! my back! The bed is on fire! Teufel and lightning! Water—my back!" We draw a veil over the rest.—*Sel.*

The Early Dawn.

BONTHE, SHERBRO.

DEC. 31, 1887.

A Merry X'MAS & a Happy NEW YEAR

To all our Readers & Friends

With this issue No 24, we close our fourth volume; and we feel that while we have come far short, of what we should have done; yet we can say we have maintained our paper under many discouraging and embrassing circumstances and that weak as may have been our efforts we are still in the field of journalism to defend the right and denounce the wrong. We feel also to return our thanks to all those who have given us their help in any way either by contributions, Subscriptions, Advertising or otherwise and we also trust that we shall have their continued patronage and support.

REFORM IN NAME AND DRESS.

We have hitherto, held our peace on this Subject, from the fact that we have believed all the while that the subject was of too little moment to pay any heed to it; not that there is no danger in it if pushed on, but we have believed that as those who raised the question were men of great intellectual strength they would ere this have perceived the danger and as lovers the race would have allowed the matter to drop. But since the matter is rather gaining ground upon the unwarry minds of the masses; and we even find good men perplexed over such an uncalled for, and certainly useless Reform; we are obliged to speak out on the subject; so fraught as it is with race, tribal, and clan prejudice. So calculated to distend the elements of Society, especially in these Settlements where our population is made up of the descendants of so many different tribes whose ancestors were more or less at variance with each other.

The reasons so far as we can understand them for the Reform advocated are we believe, 1. The names of Africans ought to be of African origin and not as those of civilized Africans are now, chiefly of European origin. 2. That the Forms of dress worn today is also European and not becoming to Africans. 3 That as Africans adopt European names and dress they thereby mimic Europeans is the same to the degradation of themselves. 4. That the natives of China and India have not adopted European names or dress &c

Now, as we have about stated the meaning of the leading reasons for the proposed Reform, let us notice the first that of name why should Africans retain their former names when their conditions and in many cases places are entirely changed, other people have not done so from the earliest times. Abram that journeyed out from Ur of the Chaldees became by divine command Abraham, & Sarai became Sarah by the same divine authority. God also changed Jacob's name to Israel all of this apparently to cause them to forget their former people and heathen Associations and that in due time he might make of them a nation great and mighty; but especially a peculiar people set apart to his own Service. And we will venture the ascertion that it was precisely the same motives that led the Missionaries and Philanthropists of the past, to give new names to the poor Africans they liberated from physical or spiritu l slavery. They had altered their circumstances in life, and they gave them new names to mark the change. Those men loved Africa and sympathised with her sons, and consequently undertook the work of their Regeneration, and they baptized their children with such names as would cause them to forget their heathen Ancestral Associations and to remember their Benefactors and the religion of Jesus the Savior of the world.—More again.

The Church Pastorate School—of this place gave a very interesting Entertainment in the form of a School Exhibition followed by Prize giving on the 28th inst The Comd't and Mrs Moseley were in attendance and while the former presided, he was supported by the latter in a most pleasing manner. Mrs. Moseley, after a remark of introduction by His Worship, presented the Prizes, which were, we understood, mostly given by the attempt to defend the prize "Bonthe Mutual Literary Society." Each of the successful competitors receiving their prize from the hand of Mrs Moseley made a very polite bow and retired in a very becoming manner. Among the important personages present we noticed, besides our Worthy Commandant and wife, Revd. O. Moore of the C.M.S. Grammar School, Freetown, Revd G. G. M. Nicol, Pastor of St. Matthew's, Messrs J B. Parkinson, M. Z. Macaulay, F. Nicol, E W. Parkinson, W. D. Pasha, D. W During, besides many other Ladies and Gentlemen of this and other places, filling the School-Room to its utmost capacity. The whole affair was very pleasant indeed. Mr. Brown and others are certainly to be highly congratulated upon the success of their School.

The most of the prizes, which were awarded at prize giving on 28th instant at the Church Pastorate Day School Exhibition were we learn given by the B. M. L. Club of this place; whose generosity, we understand, had also been proferred alike to all the schools of Bonthe this indeed speaks well for the Club and we wish them every success.

CHRISTMAS—as a holiday in the secular, and perhaps, worst, sense, had of necessity to be celebrated on Monday the 26th instant, and there was the usual passing around, from place to place by our Citizens great and small enquiring after Christmas, but as a rule, we should think the gifts were rather small and savored much of the dullness of the times. Pagans and christians seemed to vie with each other in boisterous mirth. It is rather a pity that christendom should exhibit so little of the spirit of world's redeemer whose birth the day or week of Christmas is kept to commemorate.

TEMPERANCE.

In our last we gave it as our opinion, that the theory of Temperance was gaining ground in our community, but admitted that there was rather too much bad practice; which statements have been no doubt well authenticated by the experience of many in the past ages. For while we have not met with any one that would attempt to defend the practice of drinking yet we have seen quite a num er who did not scruple from the hand of Mrs Moseley made a very polite bow and retired in a very becoming manner. Among the important personages present we noticed, besides our Worthy Commandant and wife, Revd. O. Moore of the C.M.S. Grammar School, Freetown, Revd G. G. M. Nicol, Pastor of St. Matthew's, Messrs J B. Parkinson, M. Z. Macaulay, F. Nicol, E W. Parkinson, W. D. Pasha, D. W During, besides many other Ladies and Gentlemen of this and other places, filling the School-Room to its utmost capacity. The whole affair was very pleasant indeed. Mr. Brown and others are certainly to be highly congratulated upon the success of their School.

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Majesty's representative here, has proved himself by his actions towards his officers, as well as the public in general, a most exemplary and useful leader. "As Patron of the Bonthe Mutual Literary Club," he has endeavoured to win success in all its amusements, and with his admirable partner, they are not in want of that love and affection for our race, which is the characteristic of every true born Englishman. The public hopes on him for a success of the Club's Regatta.

December is the order of the day: Hurrah! Every body now a day endeavours to patronize this virtue in the best possible way; and about town we observe, a forcible show of it in the week day use of Tanie, Sack, Old-market, the newly invented New-market, and what not, by every Tom, Dick and Harry.

There is great dissatisfaction felt both in Church, and State, in that part of Sierra Leone known as the York Island; and without my venturing to meddle in this, the feelings of the inhabitants, and of the members of the Church, I do hope that the *Powers that be*, would take steps to discover where the errors lie, and make the timely remedy.

The Victoria Road tragedy of last Thursday as an unfortunate one. So many mis-presentations have been made in regard to the matter, that we are at a loss to know where the truth lies; and though public opinion says, that "jealousy in trade" is the cause of the unpleasantness, yet we wait to be better informed.

To Subscribers, readers, and *leaders* of this valuable Journal, we wish the compliments of the season.

Dec. 31st 1887.

THE BENEFITS OF CHANGE.

Whether in time, place, condition or otherwise are many, and varied; not of course to say that all changes are good by any means, but that there are many beneficial changes, I believe no one will attempt to deny. It is often of these good changes which I would write a word. The invalid that has suffered long from the wasting of disease in some particular locality, especially if it be within Town or City, would delight in a change to some other spot with different if not better surroundings. The official who has been pressed with a thousand cares at the head of Department feels hopeful when he contemplates a change from the burden of such duties and can testify to the benefits of change. Clergymen too are glad after a season of toil, to get away from Parochial cares to some other spot, on this green earth, in order to breathe in the sweets of a change. The Catechists, School masters &c. all delight to follow in the way of their Parochial Head in the enjoyment of a change. All of these or nearly so, manage to get a change in some way or another; but there is a host of less favored beings whose toils and cares are seldom or never allowed to interfere with the pleasures of the more favored of mankind; among these, may be found a few foreign Missionaries whose labors are excessive for many consecutive years far from home and friends. But the less favored are clerks in our shops whose duties in of course often as the pleasures of others increase; then comes the servants of all descriptions who are obliged to remain at their posts Sunday, Monday, and every day, whose change seems never to come, infact it seems that few people think that servants especially children could enjoy a change and yet it would be as beneficial to them as to others.

SCRIBBLER.

RARE COMPANY IN HEAVEN.

What a place to visit in, where your next door neighbours are kings and queens (ourselves kingly and queenly) if they want to know more particularly about the first paradise, they have only to go over and ask Adam. If they want to know how the sun and moon halted, they have only to go and ask Joshua. If they want to know how the storm pelted Sodom, they have only to go over and ask Lot. If they want to know more about the arrogance of Haman, they have only to go over and ask Mordecai. If they want to know how the Red Sea boiled when it was clove, they have only to go over and ask Moses. If they want to know the particulars about the Bethlehem advent, they have only to go over and ask the serenading angels who stood that Christmas night in the balconies of Crystal. If they want to know more of the particulars of the crucifixion, they have only to go over and ask those who were personal spectators while the mountains re-echoed and the Heavens got black in the face at the spectacle. If they want to know more about the sufferings of the Scotch Covenanters, they have only to go over and ask Andrew Melville. If they want to learn more about the old time revivals, they have only to go over and ask Whitefield, and Wesley, and Livingston, and Edwards, and Nettleton, and Finney. Oh, what a place to visit in!

If eternity were no minute shorter it would not be long enough for such a visitry. Think of our friends who in this world were passionately fond of flowers turned into paradise! Think of your friends who were very fond of raising superb fruit turned into the orchard where each tree has twelve kinds of fruit at once, and bearing the fruit all the year round!

What are our departed Christian friends doing in Heaven, those who on earth found their chief joy in the gospel ministry? They are visiting their old congregations.

Most of those ministers have got their people around them already. When I get to Heaven—as by the grace of God I am destined to go to that place—I will come and see you all. Yes, I will come to find the people to whom I have ministered in the church and in the alleys of London, when through the kindness of the printing press, I am permitted to preach every week in this land and in other lands—letters come from New Zealand and Australia, and uttermost parts of the earth, as well as from near nations, telling me of the souls I have helped—I will visit them all. I give them fair notice. Our departed friends of the ministry are engaged in that delectable entertainment now.

—*Sel.*

Public Notice.

THE PUBLIC are requested to take Notice that the LAND transferred to JOHN DOVE ROGERS by W. T. Douglas and Bana Lewis, is our real Property for which we have Grant from the Colonial Government.

All persons occupying or having buildings, on said lands, are requested three months from date to remove their buildings; or to come and make arrangement with the Agents in charge, as an action for trespass will be enforced against offenders intending to occupy without permission of the said Agts in charge after the expiration of the time specified in this Notice viz. March 27th 1888.

Pr. Cie Francaise de L'Afrique Occidentale.
C.BARTHELME—Agent.
" C.M.S. Thro' Sa Leone Ch. Committee.
G.G.M.NICOL—Pastor.
For The Medi Mission.
J.A.EVANS—Agent M.M.

Bonthe,
December 27th, '87.

J.A. Clemens
WHOLESALE AND RETAIL
Bookseller, Stationary and
Miscellaneous GOODS
ESTABLISHED 1874 OTTO STREET
N.B. Removed to upper Ot
to Street, opposite the burial
ground
Bonthe, Sherbro.

SLIPPERS! SLIPPERS!!
So Long Expected,
have at length arrived
Please call and See them
At The
S. M. MISSION STORE.
Also Cube Sugar,
Black China Tea,
AMERICAN AND ENGLISH BIBLES
Medicines and Stationary.
Bonthe, Sherbro
Nov. 30th '87

PUBLIC NOTICE.

THE PUBLIC are hereby requested to take NOTICE that the LANDS situate and lying on the Western part of Victoria Road Bonthe on the portion from swamps known as the head of Ghundamah Creek along southward on to the LAND mark in possession of one Cafai Kobotu.

We the undersigned are lawfull owners of the said LANDS, above discribed and that we have jointly and severally agreed bargained and legally conveyed the said portion of Land of about 5 acres west and (Half) ½ acre south of Victoria Road to Mr John D. Rogers Govt Interpreter.

Any person or persons occupying or having any buildings or farms thereon at present should make arrangement with the said John D. Rogers as an action for trespass will be enforced against offenders intending to occupy without permission of

The Early Dawn.

"The Morning Light is Breaking, The Darkness Disappears."

VOL. V. BONTHE SHERBRO, WEST AFRICA, JANUARY 15, 1888. No. 58

U. B. IN CHRIST.

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ADDRESS.—*Communications to* J. A. EVANS, *Editor & Publisher, Bonthe, West Africa.*—

Subscriptions to be sent to Rev. J. GOSLER, *Shaingay, West Africa.* Rev. Wm. McKEE *Dayton, Ohio, U.S.A., or to the Editor.*—

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Postmaster.	H. R. Williams.
Inspector of Police.	M. Bette,
Gaoler.	J. A. Dennis.
Overseer of Roads.	A. O. Walker.

Religious Directory.

St. Matthew's Church, Victoria Road	
Pastor,	Rev. G. G. M. Nicol, B.A.
Wesleyan Methodist,	Lime Street
Pastor,	Rev. J. C. Thomas
Mendi Mission, (Congregational.)	Good Hope
Pastor,	Rev. G. N. Jowett.

The Problem of Missions.

Having considered, somewhat, briefly the Old Methods of Missionating and having discovered, as we believe the cause of their power and success, we now revert again to the further consideration of the New Methods, hoping to be able to solve our problem or at least to point out the existing difficulties in the way of accomplishing the World's Redemption or rather conversion to Christ, by the church of the present age.

First of all the church of the present has attempted the use of means which for convenience of argument we may call its Machinery. This machinery is very extensive and complicated and while it doubtless possesses advantages if judiciously managed at the same time has weight and requires power to move it, which diminishes the amount of power of the church, should be the spirit of God, but this machinery requires another element and that is money; a large share of which must be expended upon the expenses of the Boards, Committees, Officers, otherwise they will not act, & if they cease to act then the Machine clogs and the church so far as the foreign Missionary work is concerned becomes ineffective, because as these are her recognized means of operation she has no other means of making her power felt upon the Heathen World. Now certainly these Boards &c., are of advantage to the church if they do not cost more to support them than it would to carry on the work they do in some other way. But it must be easily seen that these are of a disadvantage when the church must expend more up on home Boards than it would cost her to send out men into the field and support them without these Boards. I am aware that it is claimed that we need these Boards &c to transact the business of the various Missionary Societies but the question here arises. Why do not the general councils or assemblies of the various Church connexions appoint men to go into the foreign field and take the oversight of the work and make them amenable as other general officers of the connexion? As for the gathering the money for support of Missions let it be gathered as it is now only let the church give more and send the money if necessary to the agents of the Church Publishing Houses of the various denominations and let these pay over their receipts for the Missionary cause to the General Missionary of Foreign or Frontier Missions as the church might direct in its general Conference, council, or Assembly. I have suggested Publishing Agencies as receivers of monies as these have facilities for receiving and disbursing funds. In many cases monies could be sent direct to the General Missionaries in the field who should receipt every sender and report receipts from time to time to the church organs and then again to the general body of the church from which he had received his appointment. For the furthering of missionary interests in the field he would in conjunction with approved ministers (native or foreign) in the field, appoint missionaries native or foreign for the work, arrange with them for their salaries and pay them from the Missionary funds; this plan admits of but one head to a foreign field but the fields may be multiplied as any denomination of christians may see fit, General Missionaries should be at liberty to return on visits to their Home Churches as often as the good of the Missionary cause might require.

J. A. E.

Mr. George Cuikshank challenged the world to prove any case in the previous forty years of robbery with violence, and brutal assault, or any murder, by a teetotaller.

aim to secure uniformity in studies, and at the same time lay before each teacher the work to be gone through each quarter. This should have been followed by personal visits to each school. Two things hindered. First, the invasion of our territory in the months of May and June, and second, but chiefly the failure of the Board to provide for the expenses attending such visits. And I could not ask the Superintendents of the Shaingay and Mendi districts to bear that expense, for I knew what burdens those brethren have to bear with a limited appropriation. Besides they had been assured that my work would in no way add to their expenses. Rev J. A. Evans of the Mendi Mission however wrote an urgent request to have his schools visited and examined to defray all expense. By this I have been enabled to examine the schools at Good Hope and Avery. On the Shaingay district only the Shaingay school was examined. The results of frequent visits for inspection and examination are so apparent that I need not mention them.

It would be very unfair to teachers and scholars to make my first visit an occasion for critical comments I saw what I thought was commendable work being done and yet it is left for future examinations to show whether progress is being made as I shall have the results of this first visit as my basis of estimate. I must say however in the schools examined viz, namely Shaingay Good Hope and Avery the pupils did fairly well. The attendance on examination day at Good Hope and Avery was small. This was owing to the fact that neither teachers nor pupils were notified as to time of examination, and at Avery I arrived after the regular session, but called the children together and went through the examination of the regular school hours. The results or grades of the examinations may be seen at each station.

I shall here call attention to an evil that must be remedied ere uniformity in studies etc, can be secured. I refer now to the scarcity of books that exist in all our schools. When our schools were very few and number of pupils small it was an easy matter to supply our children with books. Now our schools have grown in numbers and they embrace quite an Army of pupils who must have books. Those supplied from America are insufficient to meet the demands. It looks seriously as if, unless books are supplied in abundance we must give up our much loved and highly prized American books to which we have clung so long with tenacity, and adopt some one of the Standard books sold in this colony. This is a subject that should engage your attention and call forth some consideration at your next Annual District Meeting.

D. F. WILBERFORCE
Superintendent

Shaingay,
Dec 30 '87

& WIFE TRAINING School Shaingay, will take place D.V. on the first Monday in February 1888. It is desirable that those who hope to attend the School will aim to be present on the opening day. The course of studies in each Department will embrace three years. Any Student completing either course will receive a Certificate or Diploma of the Institution. Classes in the course are known as Junior, Middle, and Senior. The terms for Board and tuition are very moderate.

Day Scholars Junior, 7s. 6d. Middle 12s. 6d., Senior 15s. 6d. per quarter, with additional charges for Classics or higher Mathematics. Ordinary Boarders are charged (for Board and tuition) from £2 3s. 0d., to £2 15s. 0d., per quarter. Preparatory classes will be formed to qualify Students for the regular course, Tuition 5s. a quarter, with boarding 21s. 6d per quarter.

D.F. WILBERFORCE
Principal.

Jan'ry, 7th '88.

The Bishop's Advice.

"And don't keep telling about your last appointment," says Bishop Fowler. "I knew a minister who was always telling how the people treated him at Brownsville. It was Brownsville here and Brownsville there—everything was Brownsville. This went on until everybody got thoroughly tired of hearing Brownsville. One night a good old lady arose in the weekly prayer meeting to give in her testimony. She was a dear good soul—one of the saints on earth. She said she had had a hard week. 'My soul,' she said, has been greatly depressed all the week. I find my faith very weak and my hope very dim. I can no longer see my way to reach heaven. I may hold out till I get to Brownsville, but I can't go a step further. There was no more heard of Brownsville in that charge after that."

A correspondent wants to know if there is more than one religious denomination that believes in feet-washing. It is sincerely to be hoped that there is.

Cm1 2 3 4 5
Ins. BRITISH MUSEUM 2

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. V. BONTHE SHERBRO, WEST AFRICA, JANUARY 15, 1888. No. 25

The "Early Dawn."

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Coroner.	The Commandant.
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First of all the church of the present has attempted the use of means which for convenience of argument we may call its Machinery. This machinery is very extensive and complicated, and while it doubtless possesses advantages if judiciously managed at the same time has weight and requires power to move it, which diminishes the amount of power to act directly upon the unconverted World. In other words we have now Missionary Societies and these societies have their Boards and Committees, their officers &c, this is then the Machinery by which th church does its work of missionating. The Motor Power of the church, should be the spirit of God, but this machinery requires another element and that is money; a large share of which must be expended upon the expenses of the Boards, Committees, Officers, otherwise they will not act, & if they cease to act then the Machine clogs and the church so far as the Foreign Missionary work is concerned becomes ineffective, because as these are not regular means of operation and has no other means of machinery power but upon the Heathen World. Now certainly these demand dear, are of advantage to the church if they do not need more to support them than it would to carry on the work they do in some other way. But it must be easily seen that these are of a disadvantage when the church could expend more upon home Boards than it would cost them to send out into the field and support them without these Boards. I am aware that it is claimed that we need these Boards & to transact the business of the various Missionary Societies but the question here arises. Why do not the general councils or assemblies of the various Church connections appoint men to go into the foreign field and take the oversight of the work and to take them responsible as other general officers of the connection? As to the gathering the money for support of Missions let it be gathered as it is now only let the claims give more and send the money if necessary by the agents of the Church Publishing Houses of the various denominations and let these pay over their receipts for the Missionary cause to the General Missionary of Foreign or Frontier Missions as the church might direct in its General Conference, Convocation or Assembly. I have suggested Publishing Agencies as receivers of monies as these have facilities for receiving and disbursing funds. In many cases in other countries could attend to the General Missionaries in the field who should account every quarter and report receipts from time to time to the church organs and then again to the general body of the church from which he had received his appointment. For the furthering of missionary interests in the field he would in all questions of appointed ministers (native or foreign) in the field, appoint missionaries native or foreign for the work, arrange with them for their salaries and pay them from the Missionary funds; the payments of the [illegible] had to a foreign field but the funds may be sent [illegible] as any denomination of christians may see fit. General Missionaries should be at liberty to return on visits to their Home Churches as often as the good of the Missionary cause might require.

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Report of the Superintendent of Schools.

At the Annual District meeting held a year ago, I prepared a plan and course of studies for our Day schools, with the aim to secure uniformity in studies, and at the same time lay before each teacher the work to be done through each quarter. This should have been followed by personal visits to each school. Two things hindered. First, the invasion of our territory in the months of May and June and second, but chiefly the failure of the Board to provide for the expenses attending such visits. And I could not ask the Superintendents of the Outstations and Native districts to bear that expense, for I knew what burdens those brethren have to bear with a limited appropriation. Besides they had been assured that my work would in no way add to their expenses. Rev J. A. Evans of the Mendi Mission however made an urgent request to have his schools visited and examined to defray all expense. By this I have been enabled to examine the schools at Good Hope and Avery, the Shaingay district only the Shaingay school was examined. The results of frequent visits for inspection and examination are so apparent that I need not mention them.

It would be very unfair to teachers and scholars to make my first visit an occasion for critical comments I saw what I thought was commendable work being done and left it left for future examinations to show whether progress is being made as I shall have the results of this first visit as my basis of estimate. I must say however in the schools examined viz. namely Shaingay Good Hope and Avery the pupils did fairly well. The attendance on examination day at Good Hope and Avery was small. This was owing to the fact that further teachers nor pupils were notified as to time of examination, and at Avery I arrived after the regular session, but called the children together and went through the examination of the regular school hours. The results or grades of the examinations may be seen at each station.

I shall here call attention to an evil that must be remedied ere mid-country schools can be secured. I refer now to the scarcity of books that exist in our schools. When our schools were very few and number of pupils small it was an easy matter to supply our children with books. Now our schools have grown in numbers, and there embrace quite an Army of pupils who must have books. These supplied from America are insufficient to meet the demands. If books seriously as it, unless books are supplied in abundance, we must give up our much loved and higher priced American books to which we have clung so long with tenacity, and adopt some one of the Scotch books sold in this colony. This is a subject that should engage our attention and if [illegible] some conclusion at your next Annual District Meeting.

D. F. WILBERFORCE
Superintendent

Shaingay.
Dec 30 87.

TRAINING SCHOOL.

Dear Mr. Editor,—I wish again to remind many friends, that the opening exercises of the Rufus Clark & wife Training School, Shaingay, will take place D.V. on the first Monday in February 1888. It is desirable that those who hope to attend the School will aim to be present on the opening day. The course of studies in each Department will embrace three years. Any Student completing either course will receive a Certificate or Diploma of the Institution. Classes in the course are known as Junior, Middle, and Senior. The terms for Board and tuition are very moderate.

Day Scholars Junior, 7s. 6d. Middle 12s. 6d., Senior 15s. 6d. per quarter, with additional charges for Classics or higher Mathematics. Ordinary Boarders are charged (for Board and tuition) from £2 3s. 0d., to £2 15s. 0d., per quarter. Preparatory classes will be formed to qualify Students for the regular course, Tuition 5s. a quarter, with boarding 21s. 6d per quarter.

D.F. Wilberforce
Principal

Jan'ry, 7th '88.

The Bishop's Advice

"And don't keep telling about your last appointment," says Bishop Fowler. "I knew a minister who was always telling how the people treated him at Brownsville. It was Brownsville here and Brownsville there—everything was Brownsville. This went on until everybody got thoroughly tired of hearing Brownsville. One night a good old lady arose in the weekly prayer meeting to give in her testimony. She was a dear good soul—one of the saints on earth. She said 'one had had a hard week. 'My soul,' she said, has been greatly depressed all the week. I find my faith very weak and my hope very dim. I can no longer see my way to heaven. I may hold out till I get to Brownsville, but I can't go a step further. There was no more heard of Brownsville in that charge after that."

A correspondent wants to know if there is more than one religious denomination that believes in feet washing. It is sincerely to be hoped that there is.

Cms 1 2 3 1 3 2 Ins. BRITISH MUSEUM

The Early Dawn.

BONTHE, SHERBRO.

JAN. 15, 1888.

REFORM IN NAME & DRESS.

Again we advert to this subject, and ask of those who advocate this Reform in name; how are they to accomplish it? since it is very doubtful as to whether the public will accept of many of the new names which would be thus brought forward quite foreign to the sense of Christian propriety as well as civilized taste: our reasons for saying this, is, that since we last wrote we have heard a prominent resident of the City Freetown, declare that as far as he is concerned he will never address Mr. Davies by his new appellation (O. FADUMA) and we have reasons to believe from what we could gather in the City, that there are many others of the same feelings, and if any opposition of this kind arises from high quarters, where is the power to over-come it? but of course we cannot trust this barrier strong as it may seem for the so-called Reform is a down-ward movement, from a higher to a lower plane, and all kinds of weight add to its momentum as it proceeds down the plane therefore it is of importance that it be resisted with all possible effort and that too at once. The reform in name is not merely from European to African or it might be of little consequence; but the change is from christian to pagan; from civilized to uncivilized forms, from the religion that raises the world heavenward to the superstitions that would drag it down to distruction. Hence the reform seeks to undermine the work of christian missions in Africa and thus in the very beginning of the second century of History of the settlement of Sc. Leone we see an effort put forth under the name of reform to stampede the work of christian advancement and to effect a retreat back to heathenism. For just let us take away the European names, Dress and manners of the people of Sierra Leone and what would be left of civilization or refinement,—a mere shade of Mohamidanism scarcely distinguishable from the Pagan mass,—so let those who advocate this new reform consider that it means the degradation and not the promotion of the Africans and more than that it means the displacement of Christianity and the reinstatement of heathenism in its stead.

Another Expedition Needed.—Of late we have heard here and there a little talk of another Expedition to Sulymah; but nothing so far seems definite on the subject, but really to us it would seem one of the saddest misfortunes of governmental policy to fail to send an Expedition to the Galinas that would signally punish the disturbers of the peace; and we most sincerely hope that the visit of Major Pigott will result in the sending of such an Expedition to that quarter as shall put a quietus on all the disturbances in those rivers. If that is done then we may expect peace, but if not, matters will ere long be worse than ever.

SOME IRREGULARITIES.—In glancing over the make up of this Issue we regret to note that several papers or articles very poorly written, and that savor very much of the personal and objectionable kind appear; however these came under our notice too late to avoid their appearance, but we would here say that this alone saved those articles from the Waste Basket.

The new Tariff is certainly a heavy blow to the trade of these Settlements for it effects almost every commodity of Trade or Commerce and burdens nearly every one with additional expense while it does not give any protection to any industry in the country except it may be lumbering which cannot profit but a very few or it is so not to any great extent as there are comparatively few persons engaged in the lumbering business and most of such persons work by hand and consequently turn out but little stuff for the Market. On the other hand the specific duty on sugar alone touches every consumer of that article to the extent of more than a penny on the pound and considering the amount of sugar used at present by nearly if not all classes it makes the matter felt by every body and the result is that the dissatisfaction is general. Duty being less on unrefined sugar is of little or no consequence. Hardware & salt are commodities of commerce that cannot be dispensed with & must be imported—except perhaps a very little salt—But to be brief the New Tariff viewed from any stand-point appears to be a heavy blow on our declining Trade and for that reason a very unwise movement calculated to damage rather than help these settlements, of the *ad valorem* duties and exemptions we may speak again.

CUSTOMS FEES.—This miserable appendage, to our Customs arrangements, was certainly very annoying, on the 10th and 11th insts. to almost every one having anything to do with the s. s. "Formoso" as scarcely any of the ship's time in the harbor was within Customs, hours and hence it was 10s for per-mit; It is true perhaps that some did not pay but why are we annoyed with such a nuisance-ina place like this especially in the case of the Local Mail Steamer!

We have been informed of an act of public munificence on the part of S. B. A. Macfoy Esquire the leading native merchant of this country. Four weeks ago this gentleman presented to the Authorities for the use of the Court Hall in this District a magnificent oil painting of Her Majesty Queen Victoria measuring 24×28 which exemplary gift, His excellency the Governor Chief has been pleased to accept and which will soon delight the eyes of visitors to the said Hall. Mr Macfoy has hereby earned public thanks, and has led the way in this community in the case of private individuals conferring public benefits, which secure to the donor himself lasting honor as well distinction to his posterity.

An Entertainment at the
MENDI MISSION SCHOOL ROOM.

An Entertainment in connection with the above School took place on Friday evening 13th inst, at the School Room, Victoria road. The Chair was occupied by Commandant Moseley supported on his right by Mrs Moseley.

The Room was tastefully and elegantly decorated with flags, evergreens and numerous beautiful pictures. Over the head of the Commandant was placed a splendid portrait of Her Majesty the Queen with the flags of the United States of America and the British Ensign—The room was filled with a respectable audience—The meeting was opened by the Revd J. A. Evans who introduced the Chairman, who occupying the chair made very suitable and appropriate remarks, then followed a Song by the school children "Our Greeting." Among those present were—Messrs Wm. Hughes, H. R. Williams, S. W. Adams, W. Bidwel Coker, G. P Wilhelm, H. S. Jenkens W. D. Macaulay, Revd G. N. Jowett Catechist Pasha and several ladies and gentlemen

The first in the programme was "Boys Sermon on Mind" a recitation by Master Lincoln. 2. "Education" recitation by Miriam Bull. 3.—"A word to Mothers" by J. H. Evans. 4.—"Show Business" by Masters Williams and Evans. 5. A Song—"Kiss, my Mother" by the whole school. 6. A recitation by Miss Hannah Jowett (a very good advice to young men). 7.—"The two office Boys"—A Dialogue by Alfred Sumner, Wolf and Tucker. 8. "Be careful how you speak"—by Miss Jane Jowett. 9. Song—"People will talk"—the whole school. 10.—"Marry no man if he drinks"—a recitation by Miss Hannah Jowett. 11. "Pat and the Magistrate"—by Wolf and Sumner, Then followed an interesting Debate on "Are the Mental capacities of the sexes equal?" 14 Speakers took the floor—Mr. W. B Coker the opener in favor of the male sex, but after hearing the powerful arguments on the other side as to the equality of both sexes mentally, he was obliged to give his votes for the female sex. The Programme was a lengthy one, but notwithstanding, the Actors played well their part to the satisfaction of the audience. After the programme had been exhausted, Revd Evans moved a vote of thanks to the Chairman for having presided over the Business of the meeting which was seconded by Mr. Wm. Hughes and supported by Mr W. D. Pasha. Next followed by Postmaster Williams, seconded by Mr. Horatio Jenkins and supported by Mr. Wilhelm, That the thanks of the meeting be accorded to the Managers and Teachers of the School, also to the pupils for the exertions manifested and the success achieved in this meeting, which was responded to by Revd Evans. The chairman made some very touching remarks as to his intended departure from our midst which remark was received with sorrow and regret by all present. This interesting and ever to be remembered meeting came to a close at 10. 30 p.m.

[Communicated.]

Bonthe,
Jan. 14, 1888.

Extracts from "TIT-BITS."

"Riches take unto themselves wings and fly away," said the teacher; "what kind of riches is meant?" And the smart boy at the foot of the class said he "reckoned they must be ostriches."

Judge—(to prisoner) "Your statement does not agree with the evidence of the last witness."

Prisoner: "I dont wonder. He's a bigger liar than I am."

A man by name of Day was married yesterday to a Miss Week, and a friend worked his brain and sent the following poem:

A day is non
A week is lost,
But time need not complain,
For soon there'll be of little Days
Enough to make a Week again

"Gerty, did I show you this engagement ring of emeralds and diamonds that Charlie Brown gave me?"

"Oh, I have seen it before!"

"Seen it before?"

"Yes, I was engaged to him at the beginning of July."——

NEWS ITEMS.

Jan. 2. '88.—Grand Concert at the Court Hall by the members of the "B. M. L. Club"

4.—A Regatta by the Members of the above Club took place this day, and in the evening an Entertainment was given at the spacious shed erected at the Gov't Yard.

Comm'd't and Mrs Moseley were present.

5.—s. s. *Formoso* left for Freetown with the following passengers—Messrs J. S. T. Davis, F. Nicol, A. H. Williams and Rev. J. A. Evans, Editor of the *Early Dawn*.

10.—Revd. J. A. Evans and Mrs S. W. Adams and child returned per the *Formoso*.

11.—s. s. *Formoso* left for Freetown with Messrs J. B. Parkinson, C. J. Cole, Thes. philus Coker, Revd O. Moore (Principal C. M. S. Grammar School) Mrs. C. J. Cole &c.

Misses Moore and Lumpkins also left in the same steamer.

Major Pigott with a small escort arrived here from Freetown per s. s. *Formoso* on the 10th instant and proceeded to Sulymah on the 11th.

Revd. D. F. Wilberforce, Principal of the Rufus Clark Training School, arrived in this place about the 5th inst. and spent a few days on business and visiting parents and friends.

It is reported that a *Man of-war* came into the entrance of this Harbor on Sunday the 15th inst., and that Major Pigott returned to Freetown by it.

Mr. Editor,—This is an age when those who appear in public to give an address, should consider well the subject they would deal upon, and the audience they are expected to meet and one who makes an attempt to display oratorical powers, should be a man of sound practical judgment and good mental qualifications, and unless this course is adopted, our literary status will be only a farce, despite the establishment of a Literary Club in our midst.

In our little community is one who is always in front to display (instead of literary qualifications) the opposite and those who were present at the examinations of the Wesleyan Day School on the 20th ultimo would join me in saying that the remarks made by this gentleman were altogether beyond the pale of reason and decorum, and bespeaks want of literary culture. A few days after, this very gentleman appeared at the Entertainment given at the St. Matthew's Church School Room where he again displayed his usual adverbial qualifications.

I would only advise this noted gentleman in future to think twice ere he approaches the public with his oft repeated phrases. Let him remember the remarks made by Revd. J. A. Evans and Mr. C. S. Brown, at the Inaugural Address of the "B. M. L. Club" on the import of the word "Literary."

Yours,—LITERATURE.

Jan. 7, '88.

Report of Koneonany Station for the Year ending December 31, 1887.

Dear Sup'dt,—Although the year was one of sorrow, yet, the unmeasured goodness of God towards us is great, for which we return Him our greatest thanks

There have been some irregularities in connection with the work here, in the past, which has produced some withdrawal of the members from the church, but the Lord who is the Author of peace and not of confusion, has built peace among us since the change of last Conference. The Lord has assisted and enabled us to work devotedly during the year, although there has been some discouragements. The Itineracy was nicely going on before and after the rains. Much attention has been paid to the preached word, and large gatherings found everywhere on my visits. There has been two visits to this station during the year when communion services were held, and sixteen persons in number were baptized at the times consisting of both adults and infants. Some of our people here and friends abroad have been liberal toward the cause of missions and the chapel, while others are indifferent about so noble a work.

The Sabbath School is in some measure tolerably good, consisting more of children to whom the Holy Scriptures are read and explained.

The Day School has increased in numbers and the children have progressed in their studies. The evil here is that parents of children are not steady in one place, and hence there the gatherings were always of a fluctuating nature.

At present we report as usual.—No. of appointments 12; No. of Seekers' class, 6; No. of Seekers, 156; No. of Day School Scholars, 21; No. of Sabbath Scholars, scholars, 27;

Missionary Collection	£0. 12. 0.
Light Ditto.	0. 14. 2½d.
Chapel Ditto.	1. 10. 0.
Total amt. collected	£2. 16. 2½d.

Koneonany, T. N. JOAH.
Jan 2, '88.

Dear Editor,—Allow me a small space in your journal to remove from the minds of the intelligent public the vague expressions uttered by one of the speakers at the Entertainment at the Saint Matthew's Church School Room.

The speaker whose knowledge of the English language is very limited notwithstanding his collegiate training, is generally known to be a champion at every meeting (whether invited or not) to display his boyish foubles. The remarks made as to the Wesleyan Day School having totally failed in their public examination is altogether without any foundation whatever for the speaker who was also an examiner in that school promised 2 prizes to pupils Isaac Peters & Theodore Jarrett for Geography and mental Arithmetic and I must confess that my ears tingled when I heard the expression made use of by this very gentleman. As I was present at that examination I must confess that the children answered the questions put to them in a satisfactory manner, the exception is, when the same examiner asked questions that no could not answer himself and which no one present could understand, then it was that there was a delay of a few minutes giving time to review the questions, the same was also observed at the St. Mathew's Examination.

However I would advise this examiner in future to be well versed in the questions before putting them to the children in a public examination, and that he should express sympathy with the pupils (even if they had failed) rather than use such expressions in a public gathering, which I must confess was caused through cowardice.

I believe a Club is organized to promote Education, and as such, be being a member of that Club, should not be so audacious in future.

Yours,—SPECTATOR.

Jan. '88.

THE NEW CUSTOMS TARIFF.

For several months there has been a talk of imposing a new Customs Tariff for the settlement. Since the return of His Excellency Sir SAMUEL ROWE from Bathurst Gambia, this question has engaged his attention. Several meetings of the Legislative Council have been recently held, and after many protracted sittings, the new Ordinance was passed on Friday last the 30th ult. There was also passed on the same day an Ordinance entitled the "Tonnage Dues by all vessels entering our Habour has been abolished.

We publish the Ordinances on the fourth page of this impression for the information of our readers. It will be seen by the new Tariff that an *ad valorem* duty of 5 per cent. on most importations has been imposed:—that the duty on unmanufactured tobacco has been reduced from 6d. to 4d per lb. that there is now specific duty on lumber, hardware, salt and sugar,—and that of refined sugar being 10s per cwt.—that Export duties have been entirely abolished.

This is a complete renovation, and it must not be supposed that these Ordinances did not meet strenuous opposition in many salient points from the unofficial members; they are fully alive to the welfare of the country and the interest of the people, and they fearlessly opposed what they felt was injurious to the progress of the settlement. We defer further observations until our next issue—*Weekly News.—Sierra Leone.*

The number of cripples in England and Wales alone is reckoned at not less than one hundred thousand, and the saddest thing of all is that by much the larger number of them owe their infirmities and deformities to bad fathers, bad mothers, bad nurses. Tumbling out of the arms of staggering drunkards, parents or nurses, they get their bones broken, or their joints dislocated, or their limbs fractured. There is no doubt that the use of intoxicating drink is the root of this and a host of other domestic, social and political evils. Year by year it cripples thousands of innocent infants; more ruinous to the country than the pillage of the Bank of England—it costs sixty millions of money; and more fatal than the bloodiest battle-field sixty thousand lives are sacrificed. Neither Moloch nor any other heathen idol was ever worshipped with such cruel and costly sacrifices as this Christian kingdom offers year by year to the demon of drink.—*Sel.*

"Papa, what is the tariff?" asked a congressman's little boy. Gazing compassionately at the youthful knowledge-seeker and sadly shaking his head, his father replied: "My son I cannot tell a lie; I do not know."

This Issue is the first of Volume V. and should be No. 1. instead of 25 as it is.

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Nov. 30th '87

PUBLIC NOTICE.

THE PUBLIC are hereby requested to take NOTICE that the LANDS situate and lying on the Western part of Victoria Road Bonthe on the portion from swamps known as the head of Ghundamah Cro Kolong southward on to the LAND mark in possession to one Cafai Kobotu.

We the undersigned are lawfull owners of the said LANDS, above discribed and that we have jointly and severally agreed bargained and legally conveyed the said portion of Land of about 5 acres west and (Half) ½ acre south of Victoria Road to Mr John D. Rogers Govt Interpreter.

Any person or persons occupying or having any buildings or farms thereon at present should make arrangement with the said John D. Rogers as an action for trespass will be enforced against offenders intending to occupy without permission after three months from this day's date hereof.

W. T. DOUGLAS
his
BANA ✕ LEWIS
mark

Nov30.87. toFeb 29.'88.

Public Notice.

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THE PUBLIC are requested to take Notice that the LAND transferred to JOHN DOVE ROGERS by W. T. Douglas and Bana Lewis, is our real Property for which we have Grant from the Colonial Government.

All persons occupying or having buildings on said lands, are requested three months from date to remove their buildings; or to come and make arrangement with the Agents in charge, as an action for trespass will be enforced against offenders intending to occupy without permission of the said Agts. in charge after the expiration of the time specified in this Notice. viz. March 27th 1888.

Pr. Cie Francaise de L'Afrique Occidentale.
C. BARTHELME—Agent.
" C.M.S. Thro' Sa Leone Ch. Committee.
G.G.M.NICOL—Pastor.
For The Mendi Mission.
J.A.EVANS—Agent M.M.

Bonthe,
December 27th. '87.

NOTICE.

The Undersigned begs to acquaint his FRIENDS *and numerous* CUSTOMERS *and the Public in general that he has now in his* STORE, *lately arrived from Europe* FANCY & TRADE GOODS *suitable for the* SEASON.

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Boots and Lace Shoes with socks and stockings to match Finest Linen & Cambric Pocket hdkts pressed in box. White cotton Damask Table Covers.—Fine silk and Elastic Gents' Imperial Braces.—Ladies' Parasols with deep lace fringe—Velvet-Gowns and Caps.—Velveteen in pieces.—Cashmere. Cloth of the best quality by the piece.—Union shirts.—Fancy Cloths for Ladies.—Cloths for Gents' Suits—Besides Hardware and lot of other goods, too numerous to mention.

Come and see.

J. B. PARKINSON

Victoria Road,
Bonthe Sherbro.
Dec. 14th 1887.

ROBERT COLLYER.

o

Not long ago the Revd. R. Collyer told the story of his life to the students of Eastman Business College, in Poughkeepsie, drawing from it many pointed morals. The *story* is well worth reading and pondering; and we cannot forbear giving our readers one or two brief extracts from the published report. Mr. Collyer mentioned four things which "as he had learned his lesson, go to make a man; good birth, good breeding, your own good endeavor, and that good fortune which is but another name for the goodness of God." He described the simple home in Yorkshire, paying his mother a tender tribute for the cleanliness and wholesome regimen that secured perfect health, and for the training that repelled vice and fostered self-improvement. In concluding his 'talk,' Mr. Collyer gave the following characteristic and sensible advice: "When you get through with the College, and take hold of your life's work, do not think of making a fortune as the one grand aim of your life, but of carving out a home, finding a good, true woman for your wife, and raising, please God, a good family. I do not cry down money. I think it is a good servant and a good friend, but it is about as cruel a master as ever used a whip. A shrewd farmer said to me once, 'Never marry for money, my lad; marry for love; but if thou finds a nice girl that has money, try to love her.' I would not say that to you, but this: If you find the nice girl, some such match for you as my mother was for my father, and it you love her, marry her, if she will have you, tho' she has not a dollar to her name. This is a sore evil under our American sun, that there should be such mishap and disaster in the wedded life. It lies in this, that in the most momentous thing we can do, we so often use the least judgment. We who have had our turn and the young men of your birth and breeding to raise a generation of a nobler and better type, boys and girls strong of arm and sure of foot, deep-chested, sunny-hearted, full of faculty, and wholesome to innermost nerve, and to do this you must do two things: give them noble mothers, and don't linger shivering on the brink, and fear to launch away, but when you know you can take care of a home in a simple, wholesome fashion, go right to work and do it.—*sel.*

An exchange has the following: "The subject of this sketch, formerly an honored and gallant soldier of our army, has become degraded and so low that for months he has not slept in a bed. He is never sober as long as anyone will furnish rum for him. Recently, while lying helplessly drunk in the rear part of a saloon, some of his half drunken companions tried to play a joke on him by stealing his clothes. In removing them they found underneath his shirt, suspended by a string from his neck, a small canvas bag. On opening this bag, they found in it his commission as Brevet Major-General, two congratulatory letters–one from General Grant, and one from President Lincoln—a photograph of a little girl, and a curl of chestnut-brown hair. When these things were found, even they felt some respect for the man's former greatness and a pity for his present condition, and quietly they replaced the articles and clothes on him. When he was interviewed he declined to communicate anything. On being told that his right name and former position were discovered, he wept like a child. With tears trickling down his cheeks, he said: For God's sake, sir, don't publish my degradation —at least, not my name. Is it not enough that I myself know how low I have fallen? It will do no good, and it will do my friends a great deal of harm, as, fortunately, they think I am dead."—*Sel.*

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The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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Pastor, Rev. G. N. Jowett.

THE PROBLEM OF MISSIONS.

General Missionaries, should, I have said, be at liberty to return to their Home Churches, as often as the good of the Missionary cause might require; that is whenever necessary to visit these churches, to arouse in them afresh the Missionary fire so as to keep them in sympathy with the great work; these general missionaries being themselves fresh from the field could give individuals and congregations particulars of information from personal experience such as no missionary secretary can possibly give, who only gathers his information from the Reports of field missionaries, however careful the secretary or correct the Report may be; for the general missionary resides in the field, visits the literating towns with and without the missionary in charge of the Work; holds interviews with natives, learns how the people live in their own hamlets, weighs the influence of the missionary in charge upon the minds of the people among whom [illegible] to the fitness of the Missionary from what he is doing and can do in the place where he labors and if a change is desirable he can better direct that change, and while travelling at home he can lay the wants of particular Stations, Districts, & Missions before the various congregations he may be able to visit and his talks, lectures &c would be enhanced by the fact of his being fresh as a worker from the field money given to the cause of missions would be given directly to workers in the field and the Talent now restricted to carrying on the Home Offices and the vast amount of Machinery now used to connect the home churches, with their frontier and foreign missions would be used in missionating. Another difficulty would be obviated, which to me seems very desirable and that would be corporate bodies that have the means or power to contract debts, which increase often to very annoying dimensions in spite of the best management of many Home Boards, with all their best resolutions against going in debt; hence to my mind the only sure way to avoid Mission debts is to abolish the power to contract obligations of any considerable amount and if this be done and responsible general missionaries sent out to live and labor in the field selecting their own helpers their work as it moves and making under the sanction of their *Home Churches* their own appeals for funds to carry on direct missionary operations, instead of otherwise as is necessary under tie present methods, there is but little doubt that the cause of missions will be more largely supported than now and as all the support would go directly to the work it would be much increased, from that source alone as then those now employed as treasurers and secretaries; by the proposed new arrangement would employ the most of their superior talent, as well as time, in the field; doing actual Missionary work; of course I am aware that this novel plan would not be so pleasant, but it is not pleasure but service directed in the most profitable way that I am trying to point out and to solve the problem of missions as to how the church may most readily accomplish the work of bringing the world to Christ. And in order to this I must of necessity notice those things in our present plans that retard the work. And certainly today there is no greater evil, working against the Missionary interests than that of the debts of the various Missionary Societies these eat like a cancer upon the very vitals of the Societies and although they are their honest obligations, yet they annually eat up enough in the form interest to support a goodly number of Missionaries and in some cases these debts threaten to use up the most of the Societies' funds on interest paying. J.A.E.

THE DRINK TRAFFIC.

The curse some one, and perhaps more, has said of Africa and while it may be true, as many others have observed, the ruin of many in other parts of the world. Yet we here are more, at present, concerned for Africa, [illegible] other disadvantages, which operate so sadly against its moral elevation. One of the deplorable facts connected with the drink traffick is that the rum, gin &c, that is sold is made in Christian countries brought by christian (nominal) Merchants and sold by christian clerks to christian & pagan drinkers who use it alike to their ruin and degradation and when remonstrated with on the subject of such a habit refer at once to the fact that men in civilized Europe and America make the rum and gin, and send it out here for Africans to drink or that white men drink Brandy wine, &c, because they are able to get it while the poor black man drinks that which he is able to procure, and that one is no worse than the other, hence the poor native christian or Pagan has the drink brought to him by enlightened nations of the world and men from those same lands set the example of drinking; hence while ever the vile stuff is sold we must ever expect to see drunkards on our streets; for that reason every lover of moral progress should put forth every effort in his power to stop the drink Traffick in this dark land. I am glad to note that there are those both in England and America that are interested in trying to put down the liquor Traffick with native races.

E.

Dear Editor,—By the steamer "Formoso" which arrived in port on the 18th instant, intelligence was received of the happy termination of the "Victoria Road Tragedy," (which took place at Bonthe on the 29th ult.) in the presence of the leading member of the Sierra Leone Bar and a few gentlemen of high position in Freetown which has resulted in the aggressor or defendant in the matter, offering a humiliating and affecting letter of apology which the plaintiff accepted and holds as a guarantee of future good conduct and behaviour on the part of the defendant. From the purport of the apology it appeared that the defendant was labouring under a very wrong impression when he committed the assault but the plaintiff being a compassionate man, and wishing to fulfil the Divine Command (that we are not to render evil for evil, but to forgive one another) accepted the apology.

Mr. Editor, This circumstance transpiring as it did, so shortly after the celebration of our Lord's Advent, serves to teach us that we are not to be too precipitate in forming evil opinions of our fellowmen, and I hope the lesson we have learnt from this case may be the means of changing our minds to higher and nobler objects—and I believe the community is grateful to the injured party for having accepted the apology.

Bonthe, Yours,—PEACE.
Jan. 23, 1888.

A WIDOW'S FAITH.

A City missionary in London, one Saturday night, was going home with a basket of provisions on his arm. Meeting a policeman, he asked him if there had any families moved in the bounds of his beat during the week. He answered, "Yes," and pointing to a building up an alley said, "I know some children are living there now. The [illegible] [illegible] [illegible] [illegible] lying by a small light, sewing. In the corner of the room were two little girls, apparently from nine to twelve years of age, playing.

The missionary said, I am here to see if you will allow your girls to attend Sunday school to-morrow morning. I would, but what you see on them is all the clothing they have, and you would not wish them to go as they are now." "The Lord will provide. Have you no money." "No yet, but I have committed my case into the hands of the Lord." "Have you anything to eat?" Nothing sir;" "What will you do for breakfast?" Oh sir, I once had a husband: he provided when he could. Those children had a father, he supplied their wants—but he is dead now. Yet my maker, even God, is my husband, and He has promised to be a father to the fatherless. We have committed all to Him, have called upon Him in this our day of trouble. I am trusting in God to take care of a poor widow and her children in a strange place, and I know He will provide."

"Thank God for such faith!" said the missionary; and handing her the basket said, "Here is your breakfast, and you shall have the clothing for your children." Wiping tears streaming down her face she replied,

"Oh, thank God for His faithfulness! He answereth prayer. May He bless you! And, said the missionary, I felt the promise was sure, for if she was blessed in receiving, I was more so in giving.

Friday.

"In some way or other the Lord will provide,
It may not be my way, it may not be his way,
But yet in His own way the Lord will provide.

Sel.

TALMAGE ON HIGH LICENSE.

They say a prohibitory law can not be executed, and, therefore, we had better not have any such law on the statue book. Will you tell me my friends, which one of the laws is fully executed? We have a law against Sabbath-breaking. Millions of people break that law every Sunday. We have laws against blasphemy. Sometimes the air is lurid with imprecation. We have laws against theft, but you have highway men and burglars filling your jails and penitentiaries, and thousands of people out-side of jail who ought to be inside. You have laws against murder, yet we have three men in our Raymond Street jail for murder; and there are scores of them in the United States, and Cincinnati has her full share. Now, why not throw overboard these laws, if they are not executed fully, and let us give for a high license to a few men all the privileges of swearing and stealing and murder?—*Sel.*

To Church by Proxy.—"No," said Mrs. Lofticus; "now that sunday breakfasts are so fashonable, I really dont get time to attend Church any more; but I send one of the servants to sit in the pew and put my card on the plate. I understand it's all the go down in Boeting.

A lad cannot expect to be dressed up like a man until he is through being dressed down like a boy.

The Early Dawn

BONTHE, SHERBRO.

JAN. 31, 1888.

DISTINGUISHED GUESTS.

Professor F. Neville principal of Fourah Bay College Sierra Leone and Rev W. Allan C. M. S. London accompanied by Rev. G. G. M. Nicol gave us a very pleasant call on the 20th inst Rev Mr Allan we were too glad to find was very much concerned about the liquor traffick on this coast and its extent and bearing upon the religious agencies here and whether or not there has been any change in sentiment for the better on the subject within the years of our observation &c. Mr Allan was pleased to give the writer the address of Rev Grant Mills the Secretary of " the United Committee for liquor traffick among native races " in London; with whom he wished the writer to correspond. Indeed the whole interview with the Rev Gentleman, although much too brief to give him such answers to his questions, as we could have desired, or to receive such information, as we could have wished from him, not only on the liquor traffick, but on the Missionary work, Slave Trade &c ; was a very profitable one and very stimulating to us in our conflict against especially the baleful rum traffick, that awful serpent that is coiled up in every locality of this coast and is gradually, not only retarding the religious progress of the churches, but is actually debasing society to the lowest possible level. And it is certainly gratifying to find that there are strong men in England who are uniting their efforts against this horrid Traffic with native races and we trust that Mr. Allan may be successful while out here, altho' attending to other business or work, to arouse a sentiment among the better people of all classes against Intemperance and the liquor Traffick.

The Mendi Mission School —Victoria Road Yandahun opened for the first half year term on the 23rd inst And we understand, that Rev R. G. Taylor of Mando is expected shortly, to relieve Mr F. Johnson, as the head-master and we believe the staff of teachers is to be increased, and that no pers the the various leaders of the marauders have been offering in human sacrifices to prevent as they believe the contemplated expedition marching to their country. It is to be hoped that the expedition will not be hindered from undertaking this duty, otherwise it would lead those disturbers of the peace to believe that their superstitious rites have had the desired effect, and greater trouble and confusion would speedily follow—But I am afraid as it is being hinted here and there, that the expedition may not after all start, in which case, I am free to say that a great calamity may befall Sherbro, for, not only will the plunderers pounce on the property of peaceful traders, the majority of whom are British subjects, but will also put to cruel death any one standing in their way, save a well disciplined armed force ; and I do not see anything to prevent them from carrying their depredations to places already within British jurisdiction, for it has been done over and again.

This is not the time to adopt conciliatory measures with the natives; they have been repeatedly tried, and failures have been the result. The natives have become emboldened everywhere through the quiet policy of the Government—It was only two days ago that news was received in Bonthe of several towns in the Bargroo having been plundered and some of the inhabitants murdered and others outraged—In such case it requires vigorous measures to deal with the offenders. But may I be permitted to ask what are the Merchants and Traders in this District doing? are they not more or less interested in what is daily taking place in the surrounding Rivers, especially in the Kittam, Boom, and Gallinas? have not some of them suffered losses in the last raid at Sulymah by those lawless natives? If they have a spark of interest in Sherbro matters they should at once commence to make a move by getting up a strong petition to the Authorities, pointing out the absolute necessity of a Military Expedition to the Sulymah District; being the only means believed by every one acquainted with the cunning ways and manners of the natives, that will prevent further outbreaks.

It might be urged that a Commissioner has been appointed and is now stationed at Sulymah, and that his presence would always act as a deterrent to out-break.—I confess that the present hall in that District is due to the fact of the natives expecting at every moment the Expedition, but for that alone, they would have long since attacked one another, for they were already prepared to carry out their savage work before the report of the Expedition reached them—And even the presence of the Commissioner at Sulymah cannot prevent an attack being directed against Lavannah or Manoh Sulym. before the Commissioner could reach either of the two last mentioned places the work of plundering and depredation would be complete—I do not write for the sake of writing, it is simply my wish to call attention to what may take place before long, if proper measures be not adopted in time—To be forewarned is to be fore-armed. Thanking you Mr. Editor for space granted me.

24th Jan. '88. Yours Truly,
Bonthe, WATCHMAN.

Customs Fees Again.—Since our last issue we have been informed, that by the kindness of Mr. C.H.Harley Moseley, acting sub-Collector for this Port —all the Fees on the occasion to which we then referred were remitted, we are pleased to make this correction, as we have the greatest confidence in Comd't Moseley's interest in the welfare of Sherbro.

The Weather seems almost as hard a problem to solve as that of politics just now, for when we were in our highest anticipation of fine weather, with heat and dry; we are visited with, not showers, but heavy rains, wet and cold making the season very disagreeable indeed ; and *weather-wisers* say, that this state of things is ominous of an unhealthy season ; but whether that be true or not, we are certain that these rains make it more expensive to keep our streets and yards clean which is quite an item in these hard times.

CROWNED OUT—One or two articles that we had set up for this issue and also some Editorial remarks on leading topics of the day.

Parcels Post—We are pleased to note has been, at length, established between this Coast and England, a facility for forwarding small packages which will be of great benefit to all classes of communicative people, but especially to those requiring such Parcels from England and the lower parts of this Coast.

THE SULYMAH DIFFICULTY.

Mr. Editor,—Please allow the following observations to appear in the columns of your valuable paper as they may be of some interest to the public.

It has been rumoured, (perhaps with good reason) that the Yonnie expedition has been brought to a successful close, that is the enemy has been convinced of his impotency to oppose the British arms—all that is well and good —But what about the long spoken of expedition to the Sulymah District—I am afraid they are getting too long about it—at any rate we are anxiously looking out for the expedition to proceed to the above District to punish those evil doers who have of late given so much trouble to the Authorities.

A report has reached " Sherbro Pro-

KEEP HOLY THE SABBATH.

Dear Mr Editor,—I could not help sending this letter to the press, for when it is read by the general public, it will be found that it is written simply to correct an abuse which are, as far as possible avoid, and that is, the violation of the Lord's Day.

On Sunday afternoon the 22nd inst., I happened to attend a funeral at Yhandahoo and on my way to that place I observed a man on the roof of a house thatching or placing new bamboos in place of those this wind had blown off on the Saturday night. I called the attention of some friends to this and sight especially as the owner of the house is (no doubt) a christian lady (the wife of an absent pastor.)

It is to be regretted that notwithstanding your repeated remarks &c. the observance of the Lord's Day, yet our people would wilfully break God's Holy Command which is included in the 4th Commandment, to " Remember the Sabbath Day " and to " Do no manner of work " especially not only by a christian woman, but the wife of a pastor, whose duty it is to expound the laws of God to man, thereby setting a bad example to the heathen. I hope the party concerned will mourn over her past sins per adventure God might forgive her.—Ezek : xviii 27.

A SABBATH KEEPER.

Bonthe,
Jan. 25, 1888.

Dear Mr. Editor,—The Avery School had been examined on Thursday the 22nd. ult. by the Rev. D.F. Wilberforce Principal of the *Rufus Clark & Wife Theological Training School Freetown* ; and from all I can gather, the children had passed a creditable examination ; whether this is true or not, to me it seems that not half the matter was told.

I have had the pleasure also of attending the children's meeting on Monday the 26th. Long before the hour appointed, the church was douely crowded by the Natives as well as Sierra Leoneans: precisely at 7 p.m. the meeting was opened by singing and prayer, and the reading of the 4th chap. of Prov. by the Pastor, after which he in a nice and concise speech introduced Mr. N.S.A. Morrison of the Wesleyan High School Freetown to preside, owing to the unavoidable absence of the Rev. W. S. M'Cauley of Danville Station Glanghan. He on taking the Chair was applauded by all who felt very proud at seeing him in such an exalted position (some of them being his school mates formerly) he made a pretty nice speech alluding to the necessity of having the mind stored up with a sound and christian Education in early life, and that their motto should be *Excelsior*. He on taking his seat called upon the scholars respectively for the recitation of their pieces, when each of them readily recited to the entire satisfaction of those who were present. To grace and complete the whole, appropriate songs interspersed the greater part of the Programme; on the whole, the scholars succeeded marvellously, and every one, both Natives as well as Sierra Leoneans went home perfectly satisfied; much credit is due to the Pastor and also the teachers, who notwithstanding other necessary duties could find time to prepare these poor Native children's minds so that they may not be behind-hand with other schools. I wish them success in their work of faith and labor of Love. Thanking you Mr. Ed, lest time and space occupied.—I remain

A VISITOR.

Rev. D. F. Wilberforce returned from his tour to the rivers & called at this place on the 27th inst. he has since proceeded to Shaingay on the 30th

NEWS ITEMS.

18—s. s. "Formoso" arrived from Freetown with the following passengers for this place Messrs. J. Parkinson, C. S. Brown jr F. Pinches and wife Revs F. Neville (principal of the Fourah Bay College Freetown) and Revd W. Allan, [illegible] Sherwell [illegible]

19—Diocesan inspection of St. Matthew's School took place this day by Rev F. Neville the Inspector.

A Concert was given by Mr. A. Snell at the Court Hall.

Mr J. W. Creighton returned from York.

20—s. s. "Formoso" left for Freetown with the following passengers,—Revs F. Neville and W. Allan, Messrs Roques, Snell, Prince Coker, Mrs M. Z. Macaulay and daughter Miss Sarah Ann Davis and mother and several other passengers.

Small Pox is reported in the vicinity of Manoh Gbargroo, and from what we can understand, it is among the natives, who try to conceal it, or perhaps we should say they deny that it is the small pox.

The members of the B. M. L. Club had their first monthly Debate in the Club Room (private.) The subject was "To marry for *Money* or to marry for *Love* which tends more to promote the future happiness of the partners." Messrs Brighton Turner, Thorpe, Wilhelms, voted for Money and and Messrs Bidwell Coker Jenkins and W. B. Coker for Love. The chairman on the occasion was D. L. Collier Esqr After a lengthy Discussion by both parties, the latter won the subject in favour of *Love*. The meeting was an interesthg one.

It is reported that several people in Karkie ate poison from some cocoa bought and cooked one of them died from the effect of the poison —the rest are under medical treatment.

The Rufus Clark and Wife Training School will, we understand be formally opened the first Monday in Feb—6th proximo—the Programme anticipates several distinguised persons who will deliver Addresses on the occasion.

Returned to England—General Sir F. De Winton, Major Pigot & Capt. Trotter, we are informed left Freetown by the ss. *Ambria* on Saturday the 21st., for England ; and hence there seems little hope of the expected Expedition to Sulymah.

Personal

Capt. J. Arthur Windham and Mr. James Wright Chief Engineer of the s.s. "Formoso" gave us a pleasant call on the 25th inst. these gentlemen are indeed very accommodating and pleasant Officers.

Mr. S. B. A. Macfoy of Yelbana the leading Merchant of Sherbro gave us a look in on the 20th we believe Mr. M. has some notion of turning his attention also to planting and has ordered 10 bushels of seed coffee for that purpose.

Mr James Paterson Chief Officer of the s. s. "Formoso" dropped in to see us on the 20th inst we were glad to see him, having been so well treated by him and his fellow Officers on a voyage to Freetown a few weeks ago.

Corp'l J.W.Nicol left here on the 23rd inst. for Konconany to relieve Sergt. Pratt for a short time from his post at that Station. The latter we understand came down on Official duty.

MY VIEW OF SHERBRO.

From our special Correspondent.

There is a rule of life so directly the ordinance of nature, that all those who are in, as well as those under authority are unanimous in its favour. Merchants and Traders Mechanics and others in the various spheres of life, should insist on the duty of reviewing the natural periods of time, and setting the balance of losses and gains.

As we are placed in the world to advance and improve, we lose at least an important security and stimulus should we fail to keep a log of our voyage, and take a stock of our goods. It would serve every one of sane mind in good stead, in our community to count the success and casualties of the past year, with its achievements and failures ; to reckon the friends he has made, and those whom he has lost, to recall the lights and shadows of the past and to reperuse its lessons of rebuke and warning.

The faith of many, from a retrospect has been overturned in many things and things, and their convictions and illusions shaken and dissipated. No reasonable man would part with the old year without regret, as from a sincere and oft spoken friend whose words may often wound his self love, and mortify his vanity ; but from whom he never savored without feeling that his harshness is very instructive, and his exposure of his faults and errors just and salutary.

With special anticipations did we enter upon this new and untried year ; and such anticipations were heightened by the arrival of Major Pigot on the 10th inst. by the *Formoso* and in his trip up to the Kittam.

Every one expected that there would be a political reform, which would operate for good in the commercial sphere ; but at present it seems, to us as if things are doomed to remain as they are. Things must remain as they are, despite the large revenue that Sherbro yields annually, still the well-to-do sink their differences arising from private pique, and come in common for the welfare of the country.

The system which obtains in this town, of friends asking litigants to spare litigations after having issued summons or obtained warrant for the arrest of miscreants for insults &c received, is working a great evil. It has become a well-known fact, that *friends will buy* ; therefore the miscreants take great delight in the perpetration of their actions " The peacemakers are blessed for they shall be called the children of God." But we must not forget that wilful offenders, who make it their duty to disturb the peace of others, should receive that punishment which they earn, and which they so richly deserve from the hands of the law.

Her Majesty's representative here is on the expectancy for his relief, that he might be placed in a position to take his deserved leave of absence, in accordance with the civil regulations. It is to be hoped that the Head of the Executive will not allow his anxiety to subside ere the relief comes to assume command.

Bonthe,
28th Jan. 1888.

THE RANGERS OF BORDER LIFE IN BARGROO.

Dear Editor.—Is it true that terror reigns unchecked in certain portions of Bargroo District, especially in the border villages between Konconany section and the territory of Chief Takoy! We learn with deep regret that extensive outrages have lately been perpetrated in those localities a report of which has reached the Authorities here. It is said that the Serg't in charge of Konkonany has been sent for, to furnish details of the raid upon which, action will be taken to punish marauders. It appears that on the 20th inst. the marauders surprised the villages of MAKOMBRA, TYAMAWOO-RO and other adjacent places plundering Konkonany and only bent on plundering and kidnapping, but on murder and other barbarities. Accounts of the casualities at MAKOMBRA are sufficiently heart rending. They tell of the brutal murder of a man who was hacked to death, of many persons chopped and wounded and more carried away to be dealt with as slaves. Three of the sufferers who barely escaped with their lives are here, they bear upon them but too plainly the marks of violence. From them we learn that the marauders hailed from Lorngay District and were led by a ruffian called Ghandoh Ngoon. This brave leader no doubt has got back safe and is already enjoying in tranquillity his share of the first fruit of this bloody incursion. May his peace be early broken by the Avenger of blood,!

The case before us Mr. Editor exemplifies a growing contempt for those sacred laws under which protection is guaranteed to the lives and liberty of British subjects dwelling peacefully under their own vine, but as yet we are unwilling to suppose that this contempt has been engendered in the minds of the " ragged rascals " by a sense of the facilities they enjoy in committing outrages with impunity.

Thanking you in advance Mr. Editor for the space this would occupy in your valuable journal, We remain, Dear Sir

Your humble servants
HOPE & TRUST.

Bonthe. Jan. 27th '88.

Mr. Jno T. C. Campbell, Agent for S. B. A. Macfoy Esq Tittiball Factory, arrived in town on Friday 27th inst., on two weeks leave, during his absence Mr. Macaulay of Yelbana will have charge of the Factory. Mr. C is looking very fresh, and fine.

NOTICE.

The Undersigned

begs to inform his FRIENDS CUSTOMERS, and the PUBLIC in general, that he is prepared to furnish at *Short Notice*, BOATS of all sizes on Hire per diem or per trip ; viz:—

SIX OARED GIG BOATS.
FOUR OARED GIG do.
TWO OARED DINGY,

with or without hands.

—ALSO—

Lighters

from 4 to 13 TONS.

For further particulars apply to

J. B. PARKINSON,
Victoria Rd, Bonthe.

The Early Dawn.

BONTHE, SHERBRO

JAN. 31, 1888.

DISTINGUISHED GUESTS

Professor F. Neville principal of Fourah Bay College **Sierra Leone** and **Rev W. Allan C. M. S. London** accompanied by **Rev G. G. M. Nicol** gave us a very pleasant call on the 20th inst Rev Mr Allan we were too glad to find was very much concerned about the liquor traffick on this coast and its extent and bearing upon the religious agencies here and whether or not there has been any change in sentiment for the better on the subject within the years of our observation &c. Mr Allan was pleased to give the writer the address of Rev Grant Mills the Secretary of "the United Committee for liquor traffick among native races" in London; with whom he wished the writer to correspond. Indeed the whole interview with the Rev Gentleman, although much too brief to give him such answers to his questions, as we could have desired, or to receive such information, as we could have wished from him, not only on the liquor traffick, but on the Missionary work, Slave Trade &c; was a very profitable one and very stimulating to us in our conflict against especially the baleful rum traffick, that awful serpent that is coiled up in every locality of this coast and is gradually, not only retarding the religious progress of the churches, but is actually debasing society to the lowest possible level. And it is certainly gratifying to find that there are strong men in England who are uniting their efforts against this horrid Traffic with native races and we trust that Mr. Allan may be successful while out here, altho' attending to other business or work, to a rouse a sentiment among the better people of all classes against Intemperance and the liquor Traffick.

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Mr Editor,—Please allow the following observations to appear in the columns of your valuable paper as they may be of some interest to the public.

It has been ruminated, in this with good reasons[ed] that the Yoni[s] expedition has been brought to a successful close, that is the enemy has been vanced of their audacious purpose the British arms on the 24th inst. —But what about the [illegible] of expedition to the Sulymah District I am afraid there are matters [illegible] are we are anxiously looking out for the expedition to proceed to the above District for [illegible] those evil doers who have [illegible] so much trouble to the Authorities, [illegible] the various leaders of the [illegible] have been [illegible] in [illegible] to prevent, as they believe [illegible] contemplated expedition marching [illegible] their country. It is to be hoped [illegible] that the expedition will not be hindered from undertaking this duty, otherwise it would lead those disaffects of the peace to believe that their superstitious rites have had the desired effect, and greater trouble and confusion would speedily follow.—But [illegible] of that it is being insisted here and there, that the expedition may not after all start, in which case, I am free to say that a great calamity may befall Sherbro, for not only will the plunderers pounce on the property of peaceful traders, the majority of whom are British subjects, but will also put to cruel death any one [illegible] standing by their wish, save a well disciplined armed force [illegible] not see [illegible] prevent them from carrying their depredations to places already within British jurisdiction, for it has been done over and again.

This is not the time to adopt conciliatory measures with the natives, they have been repeatedly tried, and failures have been the result. The natives have become emboldened every where through the rapid peace of the Government—If was only two days ago that news was received in Bonthe of several towns in the Bargroo having been plundered and some of the inhabitants murdered and others outraged—In such case it requires vigorous measures to deal with the aggressors. But may I be permitted to ask what are the Merchants and Traders in this District doing? are they not in some or less interested in what is [illegible] daily taking place in the surrounding Rivers, especially in the Kittam, Boum, and Gallinas? have not some of them suffered losses in the last raid at Sulymah by those lawless natives? If they have a spark of interest in Sherbro matters they should at once commence to make a move by getting up a strong petition to the Administrators, setting forth the absolute necessity of a Military Expedition to the Sulymah District; being the only means believed by every one acquainted with the cunning ways and manners of the natives, that will prevent further outbreak.

It might be urged that a Commissioner has been appointed and is now stationed at Sulymah, and that his presence would always act as a deterrent to our bad break.—I confess that the present lull in that District is due to the fact of the natives expecting at [illegible] every moment the Expedition, but [illegible] that alone, they would have long since [illegible] attacked one of the stations, for they were already prepared to carry out their savage work before the report of the Expedition reached them—And as to the presence of the Commissioner at Sulymah cannot prevent an attack being directed against Lavannah or Mamah Sonja, before the Commissioner could reach either of the two places mentioned above, the work of plundering and depredation would be completed—I do not write for the sake of writing, it is simply my wish to see the teachers, who notwithstanding [illegible] to which may take place [illegible] of the land, if proper measures [illegible] adopted in time—To the [illegible] is due to be [illegible] This being [illegible] Mr. Editor for space granted me.

I am Sir,
24th Jan. '88. Yours Truly,
Bonthe. WATCHMAN.

KEEP HOLY THE SABBATH

Dear Mr Editor,—I would not help [illegible] these letters to the press, for [illegible] it is not my line of [illegible] but [illegible] be found that it is written [illegible] to correct an abuse, which we, as [illegible] fear should avoid, and that is, the violation of the Lord's Day.

On Sunday afternoon the 22nd inst., I happened to attend a funeral at Yhandahun and on my way to that place I observed a man on the roof of a house thatching or placing new bamboos in place of those the wind had blown off on the Saturday night. I called the attention of some friends to this sad sight especially as the owner of the house is (no doubt) a christian lady (the wife of an absent pastor.)

It is to be regretted that notwithstanding your repeated remarks on the observance of the Lord's Day, yet our people would wilfully break God's Holy Command which is recorded in the 4th Commandment, to "Keep holy the Sabbath Day" and to "Do no manner of work" especially not only by a christian woman, but the wife of a pastor, whose duty it is to expound the laws of God to man, thereby setting a bad example to the heathen. I hope the party concerned will mourn over her past sins per adventure (God might forgive her.—Ezek: xviii 27.

A SABBATH KEEPER.

Bonthe,
Jan. 25, 1888.

Dear Mr. Editor,—The Avery School had been examined on Thursday the 22nd. ult. by the Rev. D.F. Wilberforce Principal of the *Rufus Clark & Wife Technical Training School Shaingay*; and from all I can gather, the children had passed a creditable examination; whether this is true or not, to me it seems that not half the matter was mentioned.

I have had the pleasure also of attending the children's meeting on Monday the 26th. Long before the hour appointed, the church was densely crowded by the Natives as well as Sierra Leoneans; precisely at 7 p.m. the meeting was opened by singing and prayer, and the reading of the 4th chap. of Prov by the Pastor, after which he in a nice and concise speech introduced Mr N.S.A Morrison of the Wesleyan High School Freetown to preside, owing to the unavoidable absence of the Rev. W. S. M'Cauley of Danville Station Glanghah. He on taking the Chair was applauded by all who felt very proud at seeing him in such an exalted position (some of them having him [illegible] torpedo) he made a pretty nice speech alluding to the necessity of having the mind stored up with a sound and christian Education in early life, and that their motto should be *Excelsior*. He on taking his seat called upon the scholars respectively for the recitation of their pieces, when each of them readily recited to the entire satisfaction of those present. To grace and complete the whole, appropriate songs interspersed the greater part of the Programme; on the whole, the scholars succeeded marvellously and every one, both Natives as well as Sierra Leoneans went home perfectly satisfied; much credit is due to the Pastor and other necessary duties could find time to prepare these poor Native children's minds so that they may not be behind hand with other schools. I wish them success in their work of faith and labor of Love. Thanking you Mr. Ed. for time and space occupied,—I remain

A VISITOR.

Rev. D. F. Wilberforce returned from his tour to the rivers & called at this place on the 27th inst. he has since proceeded to Shaingay on the 30th

NEWS ITEMS.

18—s. s. "Formoso" arrived from Freetown with the following passengers for this place Messrs J. B. Parkinson, C. S. Brown jr F. Pinches and wife Revs F. Neville (principal of the Fourah Bay College Freetown) and Revd W. Allan,

19—Diocesan inspection of St. Matthew's School took place this day by Rev F. Neville the Inspector

A Concert was given by Mr. A. Small at the Court Hall.

Mr J. W. Creighton returned from York.

20—s. s. "Formoso" left for Freetown with the following passengers.—Revs F. Neville and W. Allan, Messrs Rogues, Snell, Prince Coker, Mrs M. Z. Macaulay and daughter Miss Sarah Ann Davis and mother and several other passengers.

Small Pox is reported in the vicinity of Manoh Ghargroo, and from what we can understand, it is among the natives, who try to conceal it, or perhaps we should say they deny that it is the small pox.

The members of the B. M. L. Club had their first monthly Debate in the Club Room (private.) The subject was "To marry for *Money* or to marry for *Love* which tends more to promote the future happiness of the partners" Messrs Brighton Turner, Thorpe, Williams, voted for Money and Messrs Bidwell Coker Jenkins and W. B Coker for Love. The chairman on the occasion was D. L Collier Esqr After a lengthy Discussion by both parties, the latter won the subject in favour of *Love*. The meeting was an interesting one.

It is reported that several people in a farkie ate poison from some cocoa bought and cooked, one of them died from the effect of the poison —the rest are under medical treatment.

The Rufus Clark and Wife Training Schyoh will, we understand be formally opened the first Monday in Feb—6th proximo—the Programme anticipates several distinguished persons who will deliver Addresses on the occasion.

Returned to England—General Sir F. De Winton, Major Pigott & Capt. Brown, we are informed left Freetown by the *Arabia* on Saturday the 21st, for England; and hence there seems little hope of the expected Expedition to Sulymah

Personal

Capt J. Arthur Windham and Mr. James Wright Chief Engineer of the s.s. "Formoso" gave us a pleasant call on the 25th inst. these gentlemen are indeed very accommodating and pleasant Officers.

Mr. S. B. A Macfoy of Yelbana the leading Merchant of Sherbro gave us a look in on the 20th we believe Mr. M. has some notion of turning his attention also to planting and has ordered 10 bushels of seed coffee for that purpose.

Mr James Paterson Chief Officer of the s. s. "Formoso" dropped in to see us on the 20th inst we were glad to see him, having been so well treated by him and his fellow Officers on a voyage to Freetown a few weeks ago.

Corp'l J.W.Nicol left here on the 23rd inst for Konoco many to relieve Sergt. Pratt for a short time from his post at that Station. The latter we understand came down on Official duty.

MY VIEW OF SHERBRO.

From our special Correspondent.

There is a rule of life so directly the ordinance of nature, that all those who live in, as well as those under an climate are unanimous in its favour Merchants and Traders Mechanics and others in the various spheres of life, should insist on the duty of reviewing the various periods of time, and settling the balance of losses and gains.

As we are placed in the world to advance and improve, we have at least an important security and stimulus should we fail to keep a log of our doings, and take a stock of our goods. It would serve every one of some mind in good stead, in our common to count the success and mistakes of the past year, with its achievements and failures; to reckon the friends he has made, and those whom he has lost, to recall the lights and shadows of the past, and to reperuse its lessons of rejoice and warning.

The faith of many, from a retrospect has been overturned in many things and things, and their expectations are sometimes shaken and disappointed. No reasonable man would part with the old year without regret, as from a sincere and real friend whose words may often wound but to [illegible] and mortify his vanity; but from whom he never severed without feeling that his backbone is very instructive, and his experience of [illegible] and [illegible] just and reliable.

With special anticipations did we enter upon the new and untried year, and such anticipations were [illegible] by the arrival of Major Pigott on the 10th inst by the *Formoso* and in his trip up to the Kittam.

Every one expected that there would be a political reform which would operate for good in the commercial sphere; but at present it seems to us as if things are doomed to remain as they are. Things must remain as they are, despite the large revenue that Sherbro yields annually, still the well-to-do sink their differences arising from private pique, and unite in common for the welfare of the country.

The system which obtains in this town, of friends asking litigants to peace, litigants after having ceased summons or obtained warrant for the arrest of miscreants for frauds &c received, is such a great evil it has become a well-known fact, that *friends will buy*; therefore the miscreants take great delight in the perpetration of their actions. The peacemakers are cursed for they shall be called the children of God; but we must not forget that wilful offenders, who make it their study to disturb the peace of others, should receive that punishment which they earn, and which they so richly deserve from the hands of the law.

Her Majesty's representative here is on the expectancy for his relief, that he might be placed in a position to take his deserved leave of absence, in accordance with the civil regulations. It is to be hoped that the Head of the Executive will not allow his anxiety to subside ere the relief comes to assume command.

Bonthe,
28th Jan 1888

THE DANGERS OF BORDER-LIFE IN BARGROO.

Dear Editor—Is it true that terror reigns unchecked in certain portions of Bargroo District, especially in the border villages between Konoonany section and the territory of Chief Takoy? We learn with deep regret that extensive outrages have lately been perpetrated in those localities a report of which has reached the Authorities here. It is said that the Sergt in charge of Konkonany has been sent for, to furnish details of the raid upon which, action will be taken to punish marauders. It appears that on the 20th inst. the marauders surprised the villages of MAKOMBRA, TYAMAWOO-EO and other adjacent places bordering Konkonany, not only bent on plundering and kidnapping, but on murder and other barbarities. Accounts of the casualities at MAKOMBRA are sufficiently heart rending. They tell of the brutal murder of a man who was hacked to death of many persons chopped and wounded and more carried away to be dealt with as slaves. Three of the sufferers who barely escaped with their lives are here, they bear upon them but too plainly the marks of Vandalism From them we learn that the marauders had fled from Loongay District and were led by a ruffian called Gbandeh Ngoon. This brave leader no doubt has got back safe and is already enjoying in tranquility his share of the first fruit of this bloody incursion. May his peace be early broken by the Avenger of blood.!

The case before us Mr. Editor exemplifies a growing contempt for those sacred laws under which protection is guaranteed to the lives and liberty of British subjects dwelling peacefully under their own vine, but as yet we are unwilling to suppose that this contempt has been engendered in the minds of the "ragged rascals" by a sense of the facilities they enjoy in committing outrages with impunity.

Thanking you in advance Mr. Editor for the space this would occupy in your valuable journal, We remain, Dear Sir

Your humble servants

HOPE & TRUST.

Bonthe, Jan. 27th '88.

Mr. Jno T. C. Campbell, Agent for S. B. A. Macfay Esq Tittibull Factory, arrived in town on Friday 27th inst., on two weeks leave, during his absence Mr. Macaulay of Yelbana will have charge of the Factory. Mr. C is looking very fresh, and fine.

NOTICE.

The Undersigned

begs to inform his FRIENDS CUSTOMERS, and the PUBLIC in general, that he is prepared to furnish at *Short Notice*, BOATS of all sizes, on hire per diem or per trip:

VIZ:—

SIX OARED GIG BOATS,
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Bonthe, Sherbro

Nov. 30th '87

PUBLIC NOTICE.

THE PUBLIC are hereby requested to take NOTICE that the LANDS situate and lying on the Western part of Victoria Road Bonthe on the portion from swamps known as the head of Ghundamah Creek along southward on to the LAND mark in possession to one Cafai Kobotu.

We the undersigned are lawfull owners of the said LANDS, above discribed and that we have jointly and severally agreed bargained and legally conveyed the said portion of Land of about 5 acres west and (Half) ½ acre south of Victoria Road to Mr John D. Rogers Govt Interpreter.

Any person or persons occupying or having any buildings or farms thereon at present should make arrangement with the said John D. Rogers as an action for trespass will be enforced against offenders intending to occupy without permission after three months from this day's date hereof.

W. T. DOUGLAS
his
BANA ⋈ LEWIS
mark

Bonthe, 27th Feb 20, '87.

Public Notice.

THE PUBLIC are requested to take Notice that the LAND transferred to JOHN DOVE ROGERS by W. T. Douglas and Bana Lewis, is our real Property for which we have Grant from the Colonial Government.

All persons occupying or having buildings, on said lands, are requested three months from date to remove their buildings; or to come and make arrangement with the Agents in charge, as an action for trespass will be enforced against offenders intending to occupy without permission of the said Agts. in charge after the expiration of the time specified in this Notice. viz. March 27th 1888.

Pr. Cie Francaise de L'Afrique Occidentale.
C.BARTHELME—Agent.

" C.M.S. Thro' Sa Leone Ch. Committee.
G.G.M.NICOL—Pastor.

For The Mendi Mission.
J.A.EVANS—Agent M.M.

Bonthe, December 27th, '87.

ALPHA FACTORY, YORK ISLAND

This desirable and commodious place of Business now

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The Factory stands on its own ground of about 2½ acres, and has among its other advantages that of one of the best situations in the

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The place is free-hold with GOVERNMENT GRANT and in first rate condition.

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GEO. LEACH

Manager for the Estate of the late

WILLIAM MURRAY.

MARKET REPORT OF African Produce.

PALM OIL since our last has declined from 5s. to 10s. per ton, market closing steady at following transit quotations:—

Lagos	—	—	£20	0	0			
Bonny and Old Calabar	—		18	7	6			
Cameroons	—	—	18	2	6			
Benin	—	—	18	0	0			
Accra kinds	—	—	18	0	0	to 17	5	0
Fernando Po	—	—	17	5	0	to 17	10	0
Grand Bassa, Sinoe, Monrovia, Cape Palmas	—		16	0	0			
Brass, Niger, and New Calabar	—	—	17	7	6	to 17	5	0
Congo	—	—	16	5	0	to 17	0	0
Sherbro	—	—	16	10	0			
Saltpond kinds			16	0	0			
Dixcove & Liberian	—		15	15	0			
Loanda	—	—	17	15	0	to 18	0	0

PALM KERNELS.—Firm with a good enquiry. We quote transit basis 5 per cnt. shell.

Lagos, Old Calabar, Bonny, and Cameroons, £10 7 6 to £10 8 9; Brass, £10 5 0; Congo and Benin, £10 2 6; Liberian, and Quitta kinds, £9 15 0; Sherbro and Sierra Leone, £9 15 0; Common Shelly, £9 7 6.

GROUND NUTS—Fine Bathurst, £16.
BENNISEED } Unchanged
COPRA }
COFFEE—There has been a firm advance in Market during the last fortnight, 3,700 bags selling at 73s. 6d. to 75s. per cwt.
COCOA—Market slow at 53s. to 55s. for common to fair, good qualities only in demand at 60s. to 65s. per cwt.
INDIA RUBBER—Without change. Fine Para firm and held at 3s. 1½d. per lb.

Fair to Prime Gambia Niggers	—	2s.	0d.	to	2s.	2½d.
Do. do. Sierra Leone	—	1s.	8½d.	to	1s.	10d.
Do. do. do.	Flat	1s.	2d.	to	1s.	8d.
Do. do. Thimbles	—	—	1s.	9½d.	to	1s. 10d.
Congo and Gaboon Ball	—	—	1s.	6d.	to	1s. 8d.
Tongues	—	—	—	1s.	4d.	to 1s. 6d.
Hard Cape Coast and Assinie	—	—	1s.	4d.	to	1s. 7d.
Liberian	—	—	—	1s.	2d.	to 1s. 4d.
Saltpond	—	—	—	—	9d.	to 1s. 0d.
Flake and Lumps	—	—	—	—	8d.	to 8½d.
Ordinary Accra	—	—	—	—	8½d.	to 9½d.

GUM COPAL.—Sales common to fair; Sierra Leone, 6d. to 6½d per lb.; Accra, 35s. to 46s. per cwt; Red Angola, 82s. 6d
BEES-WAX.—Dull.
CHILLIES—Nothing doing, next arrivals will come to a good market.
GUINEA GRAINS.—18s. to 18s. 6d. per cwt.
CALABAR BEANS.—2d. to 3d. per lb
CAMWOOD—£13 to £13 5s. for ordinary Grand Bassa; £16 to £18 for good to fine.
BARWOOD.—Sales at £8 per ton.
EBONY—Gaboon, £7 10s.; Old Calabar, £5; £6 to £6 5s. selected larger wood.
COTTON—From 4, 9-16th to 5½ per lb. as in quality.
MONKEY SKINS—1s. to 2s. 6d each.
IVORY—Next sales take place January 15th, 1888.

EDWARDS BROTHERS.

Liverpool,
December 23rd. 1888.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. V. BONTHE, SHERBRO, WEST AFRICA, FEBRUARY 15, 1888. No. 8.

The "Early Dawn."

Published Semi-Monthly, At BONTHE, SHERBRO.

Under the Auspices of the Board of Missions of the

U. B. IN CHRIST.

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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Rev. G. G. M. Nicol, B.A.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.)
Good Hope
Pastor, Rev. G. N. Jowett.

THE PROBLEM OF MISSIONS.

The interest on the debts, of some Missionary Societies I have remarked in my last paper, annually eats up as much as would support several Missionaries. Possibly I should exhibit this fact in a plainer light for the benefit of those who have not facts and figures at hand; then let us take for an instance a Missionary Society that has a debt of £10,000 upon which it pays 5 per cent interest per annum, that is least will be £500 a year; this amount would more than pay three Missionaries at £150 a year, while in many cases two clergymen and their wives from America or perhaps Scotland, can effectual fatigue Missionaries with their wives a force of eight Christs. Workers would be thus supported by what is now being expended by some societies for luxuries or gewgaws; and surely, such a band if consecrated as they should be to their work, would in a few years do a great deal toward the salvation of men; but let no one for a moment suppose these observations to be against the payment of the Missionary debts now in existence, no indeed the churches that have organized societies with corporate powers, to contract obligations, are every one of them in duty bound, not only before the laws of their respective countries, but before God to discharge those obligations both in the payment of interest and principal to the uttermost farthing. You will naturally ask why speak of the interest then? Well, I, because the obligations ought never to have been contracted; the church should have given money as it was needed and at the time it was due from her members who have too often wilfully withheld their tithes from the Lord's Storehouse—Missionary Treasury—and thus caused his devoted servants to ere for Bread so pitiously that the Board Of Boers felt obliged to borrow in order to feed the needy and destitute Missionary. 2. Because the churches should pay the Principal and devote the money now expended in paying interest, to the support of Missionary Work and thus increase the facility of the Church for the conversion of the world to Christ. And 3rd because while there can be no question as to whether it was morally right for the Officers of the various Boards of Missions to pay their sacred obligations. May it not be a question, as to whether the churches have a right to allow the debt thus incurred to remain unpaid, and devote sacred money to the secular purpose of paying interest on debts which they have the ability to pay? The only right course to be pursued seems to be for the churches whose Missionary societies are in debt, is for those churches to pay up the principal of debts as speedily as possible; meanwhile a permanent stop should be put to the contracting of debts and the only sure way to do this seems to be to suspend the field operations of these societies. And if either let the general conferences, Assemblies or Board of Bishops, appoint men for the frontier and Foreign Mission Work; or let Annual Conferences send out such men as like Barnabas of old are "full of the Holy Ghost and of Faith" Such as would be willing, to go forth even to the foreign field, counting not their lives dear unto them, so long as they might be able to win souls for Christ. Such men men would depend under God, for their support upon the contributions of the saints, of the members of the church at home and abroad; this dependence of itself, would foster the growth of the doctrine of self support in foreign lands, while at the same time the Home Churches would actually give more, Missionaries would be multiplied in the field, and God would be more glorified, because the work would be more of faith and the fruit would be more abundant; for "herein" said Jesus, "is my father glorified, that ye bear much fruit, so shall ye be my disciples." Jno. xv. 8.

J. A. E.

THE EVILS OF MONEY MAKING are perhaps far greater than many, possibly most persons, think, and corroborate well the statement of holy writ, that "the love of money is the root of all evil" For sometime past I have been thinking upon the evils arising Money-getting; whether it be a necessity, or whether it be for amassing a Fortune, in either case there are many evils connected with the work of getting money. A man may be but a day labourer and earning but a pittance each day, all of which is needed for the real necessities of himself and his family, and yet that man in his anxiety to put in every day at his work or rather to get pay for every day, tries to work when he is really unable, for want of sufficient strength, and perhaps the result of his perseverance is a week's illness; of course sometimes he may do this to please his employer, but we have now only to do with those who overwork themselves for money. There is again the poor Laundress, who with aching head and painful limbs plunges herself into the cold bath of the brook to gain, it may be but a scanty subsistence, and yet she may thereby take a cold from which she will languish for weeks; thus far we have been noticing the necessary evils of making enough money upon which to live, and evils too that are not sins and hence as far as they cannot be avoided must be endured. But now let us turn to some other classes of persons.—The Market Woman of our community; for instance see how she has to do in order to make a few paltry pence in trade. 1. She must do hurriedly her house work and sometimes neglect much of it, to get time to attend her trade, 2. She often has to her shame to beg the merchant for Goods, then beg the people to buy the Goods from her hand, often at a small profit and on Trust or Credit and then she has to beg her customers to pay, and beg the merchant Creditor to wait for his pay; which she will try to get at the time she promises to pay, but her customers do not pay her, and then if she cannot borrow the amount, she is compelled to go empty handed to her Creditor and beg him again and again to excuse her; and worse than all, her Creditor sometimes will not believe her story, and will say hard things to her although she has tried her best to meet her payments and to please him. These trials, and many of a worse kind, of selling her Goods of collecting (packing supper the women call it) are certainly great evils, but what Market or Trading woman has not experienced them. But there are yet other evils connected with this money making, that are morally worse than those I have mentioned; for instance a woman buys for a low price an article worth much more and she goes out to sell it for a good Price, which some one disputes and asks her to take less instead of refusing outright and pleading the value of the article, she will say it cost so much, when she knows it is not true, of course we know this is a Merchant's "*trick in Trade*" but it is nevertheless an evil in money making and the evil is greater when it is found out in the woman who is a wife and mother; for if she will allow herself to practice deception with her customers, might she not at length deceive her husband? or if she practices falsehood, will she be likely to train up her children to speak the truth? Are these evils not sufficiently gross to cause every right thinking man to try to do something to keep his wife out of the shambles in order that she might have time to care for her household and not be exposed to the evils of making money? of which I may write more again.—J. ALBERT.

THE DEATH KNELL OF THE SUGAR BOUNTIES.

(From the Colonies and India)

Within the word of promise held out by the proposal accepted by the representatives of the various European Powers who attended the Sugar Bounties Conference is surely kept by the way, and it broken by the hope, the West Indian Colonies will have good grounds to remember with gratitude the Christmas of '87, which has brought to glad tidings of great joy" in the shape that the system of bounties on Beetroot sugar, which has brought them so much hardship, is doomed. And not the West Indies Colonies only, but large numbers of capitalists, employers of labor, and laborers in the United Kingdom will have reason to look back to the present season as a turning point in their fortunes. There is, of course, many a slip 'twixt the cup and the lip, and it would be unwise for any of those who are interested in the matter to forget the possibility that the proposed agreement entered into by the high contracting parties may not develop as speedily as is hoped into an actual fulfilment. Still, it can hardly be doubted that the knell of the bounties now paid on sugars exported from France, Germany, Belgium, Austria, and other continental countries has been sounded, and that, sooner or later, if not actually by the date foreshadowed, the system will be a thing of the past, settled, like the duels, the wars, and the great suit. All the eleven Powers represented, without exception, condemn the principle of the sugar bounties, and the Delegates recommend their Governments to legislate for their removal—those who now practise the system substantially admitting the opinion expressed by the minority where its operation has always been condemned. In accordance with this practical, the Delegates undertake to submit to their respective Governments the proposals in which they have concurred for the practical solution of the question, and these proposals are embodied in a convention as agreed to by the parties. The Governments concerned will inform Her Majesty's Government, before March 1 next, whether they accept the proposals in principle, and in case of acceptance they will further state the mode in which they propose to carry them into operation. When this has been done the Conference will re-assemble to consider the results attained and to exchange the necessary ratifications of the Convention, the date of such re-assembling being provisionally fixed for the first day of the British financial year. The emphatic wording of the agreement leaves little room for doubt that the expectations thus indulged in, will be fully realised for, indeed, it is promised that the Delegates had assembled for the purpose of considering the basis of an understanding relative to the suppression of bounties on the exportation of sugar, the first article of the Convention requires the contracting parties to take, or to propose to their respective Legislatures, such measures as shall constitute "an absolute and complete guarantee that no bounty, direct or indirect—" converts or equivalent "shall henceforth be granted on the exportation of sugar," and the only measure which recommends itself to the judgment of the great majority of the Delegates for carrying this undertaking into effect is the establishment of a system of manufacturing and refining in bond. This suggestion, which is in exact accordance with that made by Mr. Washington Eves and others of course, presupposes

continued on page 8.

The Early Dawn.

BONTHE, SHERBRO.

FEB. 15, 1888.

TEMPERANCE.

In spite of all that can be said to the contrary is absolutely gaining, on the minds of thinking men, who have to see much of the ill effects of strong drink and there are now many advocates of reform both in the traffic and use of spirits, and there are comparatively few men of worth who will not now admit that even trade would be better without it; especially if it had been so commenced, at first, the trouble now seems to be with such men as to how to get rid of the rum now, since it has been introduced and forms a staple in trade; but to our mind this can be done much easier than they think by trying the trade without it; just open their Factories without the poison drug and expose useful goods in their stead and invite the people to buy and while for a time the people will and may ask for spirits, yet if they find the trader does not sell them they will soon buy other Merchandise instead; and we do feel to insist that this ought to be done by christian traders and Merchants dealing with natives, and further they ought to urge upon them abstinence from the use of strong drink, especially when they see so many of the evils among the low and degraded in society. We shall be glad to hear from some of our correspondents on this subject, who will be first!

The RUFUS CLARK & WIFE THEOLOGICAL TRAINING-SCHOOL

was formally opened on the 6th inst. The exercises commenced about 11: 30. a.m., in the presence of a large audience, gathered in the Chapel Room of the School Building. The Principal, Revd. D. F. Wilberforce called the house to order and then introduced the Revd. J. Gomer, General Supt. of the U.B. Missions as chairman, who rose and announced a song "Tell it out" which was sung by the choir the chair then called on the Revd. J. C. Sawyerr to lead in prayer, after which he announced another song "Peace shall come" which was also sung by the choir. The chairman then proceeded to read a very interesting Address (which we hope to give to our readers) reviewing the history of the Sherbro (Shaingay) Mission, detailing many of its struggles since it was founded 33 years ago. J. A. Evans of Bonthe Sherbro was next called on to speak, followed by Revd. W.S. Sage of Rotufunk station Bompeh Mission, his speech was brief, but full of feelings of gratitude for the privilege of such an occasion. The choir then sung "May Heaven protect our shore." After which Revd. D. F. Wilberforce the principal was called upon and he delivered his Inaugural address, which was very able indeed, and was delivered in his usual, masterly manner; but as we hope to publish the Address in a future number we refrain now from further comment. Mrs E. Balmer Sage was the next speaker; her remarks were specially characterized with deep feelings of emotion, such as struck home to the heart, seemingly of almost, if not, every one. Mr. J. A. Richards now followed in his usual eloquent manner, and became much stirred during the progress of his speech. Mrs. J. Thompson of the Lesher School next spoke in her usual spicy and very interesting manner. Revd J. C. Sawyerr, the venerable pastor of Mamboe when called upon said he had no speech—*i. e.*, prepared, as he, like Mr. Ricards, had not seen his name on the programme, however the occasion was such, as would not permit him to be silent, hence he spoke and with great earnestness too The Principal then made some announcements, and these interesting exercises were brought to a close about 1. p.m., with Doxology and Benediction.—We should remark here that we had taken notes with a view to giving the substance of the various speeches above mentioned; but time and especially space in these columns forbid the attempt, however we expect hereafter to give the speech of the Chairman, and the Inaugural Address of the Principal.

A FEW SCRAPS.

Editor Early Dawn,—I returned from Germany the 5th. inst. having been away from London ten days. Glad to find you our missions there are mostly in a prosperous condition. Our paper "The Heidelote," which is larger than the Early Dawn, and published by our missionaries there, is doing well financially, and otherwise. The Brethren in charge of our Printing Interests there have issued Almanacs for several years which sold well, but the one they got out for 1888 pleased the people so well, that the 10,000 printed were all sold long before the year 1887 had ended. As many more could have been sold. They are already at work collecting matter for next year's Almanac, of which they hope to sell 20,000.

Another good thing they did, and are doing, to get places to hold meetings in, halls are rented at most points in which they preach. The cost of getting and keeping these warmed and lighted, has been quite an item of expense. Our people are generally poor and though with us they have to pay all the taxes to the state and state churches, that they would if they worked in and with the state churches The people of Germany with a standing army of from four to five hundred thousands, and with so many high officials, both in church and state pay, are very heavily taxed yet they are in most places now paying all expense of renting and keeping their places of worship. A considerable amt. of money is also raised for missions and to pay their own preachers.

They are also enlarging their missions by adding new preaching places. They are growing in numbers, in spirituality, and financial strength.

I hope and pray the other wing of my district, Africa, may speedily regain all its losses by the late war, and be more prosperous in the near future, than ever before. With good men and women as teachers and preachers who adhere to Bible methods to enlighten and save men, success must attend our efforts.

As I do not expect to visit Africa again before next dry season, I shall often be with you in imagination. You doubtless had good reasons for putting off your Annual Meeting until March. May our God be with you now, then, and ever, and may you, Bros. Gomer and Wilberforce, who have such great interests to manage, be divinely guided in all your labors. Amen.

D. K. FLICKINGER.

London,
Jan. 20, 1888.

Dear Mr Editor,—I wish to acknowledge through the columns of the "Early Dawn" the receipt of a first class certificate and 5 gold Soverings from Mr James Taylor the treasurer of the Centinial Jubilee Exhibition for Exhibits sent to the Exhibition from this Mission for which the committee have the thanks of the Mission.

J. GOMER.

Shaingay Mission
Feb 7th '88

Mr. Editor,—I saw in the last issue of your journal an Article signed "Peace." Judging from the terms of that letter, one is disposed to think that the pen was leader of the thought of the author thereof,—for the letter could not have been so much out of place had it declared itself "War" and not "Peace." However the writer has thrown the gauntlet, I accept the challenge now for the fray.

1. I am in a position to state that besides the leading member of the Sierra Leone Bar, the *Treepasser* the *Avenger* and a native clergyman of the established Church of England,—there was no person in the Barristers private office at the time the "Victoria Road Tragedy" was looked into. 'Peace's' statement therefore as to extra number of gentlemen is absolutely untrue.

2. "Peace" does not seem or rather care to know that the letter of apology if it can be so called, was given after the Avenger had administered a severe cudgelling on the trespasser, and that more cudgels and letters of apology are in store for the trespasser, unless he be wise in time and so put an end to his wicked career.

I may mention that "Peace" in his precipitations was not mindful to study the tenor of the letter of apology to know if any humble opinion is expressed in it, and that the apology was jumped at by the trespasser because he knew full well how great the public indignations against him would have been had the avenger preceded him in his flight to Freetown. It was Lord Brougham who said that "justice deffered, enthusiasm the prize at which you must purchase safety and peace.

3. "Peace" regrets very much like myself that the trespasser should have been so far gone as to indulge in the gratification of his carnal desires "shortly after the celebration of our Lord's Advent;" I really thank Peace for this exhibition of christian spirit on his part. are in most places now paying all expense of renting and keeping their places of worship. A considerable amt. of money is also raised for missions and to pay their own preachers.

4. "Peace's" Article smells the smoke of a trespasser's lamp—"It is a shame to speak of those things which are done of *him* in secret." But let me assure him in the name of conscience that to go on *pack-in-sin* upon sin is unworthy of a Christian.—I am, yours,

FRANK.

Dear Mr Editor,—I have read with great surprise "Peace's" letter which appeared in your last issue, purporting to misrepresent than to frankly write the facts connected with it. The subject matter of that letter was the "Victoria Road Tragedy" which occurred some time ago to the displeasure of every one here. I almost fancy that people for a morsel of bread a shirt or pangs will steer against their mind and their consciences. No one who was an eye witness of that Tragedy could write in the spirit of "Peace's letter. A letter evidently partial, its whole spirit having a tendancy towards reproaching the one and affectionately sympathising with the other.

On general survey of the whole transaction, I feel to suggest that this issue should bring the whole thing to a close. Treachery cowardice ignorance and ill admonitions have all had in their respective spheres the fullest encouragement in this matter every thing that has'vers call "Crass Ignorantia" has been betrayed.

To ascertain however public opinion in Freetown I feel bound in justice to the cudgeller to cite the remark of the eminent and judicious writer of "My view of Things" an article published in the Sierra Leone Weekly News of the 4th February the precepitate and cautious writer perhaps after acquiring sufficient information on both sides writes

A copy of the "Early Dawn," (a Sherbro periodical) for January 21, 1888, has just been put into my hands. And, in hunting its articles, I found one neatly written, entitled "My View of Sherbro," which contains, amongst other things, the following sentences. "The peacemakers are blessed for they shall be called the children of God. But we must not forget that wilful offenders who make it their duty to disturb the peace of others, should receive that punishment which they earn." But in a hurry-up letter signed "Peace," an aggrieved party was characterised as the aggressor," while the person agrrieving was held up to the public as "the fulfiller of the Divine command." Let me give a timely warning to those concerned in the "Victoria Road Tragedy" to be ever circumspect, lest in an unguarded hour they should betray themselves into the hands of a writ of summons commencing with the words—"Victoria, by the grace of God &c." I am yours

STIGMA.

Sweeter than Sugar.—From a European, contemporary, we learn, that a substance many times, sweeter than sugar has been discovered in some part of Europe, and that it is now being prepared for use; of which we hope to give further our next issue.

NEWS ITEMS.

Two Classes.—We believe were present at the formal opening of the R. C. W. T. School at Shaingay on the 6th inst, one of these classes consisting of 3 young men, had been under instruction during the past year and the other consisting we believe of 6 foundation students who enter this year. Besides the two classes there are we believe several others in a preparatory class.

Missionary mass meeting.—While attending the opening of the Rufus Clark &c at Shaingay last week we had also the pleasure of attending a very interesting Missionary Mass meeting, of a large gathering presided over by the Rev J. Gomer.

Steamer Wrecked.—It is reported that a vessel was wrecked lately near Bananas (Dublin) Island with about 900 tons of palm kernels

The Annual District Meeting of the U. B. Church Missions will be held at Shaingay, instead of this place, as before appointed, on the 15th of March.

The Girls Home,—An Institution for the training up of native Girls is now nearing completion we learn, at Rotufunk Station Bompeh Mission Rev W. S. and drs E. B. Sage we believe are to have charge of the Institution and we wish them every success in their work.

Personal

Rev R. C. Taylor, has arrived in this place and taken charge as head-master of the M. M. School Mrs Taylor has also been added to the staff of teachers.

Mr. C. B. Collier, gave us a call on the 8th inst. Mr Collier has built up a nice little school at Mokate, which we believe has done much toward the Education of native children at that place, we wish there were many more men who would immitate Mr. C's example.

Mr. J. A Williams returned with Mrs Williams from Freetown feeling better for the change.

Rev. W. S. Macauley, of Danville Station Gbangbiah has come down, for Medical treatment, we believe, he arrived here to-day (15th inst.)

MY VIEW OF SHERBRO.

Lord Macaulay in his critical and historical essay on "Machiavelle" says "Habits of dissimulation and Falsehood no doubt mark a man as utterly worthless and abandoned" I must apply this principle to "Peace's" letter, which appeared in your last issue, up on the subject of the "Victoria Road Tragedy." In this respect no information concerning that unfortunate transaction affords more striking reflections of falsehood and misrepresentation than is contained in that letter. I concur in the opinion expressed by "My view of things" published in the "Sierra Leone Weekly News" of the 4th Feb. in this matter and it stands to reason that the sentiments of a writer ("My view of Things") generally noted for his perspicuity of style, frankness, and honesty should and must be regarded.——

An Revoir to the 'Victoria-Rd Tragedy'

Eben. A. Lewis Esq. a gentleman of unquestionable modesty and frankness, left here in the s.s. "Formoso" last week for Freetown.—The many good work that Mr Lewis has done here, has already gained for him the confidence and respect of the people—In the performance of his duty as a Photographer he has endeavoured to give the fullest satisfaction. I only regret that he has not obtained that patronage from the people which his services in many respects deserve—We wish him a happy and prosperous change.

When Husbands and Wives for a few moments' look at each other in silence and without moving, it needs no prophet to say that the scene is loose somewhere—when visitors therefore observe this silence and coolness they require no "bad face" to suggest their taking the back seat. Strange to learn that people here are always anxious to become judges and curious about, ascertaining the cause of a row between a husband and wife, which in endeavouring to enquire into generally purchase for themselves at a cheap rate the indignation of the wife or the husband and in some cases of both—May these marplers allow the God father and God mother to perform their sacred duties, and cease to interfere in matters that do not concern them.

I would never measure any thing by the world's opinion as I know by doing this I would simply grasp at the shadow and lose the substance. "Victoria Rd" again—I do those who are concerned the justice of not believing the very unhappy statement of three weeks old. Wives evidence against their husband in such matters are always the best procurable evidence especially where the husband is occupying so delicate & tender a situation—Whilst we desire husbands to behave themselves according to their situations in life, Wives also should remember that a woman forfeits her place in a society by what in a man is too commonly considered as an honorable distinction and at worst as a venial error a certain writer says. "The moral principle of a woman is frequently more impaired by a single lapse from virtue than that of a man by twenty years of intrigues."

Why should you boast yourself by trying to win a place in that society which plainly does not suit you? what can you see in those untidy people that makes you admire them so much and seek them so eagerly? Is it the flavor of the fastedious perfume "Ghongbon" or what for goodness sake that infatuates you so much! These questions are put to those who make it their duty, rather than pointing out and endeavouring to correct the vices and immoral tendencies of the natives, to make of them wives and objects of love admiration. "The York Island Obloquy" which unfortunately terminated in "Nennch vs ———" has got into my hearing, I shall introduce the matter to "My view of Things" in Freetown.

On Sunday last owing to indisposition I was unable to attend Divine Service, but late in the afternoon news reached me of the appropriate and learned discourse delivered by the Pastor of St. Matthew's Church the Revd. Gurney Nicol B.A., of the University of Cambridge, I congratulate those who were under the discourse and desire that the admonitions put forth especially as regards "ungratefulness"—that most contemptible vice—will have their desired effect. On the evening of the same day I attended the Bonthe Wesleyan Chapel, the sermon was not less instructive and interesting; but the music was bad as the lights were distressing.

C. W. Betts Esquire a young and enterprising Merchant at Mosaille and President of the Redoubtable Bonthe Mutual Leterary Club was a visitor here last Sunday together with his cousin Miss Mildred Clemens—Mr Betts as President of the Club deserves the thanks of the community for amusements afforded during the past christmas season, and I hope on him for the Club's cooperation with any movement likely to be set on foot for the celebration of the Silver Wedding day of H. R. H. the Prince and Princess of Wales to take place early next month.

I sympathise with journalism and all Literary Societies in Sierra Leona for the sad and irreparable loss of Mr Geo. Ambrose Freeman late manager of the West African Reporter Newspaper.—Mr. Freeman was recognized up to the time of his death as a very fearless advocate of his country as a journolist he was clear frank and fearless and without regard to colour Race or nationality he always performed his duty to the general satisfaction of the public. As a mark of esteem Subscriptions should be raised to erect a tomb over the remains of this young, but distinguished and respectful negro.—

SHAINGAY DISTRICT.

Concluded from Page 4.

ciety make impromtu speeches on the evils of the rum traffic, I think that three of the boys had spoken, and there was a lull, some one suggested that the girls speak, a modest little girl walked out before the speaker's desk and said I will speak, but I will change the subject I think that slavery is a very bad thing, because often the slaves are beaten and treated very cruely and they are not fed, but made to work hard, the masters dont treat them good, they dont teach their own children to work but make their slaves do all the work and never pay them, and after this manner she spoke very feelingly, her mother owns slaves evidently the spirit of God had touched her heart. Some of the young gentlemen (whose parents too were deep in the mire) took grave exceptions to the young lady's remarks and said, she had left the subject, she was out of order, we had not come for that, some slaves were treated good &c. Mr Luke the chairman had to call them to order.

Mr French Agent for Mr Macfoy is doing a lively business here in the Mission shop i. e. for the season tho they have no spirits trade is flowing in, it is reported that a spirit shop is to be opened in the village of Shaingay we hope this will never come to pass however.

J. GOMER.

Shaingay
Dec 22nd '87.

THE DEATH KNELL OF THE SUGAR BOUNTIES.

(From the Colonies and India.)

Concluded from page 1.

the maintenance of the duties at present imposed on sugar in all the countries interested except England. If any of our continental neighbours should see their way to follow our example and abolish absolutely the duties now imposed on sugar, there would be an end to the whole difficulty; but there is no immediate prospect of their being able to dispense with the sugar taxes as a source of revenue, and so long as these taxes are maintained the remedy suggested for getting rid of the bounties—"differences," if not "ouvertes" is to allow the refiners to manufacture or refine in bond. It is true that the Belgian Delegates, while concurring with their colleagues in condemnation of the system of bounties, reserve to themselves the right to propose a different mode of abolishing them, viz, by reducing the tax and increasing the percentage of legal yield, by which means they hope to be able better to adjust the sums levied on the raw material in them allowed by way of draw-back on the refined article exported; but the Delegates of nearly all the other countries have recorded their conviction that this expedient will not afford a sufficient guarantee that the object of the protocol, viz., the abolition of bounties in any shape, may not be—however unwittingly, and however partially—defeated. In view of this strong expression of opinion, it is not unreasonable to hope that Belgium will be able to reconsider her position, and to announce before the period for the practical ratification of the Convention its acceptance of the only really effective measure, short of a total abolition of duty. If Belgium should prove obdurate, there is yet a fear that the whole work of the Conference will fall of immediate result; but we can hardly regard the first contingency as a probable one; yet should it unfortunately arise, it is impossible that the force of public opinion will not eventually, however tardily, lead to the removal of this the sole obstacle to the fulfilment of the principles which the Conference so unanimously endorsed.

The only other point in the Convention which remains to be noted is the fact that its stipulations are expressly declared not to apply to British India, Canada, Newfoundland, the Cape, Natal, the Australian Colonies and New Zealand, but power is reserved to them to enter into the agreement at any time within the ten years during which it is to be in force, or during its year-to-year continuances after that period. These exceptions however, are of no practical effect, and are little more than a recognition of the position occupied by the Majority of the Colonies mentioned by virtue of their possession of "Responsible Government." The fact of their omission, however, is significant, in view of the fact that, after all, one of the principal reasons for the opposition to the sugar bounties is to be found in their effect upon our colonial sugar industry; and it is, therefore, theoretically, if not practically, inconsistent to omit any part of the Empire from the operation of the Convention.

Quarantine—Quite a sensation was produced yesterday in this place, or at least, in the neighbourhood of this office in consequence of the rumour of *Small Pox* coming from the Gbargroo, but all is over now, and the Doctor has decided so easa.

ORIGINAL

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Nov. 30th '87

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We the undersigned are lawfull owners of the said LANDS, above discribed and that we have jointly and severally agreed bargained and legally conveyed the said portion of land of about 5 acres west and (Half) ½ acre south of Victoria Road to Mr John D. Rogers Govt Interpreter.

Any person or persons occupying or having any buildings or farms thereon at present should make arrangement with the said John D. Rogers as an action for trespass will be enforced against offenders intending to occupy without permission after three months from this day's date hereof.

W. T. DOUGLAS
his
BANA ✕ LEWIS
mark

v00,87. to Feb 29, 88.

Public Notice.

THE PUBLIC are requested to take Notice that the LAND transferred to JOHN DOVE ROGERS by W. T. Douglas and Bana Lewis, is our real Property for which we have Grant from the Colonial Government.

All persons occupying or having buildings, on said lands, are requested three months from date to remove their Buildings; or to come and make arrangement with the Agents in charge, as an action for trespass will be enforced against offenders intending to occupy without permission of the said Agts. in charge after the expiration of the time specified in this Notice. viz. March 27th 1888.

Pr. Cie Francaise de L'Afrique Occidentale.
C. BARTHELME—Agent.
" C.M.S. Thro' Sa. Leone Ch. Committee.
G.G.M. NICOL—Pastor.
For The Mendi Mission.
J. A. EVANS—Agent M.M

Bonthe,
December 27th. '87.

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Boys & Girls

Boots and Lace Shoes with socks and stockings to match Finest Linen & Cambric Pocket hdkfs pressed in box. White cotton Damask Table Covers.—Fine silk and Elastic Gents' Imperial Braces.—Ladies' Parasols with deep lace fringe—Velvet Gowns and Caps.—Velveteen in pieces.—Cashmere Cloth of the best quality by the piece.—Union shirts.—Fancy Cloths for Ladies—Cloths for Gents' Suits—Besides Hardware and lot of other goods, too numerous to mention.

Come and see.

J. B. PARKINSON
Victoria Road,
Bonthe Sherbro.
Dec. 14th 1887.

SHAINGAY DISTRICT.

In this district we are strugling along "trying all how" as the people say to collect our scattered forces, there are many I find whose names were on the seekers lists that will never answer present again, until the general roll is called, some of the missing we have cause to belive will be present there, others are far away in distant lands we hope and pray that they may be a blessing to the people among whom their lot is cast and that their captivity may prove a blessing not only to themselves but to others, there have been many removals some will fall away but others will be added through the influence of the faithful ones, so that though they be lost to us on our books here, there will be no actual loss in the end an all wise providence is overruling this whole affair it is for us not to fret because of evil doers, but just to do our part and to give ourselves no concern about what belongs to the Master, I have read where he says Be still and know that I am God, I will be exalted amongst the heathen Psln. xcvi. 10.

Frank Will has heard of his little brother that was carried off, he was sold to the interior of of the Mendi country, and was grieving much having heard that his brother Joseph was killed at Shaingay and that Frank was slain at Manoh the same time that he was caught, Frank has borrowed £3. and sent to redeem him, he is only getting 20s per month and that money is from a special fund, I wish some Christian person would make Frank a donation of this amount for he is not able to sustain this loss. I have given until I can give no more.

Quite an amusing scene occurred at the meeting of the Christian Temperance Army last evening, there was to have been a discussion but the principal speakers were not present, and the order was changed, it was proposed that the younger members of the So-

Continued on page 2.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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Dispenser	Rowland May
Postmaster,	H. R. Williams.
Inspector of Police,	M. Bette,
Gaoler.	J. A. Dennis
Overseer of Roads,	A. O. Walker.

Religious Directory.

St. Matthew's Church, Victoria Road Pastor,	Rev. G. G. M. Nicol, B.A.
Wesleyan Methodist, Pastor,	Lime Street Rev. J. C. Thomas
Mendi Mission,	(Congregational.) Good Hope
Pastor,	Rev. G. N. Jowett.

PUBLIC ADDRESS

Delivered by the Rev. J. Gomer, Chairman, on the occasion of the opening of the Rufus Clark and Wife Theological Training School Shaingay.

My dear Friends.—I cannot deny the fact of feeling that a great honour has been conferred upon me, by being invited to preside at the opening of this Training School.

This beautiful building in which we are now assembled is an answer to many earnest prayers, and now that we have the building, our faith is strengthened and we have good grounds for hoping that even greater blessings may follow. If I were going to preach a sermon on this occasion, I should select for my text the four last words of the xxiii ch. and 23rd verse of Numbers—" What hath God wrought ! "—It is claimed by many that Balaam was a very wicked man and it is said that the wicked shall die; Balaam is dead; but many of his expressions live and will live while time lasts. It is obvious also that many of the missionaries sent here have been wicked men; yet God has been pleased through them to perform a great work here; a work that will live when they are gone. On the 26th of this present month it will have been Thirty three years since our first Missionaries to this mission were landed in Freetown. Please make a note of this fact that the foundation of this mission was laid by 12 men, when they resolved to send one or more missionaries to Africa. It was not until 1857, however that they secured this sight; so beautiful for situation. The names of Bishop Flickinger who secured this sight from the old Chief Thomas Stephen Caulker, and of Revd J. K. Billheimer who erected the first mission chapel and our present mission residence which served as a Fort during the late war, (some called it Fort Flickinger) but I think fort Billeimer would have been more appropriate, for here he labored, suffered, and sowed seed for seven long years. Though Revd W. J. Shuey was the pioneer in the work, Bros. Flickinger and Billheimer broke the ground and sowed the first seed, and although Mr. Flickinger has often been off on furlough, he has never given up his commission or even laid aside his weapons, but keeps them constantly bright and ready for use at the shortest notice. Mr. Billheimer was left most of the time alone on the field with one Native helper a Mr. John A. Williams. Mrs Billheimer was in due time added to the staff who proved to be both a valuable help meet as well as a comfort. Revd O. Hadley and wife took charge of the work in 1866 as Bro. Billheimer's health had completely failed. Mr. and Mrs. Hadley could only remain two and a half years when Mr. H's health failed him and they were obliged to return home. Up to that time, nine Missionaries had crossed the ocean and had been driven back by the climate. The treasury had become very low and money scarce; would it be any wonder if some of the original 12 should have become discouraged and have concluded that they had selected the wrong field to labor in? Yes, some like Thomas doubted though none were as bad as Judas. These doubters had, it would seem forgotten the promise of the Master in Isa. lv. 11. " So shall my word be that goeth forth out of my mouth; it shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." During these years of trials, sufferings and afflictions, good seed was being sown, and sown in tears. The flower of the church had been bound and lain on the altar tho' not slain. A Storey, a Kunker, a Flickinger, a Witt, a Wilson, a Billheimer & wife, a Hadley and wife, all had been sacrificed by the church though God in His mercy had spared the lives of them all except that of Mr Hadley. But the seed sown did not die. When Mr Hadley and wife left for America Mr. John A. Williams & wife natives were left in charge of the Station. Shortly after he died and the work was left with no person to run it; at this time your humble servant and his wife were selected to come and mind the place untill a proper person could be had to take charge of the work. We were appointed Nov. 8th 1870 and landed in Freetown Jan 7th 1871. On our passage out we were favored with the company of Mr. D. W. Barton, an old Missionary, the general Superintendent of Mendi Mission, on the passage out and for two weeks after, in their own Mission they gave us lessons in Mission work. Mr. Burton introduced me to the old King Thomas Stephen Caulker who together with his people received me kindly. I told them of the love of God and his plan of Salvation, some believed whilst other's doubted, but the old King was saved for on August 15. 71. after spending the day in prayer and listening to Scripture reading he passed quitely over the river. The last words I understood from his lips were—For Jesus Christ Sake, Amen. The seed that had been sown in tears was now begining to spring up and the tender plants needed care. Persons were anxious for baptism and children were being offered for the school more laborer's were needed. Your humble servant was not a minister. Mrs. Hadley was sent back to finish the work that she had began with her husband, and Rev. J. A. Evans of Michigan conference was sent to baptize converts and do the preaching. Your chairman was helping in the work and doing what he could in the Sabbath School—Prayer meetings and Bible Classes and in exhorting and talking to the people in their huts and on their farms. The work grew on our hands Nov. 1872 Rev Warner and wife of the Sandusky conference Ohio were added to our numbers. But their stay was short for on the 16th of April 1873 they sailed again for America. Whilst here he was the Superintendent of the Mission when I having he appointed Rev. J. A. Evans to act for him, Mr. Evans acted until the last of July when he sailed for America. Mrs Hadley was now at Avery Station of the Mendi Mission, where she had gone for a change so that Mrs. Gomer and myself were alone again, (however Mrs. Hadley soon returned to us at the Mission,) the interest in the work kept up. Whilst Mr. Warner was here Mrs Gomer and myself had taken up our quarters at Bompeh-took in a small mud hut; we received visitors and told them of the better way we started a Sabbath School and we were happy. When Mr. Warner left for America we returned to Shaingay and left a native man to manage the work at Bompeh-tooke. In the month of October Mr. Warner returned to Africa and in May 1874 Mrs Hadley's health failed and she was obliged to return to the States; this time she had been out 2 years and 5 months. In June of the same year Bro. Warner returned again having completed the new stone chapel; it was to finish this chapel that he came out the last time. Revd J. M. Williams and wife, (West Indians) had been for some time in charge of Bompeh-tooke station they were succeeding well in the work there, as he was a natural born Itinerant, he visited many villages and got up quite an interest in the work. Jan. 4, 1875, Dr. Flickinger, our Secretary landed in Freetown again—he remained here nearly four months and carried home a very flattering report of the work. During my first four years, I find from my journal that after my first fever, I was scarcely a month without fever; my wife was afflicted much, and these were years of financial trouble also. But amid all the work grew constantly; visitors from the country were constantly inviting us to their towns; I have mentioned the coming and returning of missionaries to show what an enemy they found in the climate, also the constant drawing on the treasury to pay passage. Were I to go into details, it would make my paper tedious and weary your patience. In April '76 my wife and I sailed for the States for a change. We had been here then 5 years and 5 months. We left a Rev. Jos. Wolfe of the Western Reserve Conference to carry on the work in our absence. We spent a little over six months in America and returned; Two ladies came with us to join in the work; a Miss Bowman and a Miss Becken; Miss Becken was to be the Woman's Missionary. The industrial work was now to be opened; Mr. Wolfe was to manage that part of the work as his health failed, and after spending some months at Madeira and returning here for a short time he left for America Jan. 2., 1878 (Miss Bowman had already gone) the same year on the 17th of December, Rev. D. F. Wilberforce and wife landed here he had spent seven years in America preparing for this work, and no missionary was ever more joyfully received; and none that has ever come to this mission have been so well fitted for the work. Speaking the native language and being familiar with all of their habits and customs, young in years and having a zeal for the work, gave him a great advantage He at once took charge of the schools and done a full share of preaching itinerating &c. To him really is due the credit of the missionary Aid Society that was organized Oct. 27th 1879 and has been instrumental in doing great good. At first a small public cause was particularized and itinerants were sent out on Sundays and remain over the Sabbath to visit towns that were calling for the gospel, and that the mission could not respond to for want of means; to defray the expense of our Itinerants, a collection was taken monthly. The Native Aid Society was the first to open the Tondoo and Rembe districts and the Tucker river districts; as the work grew on their hands it was handed over to the Parent Society as the Secretary consented to take it off their hands. Since 1883, the Aid Society has withdrawn from this district and has taken up a station at Konnomany, Bargroo country. In 1882 the Mendi Mission became united with this work and they have assisted greatly in supporting the work and under the superintendency of Bro. Evans it has become a Mission of no mean proportions, for it numbers Seventy-three villages and 1597 C.m. & Seekers. It was in Jan. 1881 that Bro. E was landed here the 2nd time, this time he brot a wife and 2 children; the work grew on our hands; constantly from the Ribbee, the Boom and Kittam rivers we had calls from the natives to come and teach them God's Word.

To be concluded in our next.

The Early Dawn

BONTHE, SHERBRO.

FEB. 29, 1888.

SCARCITY OF RICE.

For some years past we have anticipated, and there have been many prophets of such an event, but up to this year all has seemed otherwise; however now unless our information, which has been carefully gathered, be untrue the time has really come when rice is scarce, especially clean rice. We are aware that there is yet some considerable walker and rough rice reported in various places, but of anything like good quality there does not seem to be much forth coming of even these kinds, while the demand for clean rice daily increases; and as it is still early in the season it now seems likely that it will be very much scarcer before the new crop will be ready for the Market.

CAUTION.—It would be well if persons before writing articles for the Press would consider and weigh well their statements, before rushing into print with a matter, that it called into question, they could not produce evidence to substantiate the half of the assertions made therein. It should always be borne in mind, that not every truth can be proven. And that while it may be true that "truth tho' crushed the earth will rise again" yet it may be so long in rising; that some one like Thurlow Weed may have had to pay a good round sum for its utterance. Hence writers have not only to attend to the veracity of their statements, but also the evidence obtainable. And further whether the statement is worth making or not. The *worthless* seem to be the most prevalent in these parts.

ANTI-SECRECY TRACTS &c.

We have received Pamphlets and Tracts from the National Christian Association Chicago U. S. A.—through the kindness of Rev Joseph Gomer of Shaingay Mission. To whom and the Association we return our thanks. Of course we presume that it is, generally known, the world over, that this Association is opposed to Odd Fellowship in particular, and to secret Societies in general; and that for such as wish to be enlightened on the evils of Freemasonry & kindred institutions These tracts are invaluable.

In our last we mentioned the discovery of an Article sweeter than sugar, and promise to give some further account of it. We are glad to be able to do so from extract from the British Mercantile Gazette under the head of "Sugar from Coal Tar" which may be found in another column of this issue it is also proper to state that the Gazette has been kindly loaned to us by one of our subscribers to whom we are much obliged.

Omissions,—In consequence of the absence of our regular reporter we believe from this place, several personals have been omitted among others was the departure of Rev J. C. Thomas, pastor of Wesleyan connexion in this place

Market Reports of African Produce have of late been so delayed in reaching us that we have not found it convenient to insert them. Prices however have continued much the same with perhaps on the whole an upward tendency in palm nuts and oil. But no very great advance in prices of African produce can be reasonably expected, while such large stocks remain on the market and sales for the most part especially of oil and rubber scarcely equal the current receipts so that the enormous stocks rather increase, and there is likely to be a larger stock in the market this year than there was last year.

A Good Point was made in a very fine discourse delivered on Sunday evening Feb. 26th, by Rev. G. N. Jowett, Senior Pastor of Good Hope Station, Mendi Mission. His subject was "Regeneration"—the special point made was that most of the audience "had been *born* of water, but could it be said that anything like that number had been born of the spirit?" This certainly is a question of more than Ordinary Importance to a community like this where every one seems to regard water baptism as everything, but pay little or no regard to the baptism of the Spirit. In fact like Nicodemus of old they know nothing of Masonry in particular, and to the Spiritual Birth.

MY VIEW OF SHERBRO.

Of all human virtues none is so difficult to compass as that of, full and frank forgiveness. No vengeance is so often pronounced and nothing so seldom done as "I forgive you." Friends fall out, hatred & wicked imaginations, to effect one an other's ruin—as a consequence step by, an enquiry into the matter is made, the one is wronged, the other justified, and "I forgive you" says the one to the other and that ends the sorry drama. But alas! no sooner the words are uttered and said than the wild imaginations creep in again, the enmity thereupon assumes a graver aspect, conceals itself for some time and bursts out again in double vindictiveness—These are the hindrances that retard more than improve the progress of our profession as christians Let us therefore endeavour to cultivate the lessons of forgiveness and forgetfulness given us from time to time by those responsible for our spiritual advancement so that whilst we forgive we may also forget.

Much depends upon a man's courage when he is slandered and traduced. Weak men are crushed by detraction but the strong hold on and succeed. It is obvious that our people here are always as anxious to give opinion of other people's conduct and behaviour as a hungry and well exhausted man for dinner. Whilst there are some (with whom I sympathize) who make it a duty to appear dejected and poorly when scandalous information regarding themselves reached their ears. Be it remembered however that when one by his actions and conduct—perhaps through ignorance and cowardice makes himself subservient to the inclination of a slanderous community does not only expose himself to the whims and caprices of the people, but confirms whatever reports that might be disseminated abroad concerning him—To ignore the slanderous disposition of a people should be the aim of every judicious and wise man.

"Be sure your sins will find you out" was the subject of a sermon delivered by the "locum tenens" of the Rev. J. C. Thomas, Pastor of "Bonthe Wesleyan Church," on Sunday morning the 19th instant. Although the members of that church were not therein charged with committing private sins yet the preacher did not unsuccessfully labour to prove that sins done in secret are equally heinous and offensive as those of public character—I am not self-opinionated in this matter but would go further to say private sins are more odious and contemptible in the sight of God, and whereas private sins at once expose the offender to the indignation of both God and man, private ones though unknown to men perhaps detected after a long period, are generally rewarded for, by some sudden calamities or loathsome diseases which generally are attributed to innocent causes—When circumstances are confronting private sins and are not detected, it is evident they are praying with all their "might" "Those who bear the vessels of the Lord must be clean."

A woman with all her senses sharpened and quickened, but her own defects in many respects; there are a few simple minded persons who consider the frivolous actions of a woman should be considered in the same light as that of a man, however ignorant or enlightened each woman after all is superior to man in respect of her very many disadvantages and nothing like will is the constant repetition of right actions which brings up a man's noble character and makes him superior to her and this acted on my fallacious process ovulated from a thorough acquisition of knowledge and experience of his daily transactions in life, make him capable of discerning from a greater distance than a woman would do—women therefore should be treated with differentiation.

There is presently existing at York Island, Yiamia, Mocolo and Bendoo that apparent and sorry texture, strongly indicative of the dullness and stagnant condition of Trade—In and over these places the sad, sad cry of the distress which pervades the commercial progress of the district is still heard and every one is looking out with eager expectation, to hear that after all the Downing Street Autaorities have decided to send up the expedition to the Sulymah district where endless threats, now & again occur of the breaking out of war and plunder as a consequence of promotion of British subjects & H. Garrett Esq., the very energetic and useful officer in charge of that district was here a few days ago together with the squeamish Boccarry Governor who rumour says was engaged in a most unholy game with our Government. Mr. Garrett was reticent and nothing could be had from him.

Lying and stealing are almost synonimous terms and the man who prevaricates with a fallacious intent is equally liable to the same punishment as the man who steals—lying however may be properly defined as a statement made orally or in writing with intent to deceive and defraud the person to whom it is made but where one is obliged under close circumstances to make statements which he does not know at the time to be false is not lying but an information "in malum se" The following extract which perhaps might interest your readers is a forcible proof of lying—"A young American lawyer was retained as advocate in a case as to which not feeling himself sufficiently prepared to plead was very desirous of obtaining a postponement as however the court had already protracted its sessions beyond the usual period in consequence of an unusual amount of business, and as the jury were getting impatient to be relieved from their duties he was well aware that it would be impossible to procure such a postponement unless he could allege some extraordinary cause—Fortunately or unfortunately as the result proved—he had a lively imagination and quickly formed a plan which he thought would be successful. Rising with his handkerchief to his eyes, he addressed the court in great apparent emotion "May it please the court, I have just heard of the dangerous illness of my venerable mother who is lying at the point of death—In such circumstances much as I regret protracting an already lengthened session I must request that this case be postponed." My feelings are so powerfully agitated that I should be unable to do justice to the case feeling as I do that my proper place is at the bedside of my mother." The pathetic appeal was successful. A feeling of earnest sympathy for the afflicted counsel filled all hearts and the jurors though anxious to return to their families were not sufficiently hard of heart to wish to have the business of the court proceed at such a sacrifice of personal feelings—The judge was a tender hearted man, had risen and was about to grant the request of the counsel when the deep basso was broken by a shrill voice which proceeded from a lady in a Quaker bonnet who was handing over the railing of the gallery—It was the mother of the eloquent counsel who so far from being at the point of death was at that very moment in knowledge to new and good. "Timothy! Timothy!" she exclaimed in voice which could be heard all over the court "how often have I chastised thee for lying!"

The case was not postponed.

NEWS ITEMS.

Sourey Behyo it is reported threatens the imorerh again in revenge for the loss he had suffered in that region notwithstanding the £25 indemnity paid him by Chief Beah Boomo.

Fourah Bay College.—Calender for 1888 has been received at this Office; many thanks to Rev F. Neville-principal-for the same. The Calender is a neat little Pamphlet of 18 pages printed at T. J. Sawyers works very concise in its get up, yet containing all desirable information respecting the college.

Revd H. H. Hinman, formerly a Missionary of the Mendi Mission, is engaged we believe in the Anti-Secrecy reform work of America. And we notice his name as the compiler of one of the Pamphlets which we mention in another column under the head of Anti-Secrecy Tracts &c.

A Large Viper is reported to have been killed, by the laborers at Shaingay on the Mission Premises about the 22nd inst in the rear of Roy's (Home) closet. It measured we learn 12 inches in length and 6 inches in width and was armed with two small horns.

Personal

Mr. T. N. Joah, formerly of Konconany station has been transfered to Mando station to fill vacancy created there by the removal of Rev R. C. Taylor to this place Mr Joah has already entered on the duties of his new Station.

Com.lt. C. H. Harley Moseley gave us a pleasant call on the 18th inst. he was looking well and feeling quite cheerful.

G. H. Garrett Esqr arrived from Sulymah on the 15th inst and brought down with him, we understand, Boccary Governor one of the kittim chiefs.

Rev. W. S. Macauley who arrived here from Danville Station on the 15th inst for Medical treatment having recovered some what, returned to his Station on the 18th inst.

Mr J. W. Campbell of Messrs Kinloch, Campbell and Co., Glasgow gave us a call on the 18th inst in company with Mr. L. Grant and Mr. D. M. P. Thorpe.

Mr. Victor P. Mason, returned from the rivers, we believe, about the 24th inst and gave us a call on the 25th he had been away for some months.

THE SULYMAH DISTRICT.

Mr. Editor,—In your issue of Jan. 31st, I noticed a communication from "A Watchman," in which he asks the very natural question, "What are the Merchants and Traders in the above District doing, are they not more or less interested in what is daily taking place in the surrounding rivers, especially the Kittam, Boom and Gallinas?" That it may not be taken for granted that all are supine in this matter, I beg to enclose you a copy of a letter addressed to G. H. Garret Esq. the indefatigable Officer in charge of the Sulymah District, which if you can find space in your valuable paper, I should be obliged by your inserting same.

I am, yours faithfully,
J. H. HEMINGWAY.

The Editor,
"Early Dawn." Bonthe.

Lavanah,
Jan. 25th 1888.

Sir,—I have the honor to call your attention to the present existing state of affairs in the Kittam District as shewn in the extract from letter received from one of the most influential and respectable firms of Native Merchants trading in that, and the Boom districts, and which, now have the honor to enclose.

The long looked for, long talked of expedition under Sir Francis De Winton had not yet put in an appearance, and the interior natives, and the disaffected of the Treaty Chiefs are thus emboldened to harass and plunder the country more and more to the almost entire stoppage of all legitimate trade.

Should the existing state of affairs continue, I shall feel compelled to advise the Directors of the Company I represent to withdraw their Business from this place—as unless steps are promptly taken to pacificate the country and restore confidence to the surrounding Traders, it would be futile to carry on a Business which under favorable circumstances yields no inconsiderable Revenue to the Colonial Government.

I have respectfully to request that you transmit the substance of this Communication to His Excellency the Governor in Chief.

I have the honor to be,
Sir,
Your obedient servant,
J. H. HEMINGWAY.

G. H. Garrett Esq.,
Officer in Charge,
Sulymah District.

SUGAR FROM COAL TAR.

From the *British Mercantile Gazette*.

The announcement that a saccharine material has been produced from the gas works here, refuse, that it is three hundred times more intense than cane sugar, and may be consumed in excess without the ill effects upon the system, naturally arouses an interest at once widespread and profound. It was at first imagined, even by scientific experts, that the very sweetness of the laboratorial chemist's plaything—which could at best only be prepared as minute specimens, and would never be forthcoming in quantity sufficient to permit of its being incorporated amongst the ordinary articles of human diet. Doubt has, however, been dispelled, and result off-hand by the appearance of specimens of commercial produce, in bulk and purity equal to all possible requirements, and by the very practical statement that the German military authorities who are certainly not characterised by too lenient a grasp of the doors, are at the present moment accepting the deliveries of very large consignments of the new sugar, with a view to its inclusion amongst the daily rations of their troops. Several accounts have been published respecting "Saccharine," but few persons have even allowed to see it actually manufactured, or have had the advantage of an explanation of its properties at the hands of the manufacturers themselves. An inspection of the enormous works at Maybury, which cover five acres of ground, and are devoted exclusively to the preparation of saccharine, is an entertainment of no mean order, and involves the acquisition of information which may with advantage be made public. The crowning triumph in the investigation of coal tar derivatives would seem to have been reserved for the Oesterreichs Feldberg, who has succeeded in isolating a substance which is actually possessed of three hundred times the sweetening power of pure cane sugar. The discovery has been made the subject of an exhaustive discourse by Sir Henry Roscoe at the Royal Institution, and it was further alluded to by him in his presidential address at the recent meeting of the British Association at Manchester. Indeed, he may be said to have fathered its introduction into this country, and it is a matter for congratulation that so eminent an authority should have been able to refer its future and its applications in such unrestrained terms of eulogy. The manufacture of saccharine, which is the somewhat unfortunate name given to the new sugar, has been a far more brilliant piece of work than its original discovery. The latter was accidental, the former is a veritable triumph of the application of the recital principles to principal requirements. Eight years of patient and incessant labour have been necessary to achieve that result, and this notwithstanding the fact that Dr. Fahlberg was at the outset sufficiently astute to secure the co-operation of capitalists who had absolute confidence in his ultimate success. The works at Magdeburg are, indeed provided with all the requirements of modern chemical apparatus, brought together from all countries. It was during a recent visit of the writer to the works that Dr. Fahlberg pointed to an enormous rubbish heap, in proximity to the factory, with the remark that many thousands of pounds were buried within it, in the form of spoiled products and abortive experiments.

But saccharine is at length and article of commerce, and it is anticipated that it will be largely employed for dietetic purposes. Indeed the demand for it is already considerable. It therefore becomes of interest to discuss its properties and its applications, and to inquire to what extent it is likely to interfere with the markets of the sufferingly oppressed sugar refiners of this country. It has been conclusively proved to be without action of any kind upon the system, and a further statement to such effect has been made by the senior physician to the principal hospital in Berlin. This expression of opinion is the result of extensive practical experience, and the hospital's daily administration to every class of patient as well as to healthy individuals during many successive months. It is unanimously agreed that saccharine does not disagree with digestion, and that it is rapidly voided by the system unchanged and undecomposed. Hence it may be safely employed by diabetic patients and by persons suffering from gouty affections, from obesity, and from fever complaints as a sweetening material for foods and beverages, where the use of cane sugar would be out of the question. This is an advantage that will be appreciated by thousands who have for years been forbidden to indulge in sugar. Dr. Fahlberg, the inventor of saccharine is sufficient to sweeten a cup of tea or coffee, and it is very difficult, if not impossible, to distinguish whether a beverage is sweetened with saccharine or cane sugar. Small tablets have been manufactured for use in sweetening purposes, and practicability of adapting these to the requirements of the army has been recognised by the authorities in every department. Their soldiers can now carry a week's supply of sweetening material in a small bottle, and thus dispense with ordinary articles, which would be out of the question if the transport of a large bulk of cane sugar were involved. Saccharine may have been made by accident, as stated by one probability, "Eureka" discovery, so that skill has still probably now a debt of gratitude to the discoverer of saccharine. Sweetened liquors and refreshments for invalids have long been made, and many other applications have been either carried out or suggested, the practicability of which can only be proved by time. In pharmacy it possesses, without doubt, a wide field of usefulness, for its powers of obscuring the nauseous taste of many drugs is very remarkable. Even if cane sugar possessed the same properties as saccharine, it would be impossible to apply it to many of the cases of this kind because of the bulk that would be required, and of the digestive complications that would attend its use.

It will be apparent that saccharine must at least constitute a formidable rival to cane sugar. The strongly preservative and anti-fermenting properties of the former, coupled with its heat resisting qualities, will enable it to be employed in many cases to the exclusion of sugar. Fortunately for the refiner, the manufacture of saccharine is at present a costly process, and it cannot for the present at any rate, be sold as cheaply as sugar, so that the latter still in many cases continues to hold its ground.

Extract from "THE BIBLE."

"Papa" said a little boy the other night, after studying for some minutes an engraving of a human skelton, how did this man manage to keep in his dinner!

Lord Houghton once said that social happiness consisted in being asked every where and going nowere.

PRICES OF LUMBER AT THE AVERY MILLS.

Fair to Good Scantlings per thousand ft.	£7. 10. 0.
Fair to good scantlings per 100 ft.	0. 15. 0.
Extra fine 20 feet to 21 feet scantlings 100 ft.	0. 18. 0.
Extra fine 20 feet to 21 feet scantlings 1,000 ft.	£8. 10. 0.
Boat Boards fair to good pr. 100 feet.	0. 18. 0.
Boat Boards fair planks per 100 feet.	0. 18. 0.
Transomes choice per ft.	3d
Keels do.	do. 3d
2nd Rate Boards per hundred feet	0. 12. 6.
2nd Rate Boards per 1,000 feet.	£5. 5. 0
2nd Rate Boards per ft	½d.
1st Rate Boards per Thousand feet.	£6. 5. 0.
1st Rate Boards per hundred feet	0. 15. 0.
1st rate Boards per ft.	2d.
3rd Rate Boards per Thousand ft., from	£3. to £4.
3rd Rate Boards per hundred ft. from 6s. to 10s.	
First Slabs per Hundred ft., from	3s. 4d. to 3s. 6d.
1st rate Slabs pr. foot.	1d.
Laths, Strips, Posts &c.	&c.
Clean Coffee per lb.	8d.
Coffee in parchment per lb.	4½d
Coffee seeds per Bus.	6s.
Arrowroot per lb.	6d.

Avery Station, Bargroo,
Feby 28th 1888.

The Early Dawn.

BONTHE, SHERBRO

FEB. 29, 1888.

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ANTI-SECRECY TRACTS &c.

We have received Pamphlets and Tracts from the National Christian Association Chicago U. S. A.—through the kindness of Rev. Joseph Tromer of Shangay Mission. To whom and the Association we return our thanks. Of course we presume that it is generally known, the kind of work that Spirit. In fact that Association is supported to call they know nothing of Secret Societies in general and that for showing forth the enlightened on the evils of Freemasonry & kindred institutions. These tracts are invaluable.

In our last we mentioned the discovery of an Arteric sweeter than sugar, and promise to give some further account of it. We are glad to be able to do so from extract from the British Mercantile Gazette under the head of "Sugar from Coal Tar" which may be found in another column of this issue. It is also proper to state that the Gazette has been kindly loaned to us by one of our subscribers to whom we are much obliged.

"Omissions.—In consequence of the absence of our regular reporter we believe from this place, several persons have been omitted among others was the departure of Rev. J. C. Thomas, pastor of Wesleyan connexion in this place.

Market Reports of African Produce have of late been so delayed in reaching us that we have not found it convenient to insert them. Prices however have continued much the same with perhaps on the whole an upward tendency in palm nuts and oil. But never a great advance in prices of African produce can be reasonably expected, while such large stocks remain on the market, and sales for the most part especially of oil and rubber scarcely equal the current receipts so that the enormous stocks rather increase, and there is likely to be a huge stock in the market this year than there was last year.

A Good Point was made in a very fine discourse delivered on Sunday evening Feb. 26th by Rev. G. N. Jowett, Senior Pastor of Good Hope Station, Mendi Mission. His subject was "Regeneration"—the special point made was that most of the audience "had been born of water, but could it be said that anything like that number had been born of the spirit?" To is certainly is a question of more than Ordinary Importance to a community like this where every one seems to regard water baptism as everything, but pay little or no regard to the baptism of the Spirit. In fact like Nicodemus of old they know nothing of the Spiritual Birth.

MY VIEW OF SHERBRO

[illegible] as that of full and frank [illegible]

[illegible] is [illegible] and [illegible] [illegible] [illegible]

Extract from "Tit Bits."

"Papa" said a little boy the other night, after studying for some minutes an engraving of a lion in skelton, how did this man manage to keep in his dinner?

Lord Houghton once said that social happiness consisted in being asked everywhere and going nowere.

PRICES OF LUMBER AT THE AVERY MILLS.

Fair to Good Scantlings per thousand ft. £7. 10. 0.

Fair to good scantlings per 100 ft. 0. 15. 0.

Extra fine 20 feet to 21 feet scantlings 100 ft. 0. 18. 0.

Extra fine 20 feet to 21 feet scantlings 1,000 ft. £8. 10. 0

Boat Boards fair to good pr. 100 feet. 0. 18. 0.

Boat Boards fair planks per 100 feet. 0. 18. 0.

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Keels do. do. 3d

2nd Rate Boards per hundred feet 0. 12. 6.

2nd Rate Boards per 1,000 feet. £5. 5. 0

2nd Rate Boards per ft 1½d.

1st Rate Boards per Thousand feet. £6. 5. 0.

1st Rate Boards per hundred feet 0. 15. 0.

1st rate Boards per ft. 2d.

3d Rate Boards per Thousand ft., from £4 to £4.

3d Rate Boards per hundred ft. from 6s. to 10s.

First Slabs per Hundred ft., from 3s. 4d. to 3s. 6d.

1st rate Slabs pr. foot. 1d.

Laths, Strips, Posts &c &c.

Clean Coffee pr lb. 8d.

Coffee in parchment per lb. 1½d

Coffee seeds per Bus. 6s.

Arrowroot per lb. 6d.

PUBLIC NOTICE.

THE PUBLIC are hereby requested to take NOTICE that the LANDS situate and lying on the Western part of Victoria Road Bonthe on the portion from swamps known as the head of Ghundamah Creek along southward on to the LAND mark in possession of one Cafai Kobotu.

We the undersigned are lawfull owners of the said LANDS, above discribed and that we have jointly and severally agreed bargained and legally conveyed the said portion of Land of about 5 acres west and (Half) ½ acre south of Victoria Road to Mr John D. Rogers Govt Interpreter.

Any person or persons occupying or having any buildings or farms thereon at present should make arrangement with he said John D. Rogers as an action for trespass will be enforced against offenders intending to occupy without permission after three months from this day's date hereof.

W. T. DOUGLAS
his
BANA ✕ LEWIS
mark

vbo.87. to Feb.29,'88.

Public Notice.

THE PUBLIC are requested to take Notice that the LAND transferred to JOHN DOVE ROGERS by W. T. Douglas and Bana Lewis, is our real Property for which we have Grant from the Colonial Government.

All persons occupying or having buildings, on said lands, are requested three months from date to remove their buildings; or to come and make arrangement with the Agents in charge, as an action for trespass will be enforced against offenders intending to occupy without permission of the said Agts. in charge after the expiration of the time specified in this Notice. viz. March 27th 1888.

Fr. Cie Francaise de L'Afrique Occidentale.
C.BARTHELME—Agent.
C.M.S. Thro' Sa Leone Ch. Committee.
G.G.M.NICOL—Pastor.
For The Mendi Mission.
J.A.EVANS—Agent M.M.

Bonthe,
December 27th, '87.

J.A Clemens.

WHOLESALE AND RETAIL
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Bonthe, Sherbro
Nov. 20th '87

NOTICE.

The Undersigned

begs to inform his FRIENDS CUSTOMERS, and the PUBLIC in general, that he is prepared to furnish at *Short Notice*, BOATS of all sizes, on hire per diem or per trip:

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with or without hands;

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J. B. PARKINSON,
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Jan31toApl30—3ms.

DR HITCHCOCK AS A HYMNOLOGIST.

In the articles that have appeared in the various religious and secular journals concerning the late President R. D. Hitchcock D. D. while appropriate mention has been made of the chief work of his life, no adequate testimony has been borne to the debt due to him by the church at large for his indefatigable researches in hymnology and his labors to elevate the service of song to its true place and dignity in the worship of the Sanctuary. Dr Hitchcock, in conjunction with Drs. Eddy and Schaff was the first one to attempt anything like trustworthy editing of a hymn or tune book. In their excellent "Hymns and Songs of Praise," the names of authors of hymns and the composers of tunes were given with their birth and death dates and and the year of first publication. Others also were laboring diligently in the same field notably Prof. Bird and Dr Hatfield, and it was by their joint labors that much concerning the history of hymnology has been saved from oblivion, and an interest awakened in this direction which has called forth such works as Dr. Hatfield's "Poets of the Church" and the "English Hymns," by the Rev S. W. Duffield.

The interest of Dr. Hitchcock in the worship of song amounted almost to a passion. Every new book American and foreign, was eagerly purchased, and his red and blue pencil-marks throughout the work shows how eagerly it was reviewed. His exquisite taste, his refined judgment, and his love for that which was worshipful and hopeful is more marked in his second and latest work in this direction, the Carmina Sanctorum. This work, being a selection rather than a compilation, discovers more frequently the marks of his hand. Concerning all that is necessary to the labors of his associates, Drs. Eddy and Mudge, in the hymnology, one can easily read the tender spirit, the courageous heart, and the strong orthodoxy, which were so conspicuous in the character and teachings of Dr Hitchcock, while in the frequent insertion of translations of the historical hymns of the church we see also the influence of his studies in connection with the chair he so long and ably filled in the Union Theological Seminary.

When a man so prominent in ecclesiastical circles as Dr. Hitchcock is called to his last reward, nothing short of a full biography can do justice either to the man or his work; but it is safe to say that no one who was at all familiar with his loves or the employments of his leisure hours during at least the last twenty years of his life would consider any notice of that life complete which did not emphasize those labors in which he did valuable service and was so much in sympathy with—the great communion of saints of all ages and nations.—*Sel.*

THE FINE LOOKING MAN.

Dear Editor.—On my way to Bonthe I happened to land at Bombelloh to await the tide My friend and I went on shore to see the few traders there. They gave us a warm reception. Some of them were busy collecting from their debtors, monies that had been long standing (it is not a pleasant task to perform). One of the traders with whom I am well acquainted said that some of the people were owing him £10, others £5. I think it is time our friends in these parts give up crediting as a rule, for it has so do in a great measure with the general cry of dullness of trade, for when the people go to credit, their words drop like honey, but in time of payment they become quite irrelevant. The store of Mr. S. B. A. Macfoy stands prominent among the rest with this pertinent advice legibly written and posted at the door for the benefit of those who come in to make purchases "Pay today Credit tomorrow." While here, we saw a fine looking Timmanee man of middle age, one of the followers of Mahomet crossing the other part of the road, a short distance from the shops. At first sight the shop-master thought he saw the man who owed him £20 and of whose whereabouts he cannot tell. But after calling him, he discovered his mistake and accordingly offered a suitable apology. The fine looking man did not incline to leave soon, having caught sight of the various articles exposed for sale, he thought of trying a chance. They soon entered into conversation, and spoke of various portions of the Timmanee country where this trader had been, spoke of living and dead Chiefs and a lot of other things; but to make short a rather long story, when the man arose to go, a leaf of tobacco was given him probably to make good the apology previously offered, then he commenced "Thank you, thank you." I have looked into your hearts (husband and wife standing) and I see what is troubling you. Trade is not as brisk as you wish, but if you come, we can talk the matter over. I live in the town of ——if you cant come you can send your wife; you see here, (putting his hands in his breast pockets and producing a few sheets of writing paper) "I received these papers from Mr. —— to work for him; I am not a novice in this line of business, I worked for D T, & L," at this time giving the names of quite a number of persons, and as you see me in this country, I did not come of my own accord, I was specially sent for by B. B., and if at any time you hear B.B's name reported favourably in the trade circle it was I. I must add here as explanatory to your readers that I knew this last trader and that his success consisted in his having fallen in Accts with his employer, he left his place of business clandestinely because he could not manage otherwise; the shop-master and wife sent him off with a pleasant airsgit. How careful should we be not to allow these fine looking quiet followers of the false prophet to draw us into their meshes, for they think Romam Catholics are very artful in drawing the unwarry promising to give what they wish to have from you. This is especially true of the former; Bombelloh is a fine trading spot, with plenty of palm nuts, but the people as a rule receive payment when the nuts are quite green on the trees. A RUSTIC
Bonthe, Feb. '88.

ISSUES

MISSING

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. V. BONTHE SHERBRO, WEST AFRICA, MARCH 31, 1888. No. 6

The "Early Dawn."

Published Semi-Monthly, At

BONTHE, SHERBRO.

Under the Auspices of the Board of *Missions of the*

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Religious Directory.

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Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.) Good Hope.
Pastor, Rev. G. N. Jowett.
Asst Do. Rev R. C. Taylor

When affliction baffles all our plans and breaks in upon the pence, we long for rest in God, and look up to him to know what lesson of wisdom is to be learned but rest assured that the sorrow will not pass without developing good fruit; therefore do not seek—so much—to have discipline removed as to have wrought in the heart, just the lesson of wisdom it is designed to impart. *Sel.*

And parents should avoid bringing their children in contact with the evil, and not send them to public schools where secret societies are tolerated.

"The Resources of Sherbro"

Are very abundant, indeed, for it is estimated that over ten thousand tons of Palm Kernels and perhaps more than half as many thousand tons of palm oil are annually exported, besides other produce from Sherbro. But of late years there has been as much or more of the produce of the palm tree wasted than has been brought into the market chiefly in consequence of the inter tribal wars that have been allowed to interrupt the river districts. To think of this waste alone in the aggregate of, say 15,000 tons of palm kernels and oil is almost astounding and yet there has been more lost than that; for in some instances there has been much left to waste where wars did not actually hinder the gathering of it. But where the prices offered were not acceptable and the result was that the Chiefs refused to take off the porrah and the stuff rotted. Thus it may be seen that the palm produce alone of Sherbro if properly collected would easily exceed thirty thousand tons per annum and would greatly increase the Revenue of the settlement by enlarging Imports. But then the other products of the Sherbro and from the interior, that should pass through the Sherbro, scarcely receive any attention at present, but of these I may write again.

J. ALBERT.

Bonthe, Mar. 20, '88.

The Timber Trade.

From what I can learn many years ago was more flourishing that it has been for sometime past and that it dealt with other kinds of wood than at present and chiefly in other forms, in fact was really more of Timber than now, as at present we have really more of a Lumber trade which deals in a variety of kinds of wood; some of which are nearly worthless, but this obviously comes from the lack of judgment in those who fell the trees, for it appears that on the same ground with this poor timber there is enough of good wood if only judicious persons were at hand to select the tree for the fellers. I have remarked that our present is rather a Lumber than a Timber trade. It attempts the manufacture of stuff for use or export, hence deals with Boards, Plank, Scantling, and as there are but few Mills in the country and most of the work is done by hand the result is that the quantity, however great it may seem, must of necessity be very much less than it would be, if a large number of Water or Steam Mills were introduced for the cutting of Lumber from native woods. But very naturally the question would it pay? might and would arise here. This would depend upon the capital and experience of the parties undertaking the enterprise; for it must be remembered, first that there should be more capital at command than to merely pay for and locate the Mills, there must be a good margin with which to conduct the business of making Lumber and to accumulate a stock of Timber from which to execute orders. Second Judgment must be exercised in locating, especially a Water Mill; as it cannot be removed without considerable expense, to properly locate will require experience to consider 1. The timber supply as to quality as well as quantity. 2. The water supply as to quantity and power of propelling Machinery as also the continuance of this power and supply during the dry season. 3. The labor supply and in this particular there is need of considering quality as well as number of men obtainable. 4. The distance to market, and facility of conveyance &c. If these considerations be attended to with care, there is little doubt as to the business paying, if it is pushed with due energy but if any man supposes that he can make the Timber or Lumber trade pay by lying at ease in hammock he will certainly fail. Nor on the other hand will energy succeed without a knowledge of the business. Hoping to give some further observations in this line in future, I close for the present.

J.A.E.

"BONTHE MUTUAL LITERARY CLUB."

There was not a very large, but neat gathering in the Court Hall about the latter part of last year, when the Inaugural address was read by one of the members, and the subject masterly discussed by competent speakers. Those who were present in that meeting were pleased not only with the sublimity of the address, not only in the manly way the members gave their word and pledged themselves, but when they were made to understand that the object of the Club is to remove totally the dead melancholy which had prior to the formation of the Club pervaded this place, and to foster education and literature.

I would be considered partial, if I allow my pen to pass without congratulating the members for the unprecedented and successful entertainments they had during the Christmas season of 1887, for which they are greatly indebted to C. H. Harler Moseley Esq. Civil Commissioner of Sherbro and Sulymah Districts and Patron of the above Club, who left for England few days ago.

Although every member was clever enough that evening to understand every sentiment emphatically uttered by the Rev J. A. Evans in his lengthy, but elaborate discussion, (in the meeting of the Inaugural address) in which he not only clearly showed the members the importance of the meeting and their responsibility, but the almost insurmountable difficulties they have to contend with (in the face of opposition) in fostering education in a place where the minds of the majority are shackled with prejudices, yet since the last entertainment they never had but one meeting From this standpoint it shows at once that the Club if not properly worked up by able and better officers, will meet with the same fate as other Clubs had met.

I sympathise greatly, with the members for having elected officers, who would not faithfully discharge their duties, and not capable of holding any position of trust.

I trust the officers and members will use almonely endeavor (as they are not yet in a fit position as promised to bestow the community of Sherbro) to restore the elementary discipline by which the "B. M. L. Club" is forced to be guided.

BONA FIDE.

Lent Term
1888.

Industrial Instruction.

I am pleased to see that others are beginning to see with me the necessity of instructing our youths to labor with their hands and thus be able to do something more than trade, a thing or employment that at best can only really benefit one in a thousand to any great extent; beyond that the tendency of trade is to poverty or Bankruptcy. I notice in reading over the report of Mr. Sunter H. M's Inspector of Schools for West Africa as published in the "Methodist Herald" of March 14th inst. that he favors industrial instruction as fast becoming indispensable to the future material progress of the Colony [illegible] that some School Managers are about ready to take up the matter or a consideration of it. Mr. Sunter further on in his report says "I am glad to mention the fact here that Mrs Robbin, wife of Rev J. Robbin, Bishop's commissary for S. Leone, has formed an industrial class for girls, who come from distances even for the purpose of instruction in domestic economy. I have seen those girls at work, and should like to see such enterprises encouraged, less of petty trade, more of practical productive industry!" With the above I heartily concur; and I am certainly glad to see that such a learned educator as the Revd. Metcalf Sunter has so freely expressed himself and so favourably on the subject of Industrial Instruction. And, I do hope that ere long, many others will give their influence and attention as well as support to this great subject and that other women will, like Mrs Robbin form Classes for Training girls in the Industrial pursuits of life.

J. A. E.

The Missing Saw-Mill.

An old story is revived and redressed by the Detroit *Free Press*:

The other day T. G. met an old friend, who was formerly a prosperous young lumberman up North, but whose habits of drinking resulted as they often do, though he has since reformed, and is trying to do better.

"How are you?" said T. G.

"Pretty well, thank you but I've just been to a Doctor to have him look at my throat."

"What's the matter?"

"Well, the doctor couldn't give me any encouragement. At least he couldn't find what I wanted him to find."

"What did you expect him to find?"

"I asked him to look down my throat for the saw mill and farm that had gone down there.

"And did he see nothing of it?"

"No, but he advised me if I ever get another mill to run it by water."

"How would you like to have hair cut?" asked the barber. "With the scissors" replied the customer, and silence fell on the place with a dull thud.

Cm. 1 2 3 4 5
Ins. BRITISH MUSEUM 2

The Early Dawn.

BONTHE, SHERBRO.

MAR. 31, 1888.

IT HURTS SOME PEOPLE very much when they have a private pique at some individual if they cannot vent their spite through the Public Press whether they can interest anyone else but themselves or not. It hurts others, when they wish to communicate some unimportant message to the Comd't if they are refused the privilege of doing so through the columns of a newspaper; whether that officer wishes to be so communicated with or not. Others again are hurt if their names do not appear every now and again among the personal notices, especially when they have called upon the editor for that special purpose. Then again there are those who feel hurt if their names are mentioned in the paper, and many such avoid the office on that account. Not a few of our *paying* subscribers are often disgusted with the miserable rubbish sent in to us by those who if they pay at all are always in the arrears with their subscription. But to sum up, now that *it hurts some people* to have their poor Articles rejected, and *it hurts some* other people to read such articles, which are not of public interest, then what must be done? We have decided, however, to reject such as in our judgment, are not suitable for our columns, or that we may not be able to read, or such as require too much correction or for which we may not have space to insert within a reasonable time.

AVERY STATION—Quarterly communion services were held at this important Station of the Mendi Mission, on the 25th inst quite a large number of persons were present at each of the three services, and much religious interest was manifested; giving evident signs of the close and particular, attention of the Pastor and Leaders, to the spiritual welfare of the souls under their care; two children were baptized and a goodly number of persons communed. The Presiding Elder Officiated and preached twice during the day to very attentive and interesting audiences. On Monday the 26th at 7 80 a. m. the quarterly conference was held and the business of the session was well attended to. The only sad feature of the occasion was the necessity of silencing an old Itinerant who had been previously suspended by the Itinerants and Leaders meeting for immorality; aside from this the reports showed progress and were pleasant There had been a slight increase in member-ship and also, we believe, in collections The Pastor Rev S. B. Morrison is making an effort to repair their fine church and meeting with some success we trust the community and friends will give him a helping hand.

THE GBANGBOO DISTRICT is perhaps one of the finest localities along the coast, from Cape Shilling to Cape Mount. Of course the lower Delta is a low and swampy region cut into a large number of islands separated a few of them by considerable branches or arms of the Great Sherbro, or the Big Gbangboo rivers; while larger number of sections are only separated by little mud brooks or creeks the larger of which are commonly known as poonkies and form navigable connections between the larger branches of the Big Gbangboo river. In this lower and southwestern, or perhaps we should say western part of the district, very little of the land is arable, but mostly covered by the tides at some season of the year; in its present unimproved state. The timber of the region is dense growth of mangrove usually of small size, yet in many cases quite straight and somewhat tall, in some places trees of from 2½ to 4 ft in circumference may be found in considerable numbers and we believe if cut and sawed while green might be made into lumber for buildings and would last a long time if not exposed to the weather. The present beauty (if such it may be called) consists in this immense expense of thousands of acres of deep green foliage of mangrove forest. intersected by almost innumerable streams, relieved alone by the black alluvial mud-banks at low tide. Gloomy however as the above description may appear, it is yet true that to the student of nature there is something beautiful in this almost monotonous scenery. And we may say further that it is evident to every practical man of wide experience that this whole lower region could be rendered needful in a high degree to commerce, if not indeed to agriculture and manufacturing interests, all it needs is to be improved as such lands have been in other parts of the world. On this lower level should be located the cane mills, saw-mills, oil presses, Indigo manufactories, Boat-builders yards, Machine shops &c., all of which could be easily reached from sea or land and then it would present one of the most inviting retreats for ships in the world. More again of this wonderful but undeveloped region, when we have opportunity.

WELL BURNED FARMS.

On the subject or matter of Farm burning, there has been some anxiety ever on the part of those not themselves planters, owing to the fact especially of late that rice is becoming scarcer and dearer every day. And of course farm makers themselves have had more of the burden of anxiety than others. But it must be a relief to the minds of some in the Gbangboo to have been able in the last week or two to get a good burn, as we noticed some had done along the Manoh Gbangboo on our visit about 26th inst and we were also informed that many others in those parts had been able to get a good burn and that there is at least a fair prospect for planting.

THE INFIDELITY OF THIS WORLD'S FRIENDSHIP.

It always so happen, that when a spurious son of Belial, whose character had been stigmatized graciously obtains a situation in the establishment of the son of Levi, his sole object is to demonalise and mar the character of those who were once in favor with his employer, so as to enable him to perpetrate successfully his diabolical practices It does not require the telescope of an Astronomer to discover the habit of such persons, for by their fruit, they will be known. The youngman who extravagantly wasted his father's goods like the prodigal must of necessity subsist on husk, and unless he reforms, will ever bring disgrace on himself and parents.

Contemplating seriously on the unfaithfulness of this world's friendships, I can with safety advice old and young to be careful how they are making friendship, especially with those whose character has been marked with all kinds of infamy; for today you may be considered the best of friends, when the fair breeze of prosperity blows on you, and tomorrow when the hurricane of adversity blows vehemently, and everything puts on a cloudy appearance, your confidant is the very first like Judas to give the traitor's kiss, defame, forsake, and distress you; therefore as the fine coup of this world is not to be able, especially in a place like this where the insincering of friends reign supreme, I will advice every man and woman to make friend-ship with Christ, for if we are faithful we will not only find him to be a friend, but our Benefactor who will ever stand by us, till we have reached the "Fair Haven" of rest.

—PLAIN TALK.—

March 88.

NEWS FOR THE SCHOOL INSPECTOR.

Dear Mr Editor,—It would seem surprising to yourself and the general public that an attempt is made to write a short article on the above. Surprising though it may appear yet as I regard it as a surprising fact. I shall be very glad every interested individual form a true conception in his mind after he shall have known the origin of this news.

No doubt it seems probable that the masters of our Elementary Schools here having been informed that the Government Annual Inspection is likely to take place soon, commenced arranging and regulating the scholars of their schools against the inspector's visit.

Probable a master pressing upon the children of his school the necessity and the advisability of renewing and redoubling their exertions so as to enable them to pass a creditable examination, mentioned (although it might be as a stimulus) that the Inspector himself will come this time and see what progress they have made.

As I was wending my way up Medina St. last Saturday evening I came in contact with a number of youths talking together about the expected inspectorial visit. Being only on an evening excursion I stopped to listen the conversation when one of them said "the master told them possitively that the Inspector himself is coming round this time and that we should look over our lessons at home;" but another said "We must not mind him, so master say year-before-last and he nor cam, Same way he say last year and he not cam, nor mind him daddy the white man done die or he done go home for him." This boy being somewhat bigger than the rest the others to disperse convinced by his own ignorant impression rather than take what their master told them By this Mr Editor you see at once how much children are apt to take notice of little things, and how they are suspicious of every trifle which bigger ones would make light of. This boy by saying this put his master's word to the test, which no doubt would place him in an awkward position if he be not relieved; although the children may not have the pluck to affront him yet silent influence goes a great way, and Mr. Gill advised teachers to be careful of fault finding. They did not understand their master's drifts for internally impressing on them the fact they simply judged externally from what had come to their notice. To relieve the master from this critital position I believe that as this is the fourth year the Inspector has not come to Sherbro his favouring us now with a visit will be one not only productive of much good, but also (1) will be relieving the master that is at present circuatly situated and (2) will make the children see for themselves that the Inspector Mr. Sumter is not dead nor gone away.

I trust Mr. Editor that through the medium of this your paper assisted by your cotemporary the "*Weely News*" the Inspector will be apprised of this news Thanking you for insertion

Yours truly

Bonthe DELIGHTED.

10. 3. 88.

NEWS ITEMS.

Mar. 6.—Mrs. G. P. Wilhelm left for Freetown per York Boat.

8. 8. "Mandingue" from Freetown consigned to French Company.

17.—Mails for Freetown per s. s. "Mandingue."

Boat "Cassandra" from Freetown with Mrs. Taylor.

KILLED.—A man by name of Gbangang, of Barkinter in the Pimpy district was killed near Bachallo's by some person or persons unknown on or about the 20th inst. A coroner's jury was subsequently held over the remains of the young man, and as we learn rendered the verdict that the deceased came to his death by wilful murder by the hands of some person or persons unknown.

21.—s. s. "Formoso" from Freetown with the following passengers—Messrs J. D. Macaulay (Customs) D.M.Punshon Thorpe, Robt. B. Wilson, Mr. & Mrs F. E. B. Buckner, Mrs. Sarah Ann Martyn and Revd J. Gomer of Shaiaga.

23.—s. s. "Formoso" for Freetown with Rev. J C. May, Mr. Mends and T. Dalton.

Boat "Cassandra" for Freetown.

27.—s.s. Formoso from Freetown with T. Dalton.

28.—s. s. "Formoso" for Freetown with Messrs Thomas O. Jones, J. B. Parkinson, Mesdames Saml: Pratt and Catherine Coker of Bathurst Gambia.

Personal

Rev J. C. May Principal of Wesleyan High School, Freetown called on us on the 15th inst; he spoke of his work as fairly prosperous, and also that of his connexion, the financial pressure is felt in the general Church finances and reduces the same very materially.

Rev. S. B. Morrison and family of Avery Station Manoh Gbangroo were down on the occasion of Mr. May's marriage and spent a few days in the place. They returned on the 16th inst accompanied by Revd J. C. May, after a visit to alo Sallie, he left for Freetown on the 23rd inst per S. S. Formoso.

Revd J. C. May, Principal of Wesleyan High School returned from his visit to Avery station, Manoh Gbangroo on the 29th inst.

Mr. J. B. Meads of Freetown and others gave us a call on the 17th inst.

Mr. Stewart (an old resident carpenter) died at Bendoo on the 8th inst and buried on the 9th: leaving a widow and four children.

THE SCHOOL BOYS' QUARREL.

Dear Mr Editor,—Though you have passed through school life, and have been well acquainted with it yet I have great pleasure in writing you something about it. The time for recess has come, and all were sent out to play as usual. In a short time, a cry was heard; the master who was sitting in the School-Room stood at a window, and asked what was the matter. "Nar Jacob stone me sir," was the reply. "Where is he?" "He da pantap mango sir." The master then ordered the boy to come down from the tree.

And as soon as he reached the ground the boy who was crying, picked the very mango and threw it after him. The master being still at his post, seeing what was going on, called both of the boys in. "Why do you stone him?" said he. "Please sir him vie been hopen soe he da see me nah-him he stone me sir. Eh he not tell me hass sir." The other boy said that he never meant to stone him, and also that it was not he who sent the mango; he saw a ripe one and in shaking it, the green happen to fall, and knocked the other boy, who was under the tree. The master then turned to him and asked, "What is your nationality?" "Ar coast Salong sir." "Are you?" "yes sir." "But that is not what I asked you I mean what nation are you" "Me dade nah Kbo, en me Mammy nar Aku sir" "All right" said the master—"But you see this boy is bigger than you and hat he taken the mango again & hit you what would have d me?" The boy stood speechless, & the master after warning him sent them away.

I remain Mr. Editor yours

A SCHOLAR.

M. M. School Room

Mar. 29. '88

FORGIVENESS.

As an important part of our prayers is for forgiveness, it is all important that we should understand the necessity of cultivating a forgiving disposition. Many do not comprehend this when they repeat the Lord's Prayer. When we ask God to forgive us our debts, as we forgive our debtors, we virtually, unless we have a forgiving disposition, implore our Father to withhold his forgiveness from us.

A converted unbeliever said that for awhile after he had acknowledged Christ, he felt that he could not conscientiously repeat this part of the Lord's Prayer. He prayed instead, "Forgive us our debts, as we should forgive our debtors;" for he said he had many debtors of various degrees—some that he thoroughly hated. He was unwilling to forgive them. He felt more like taking them by the throat, and saying, "Pay me that thou owest." But reflection soon convinced him that he must forgive them or abandon the prayer, as well as all attempt to lead a religious life. As he had resolved to become a follower of the meek and lowly Jesus, he determined that with the help of God he would forgive them. In pursuance of such resolution, he one night selected the chiefest of his enemies one that he thoroughly disliked despised, and made him the subject of his most earnest heart-felt prayers. The following night the next most objectionable debtor was as ardently prayed for, the first one also being remembered. the third night another debtor was so prayed for together with the first and second. By continuing this method he soon experienced the most gratifying result. He found that he was without any more material for such special prayers before he had gone through the list which he had prepared. A candid, critical examination of his heart convinced him that all feelings of resentment and unforgiveness toward all whom he had disliked had been removed.

"Forgive, and it shall be forgiven you, for with what measure ye mete withal, it shall be measured to you again."—B.

—In Religious Telescope.

Pastoral Visiting

Your minister, having sermons to prepare, the sick to visit, the dead to bury, committees to attend, and some little matters of his own and his family's to look after (for we do not hold up the celebacy of the clergy, nor pay ministers at such a rate that they can keep clerks and stewards to attend to correspondence and business details), finds it hard enough to make the calls upon you in your homes that he would like. When he arrives, litt up your hands and eyes in amazement, tell him that a sight of him is good for sore eyes, intimate that you were wondering if he had forgotten you altogether, and mildly hint that the Smiths were not left out in the cold as you were This will set him at his case, draw out his sympathies toward you, make his conversation free and genial, & lead up naturally to a simple flomely, friendly talk about the best things, and a prayer in which, for a moment, he is like the head of your house. O friend, if you only knew what load of anxiety ministers often carry, even when trying to be cheerfull, you would think of less discouraging greetings for them when they reach your houses. *Sel.*

Senator Roberts of Liberia, called here *en route* for Freetown about the 16th inst. Mr. Roberts was accompanied by his family and spent one night in this place, the guest of the Mendi Mission, and proceeded to Freetown on the 17th per s. s *Mandingue.*

A Good Reason.

It is said on one occasion a man met Dr. Tucker, of the *Christian Index*, on the street, and said:

"Doctor, can you prove to me that there is a God?"

"No, sir," replied the doctor.

"What!" continued the man, "you a Christian, a preacher, a scholar, and can't prove to me the existence of God!"

"No sir," said Dr. Tucker.

"Well, tell me why, doctor. You amaze me."

"I can't prove anything to a fool," responded the doctor, and the fellow went away. It was time to go.

Extract from "TIT BITS."

He: How did you enjoy the sermon? She: Oh! ever so much. I had on a new hat and jacket, and I sat just in front of that horrid Miss Briggs."

Mr. FAINTHEART.—Do you think that it would be safe for we approach your father on the subject.

Miss. Fairlady—"Oh, perfechly; he has the gout again."

A late book is entitled "Half Hour with Insects." What a lively half-hour one can have with a wasp!

Notice.

Messrs KINLOCH CAMPBELL & Co., has appointed MR. D. M. P. THORPE to act as their Sub-Agent in Sherbro, and all ORDERS given through him will have our immediate attention.

L. GRANT

For Kinloch Campbell & Co.

Public Notice.

THE PUBLIC are requested to take Notice that the LAND transferred to JOHN DOVE ROGERS by W. T. Douglas and Bana Lewis, is our real Property for which we have Grant from the Colonial Government.

All persons occupying or having buildings, on said lands, are requested three months from date to remove their buildings; or to come and make arrangement with the Agents in charge, as an action for trespass will be enforced against offenders intending to occupy without permission of the said Agts. in charge after the expiration of the time specified in this Notice. viz. March 27th 1888.

Pr Cie Francaise de L'Afrique Occidentale.
C.BARTHELME—Agent.
" C.M.S. Thro' Sa Leone Ch. Committee.
G.G.M.NICOL—Pastor.
For The Mendi Mission.
J.A.EVANS—Agent M.M.

Bonthe,
December 27th. '87.

NOTICE.

The Undersigned

begs to inform his FRIENDS CUSTOMERS, and the PUBLIC in general, that he is prepared to furnish at *Short Notice*, BOATS of all sizes, on hire per diem or per trip:

VIZ:—

SIX OARED GIG BOATS,
FOUR OARED GIG do.
TWO OARED DINGY,
with or without hands;

—ALSO—

Lighters,

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For further particulars apply to

J. B. PARKINSON,
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Jan31toApl30—3mo.

NOTICE

PRICES OF LUMBER AT THE AVERY MILLS.

Fair to Good Scantlings per thousand ft. £7. 10. 0.

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Extra fine 20 feet to 21 feet scantlings 100 ft. 0. 18. 0.

Extra fine 20 feet to 21 feet scantlings 1,000 ft. £8. 10. 0.

Boat Boards fair to good pr. 100 feet. 0. 18. 0.

Transoms choice per ft. 3d

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2nd-Rate Boards per hundred feet 0. 12. 6.

2nd Rate Boards per 1,000 feet. £5. 5. 0.

2nd Rate Boards per ft 1½d.

1st Rate Boards per Thousand feet. £6. 5. 0.

1st Rate Boards per hundred feet 0. 15. 0.

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First Slabs per Hundred ft., from 3s. 4d. to 4s. 2d.

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Laths, Strips, Posts &c &c. at reasonable rates

Clean Coffee pr lb. 8d.

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Coffee seed per Bus. 6s.

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Avery Station, Manoh Bargroo, Feby 29th 1888.

J.A Clemens,

WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS

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Bonthe, Sherbro.

HURRICANE LANTERNS,
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Please call and See them
AT THE
S. M. MISSION STORE.
Also Cube Sugar,
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AMERICAN AND ENGLISH BIBLES
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ALWAYS ON HAND

Bonthe, Sherbro
Nov 26th '87

THE ENERGY THAT SUCCEEDS.

The energy that wins success begins to develope very early in life. The characteristics of the boy will commonly prove those of the man, and the characteristics of young life should be encouraged and educated in the wisest possible manner. The following story strongly illustrates this truth.

About thirty years ago, said Judge P—, I stepped into a bookstore in Cincinnati in search of some books that I wanted. While there, a little ragged boy of twelve years of age came in and inquired for a geography.

"Plenty of them," was the salesman's reply

"How much do they cost?"

"One dollar, my lad."

"I did not know they were so much.

He turned to go out, and even opened the door, but closed it again, and came back.

"I've got 64 cents," said he, "could you let me have a geography, and wait a little while for the rest of the money?

How eager his little bright eyes looked for an answer, and how he seemed to shrink within his ragged clothes, when the man, not very kindly, told him he could not! The disappointed little fellow looked up at me with a very poor attempt to smile, and left the store. I followed and overtook him.

"And what now?" I asked.

"Try another place, sir."

"Shall I go, too, and see how you succeed?"

Four different stores I entered with him, and each time he was refused.

"Will you try again?" I asked

"Yes, sir: I shall try them all, or I should not know whether I could get one."

We entered the fifth store, and the little fellow walked up manfully and told the gentleman just what he wanted and how much he had.

"You want the book very much."

"Yes, very much."

"Why do you want it so very much?"

"To study sir. I can't go to school, but I study when I can at home. All the boys have got one and they will get ahead of me. Besides, my father was a sailor, and I want to learn of the places where he used to go."

"Well my lad, I will tell you what I will do; I will let you have a new geography, and you may pay me the remainder of the money when you can, or I will let you have one that is not quite new for fifty cents.

"Are the leaves all in it, and just like the other, only not new?"

"Yes just like the new one."

"It will do just as well, then, and I will have eleven cents left towards buying some other books. I am glad they did not let me have one at the other places."

Last year I went to Europe on one of the finest vessels that ever ploughed the waters of the Atlantic. We had very beautiful weather until very near the end of the voyage; then came a most terrible storm that would have sunk all on board had it not been for the captain. Every spar was laid low, the rudder was almost useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men and the mates were all practical seamen of the first class; but after pumping for one whole night, and the water still gaining upon them, they gave up in despair, and prepared to take to the boats, though they might have known that no small boat could live in such a sea.

The captain, who had been below with his chart, now came up. He saw how matters stood, and with a voice that I distinctly heard above the roar of the tempest, ordered every man to his post.

"I will land you safe at the dock in Liverpool," said he, "if you will be men."

He did land us safely; but the vessel sank moored to the dock. The captain stood on the deck of the sinking vessel, receiving the thanks and blessings of the passengers as they passed down the gang-plank. As I passed, he grasped my hand and said:

"Judge P—, do you recognize me?"

I told him I was not aware that I ever saw him, until I stepped aboard of his vessel.

"Do you remember that boy in Cincinnati?"

"Very well, sir; William Haverly."

"I am he," he said. "God bless you!"

"And God bless noble Captain Haverly."—*Sel.*

"Were you ever in an engagement?" inquired and innocent rustic of a militia man

"Yes," one replied the son of mars; "but she sued me for breach of promise."

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. V. BONTHE SHERBRO, WEST AFRICA, APRIL 15, 1888. No. 7.

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Religious Directory.

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Wesleyan Methodist, Pastor,	Lime Street Rev. J. C. Thomas
Mendi Mission, Pastor.	(Congregational.) Good Hope Rev. G. N. Jowett.
Asst Do.	Rev R. C. Taylor

[Report of Avery Station, Mendi Mission, for the Quarter ending March 31st 1888.]

Mr. President,—The year 1887 has passed away with mingled feelings of joy on the one hand, and of sorrow on the other. It is cheering to know that a good and gracious work has crowned our weak efforts. We have had marks and signs of success, and the gospel is finding place into the hearts of many. The Lord has been blessing his work, and by the influence of the Holy Spirit there have been some conversions, and although a few have showed coldness, yet there are the precious few "whose faces are set to find the way to Zion's Hill."

At Mo-Tassoe, since the deer hunting on the Lord's Day which almost resulted fatally with Tarroe Bondoe, a man also received marks of Divine displeasure, having been wounded by his companion from a quarrel that arose between them whilst they were engaged in gambling; and the people are now led to see the necessity of keeping the Sabbath day holy. A good work has been done throughout the different circuits The Sabbath attendance has increased, and congregations regular. Our monthly prayer meeting have been productive of much good, and Believers strengthened. Bro. T. R. Avery was called to higher studies in the Rufus Clarke & wife Training School at Shaingay, and we wish him success. On the other hand, our work here had faced fresh discouragements, some of our members have shrunk back by listening to the enemy of souls and others have removed from the district to reside elsewhere; but in the midst of all there, is a "kindly light amid the encircling gloom"

Bendoomah Church building affair has also met with interruptions; but a new site has since been offered to us for building at mattro materials for which has been prepared independent of whatever help we may give towards its completion. We need much of the quickening of the Holy Spirit to aid us in this great work.

During the quarter, I have been privileged to visit some of the near Interior towns, and I am glad to say, that notwithstanding the distance to some of these places, yet when they were told of a living Saviour, who died for them, joy, and gladness beamed in their faces. I remembered the night previous to the day I left Kar-wahyah, I preached to 256 persons about the shortness of time, they all listened with marked attention; after preaching, I asked my interpreter to pray, which he did in the Mendi language, and when we rose up from our knees, they began to enquire as did the Philipian Jailor, "What must we do to be saved." There are many calls around us, the fields are white, ready for the harvest; it remains now for us to bow in humble supplication to the Lord that he may send forth laborers,-men who have the interest of, and the salvation of souls at heart, men who count not their lives dear unto them in the vineyard. As usual there are 19 seekers class consisting of 318 members; Communicant 18. Total 336.

Day School there is still a decrease in this department, but the children are improving in their their studies. The want of books we hope will be remedied soon. Number of attendance both sexes 38.

The Sabbath School is improving in interest, and attendance good. Teachers and Officers 3. Scholars 41. Total 44.

Missionary Cols.—£5. 14. 9
Preachers' Salary —1. 11. 9
Light Collections—0. 8. 1

Total—£7. 14. 7

S B. MORRISON.

FILLED WITH THE WORD OF GOD.

In our rush for human wisdom we are too apt to forget the wisdom which comes from the book of God. In the education of the young and the disciplining of their minds and the formation of their literary tastes we look for the best standards and the purest sources of refinement and culture. Either for wisdom or true culture the Bible is worth more than all classics and languages—more than all books that have ever been written. Forget it not.

Another tendency of the times is to depend upon our conceptions of the word of God and human interpretations of that blessed book. We should be thankful for the numerous and exceeding helpful commentaries in our homes, and Sunday-school lesson helps which put at ready command pious learning, criticism, and wisdom of those who have long diligently, and prayerfully studied the blessed volume. We do well to make wise use of these great lights upon the divine message to man. But we are not to place undue dependance upon these. The mind and heart must go to the bottom of the fountain of biblical learning, down to the word itself.

There are beautiful lectures and comments and explanations on the word of God which are so fine and extended and superior that when the reader and student and Sunday-school scholar or teacher has done with them they have been got entirely away from the word itself. It is not comment on the Bible that sticks to the soul, but the word itself.

If our Sunday-schools are to be criticised at all, as they are now conducted, it is in this, that they give to the youth comments upon the lessons from the word of God too much without giving the very word. John Ruskin, in the preface to his autobiography, says: "My mother's influence in molding my character was conspicuous. She forced me to learn daily long chapters of the Bible by heart. To that discipline and patient, accurate resolve I owe not only much of my general power of taking pains, but the best part of my taste for literature."

We want our children not only to read, but memorise the Bible. David hid the law of God in his heart. The world, the flesh, and the devil are all powerless with that one whose mind has been filled with the word of God. The reason why so many who profess Christ fall away is that their experiences are not built upon the word of God, which abideth forever.— *Telescope.*

The true motive of our actions, like the real pipes of an organ, are often concealed; while the gilded and hollow pretext is pompously placed in front of the show.

Ah, if you knew what peace there is in an accepted sorrow.

The Early Dawn.

BONTHE, SHERBRO.

APRIL 15, 1888.

AMERICAN LIBERTY

Is severely criticised by the Revd. J. A. Cole, in an article published in the "Methodist Herald" of Sra Leone (Feb 8th 88) and we had determined not to say anything on the subject but since so many ask of our opinion as to the correctness of Mr. Cole's statements in that letter, and American citizens here and elsewhere abroad seem pained at the way that their country's liberty is assailed by one who has so recently received such appreciation and respect from its citizens as to enable him to return from its shores with more than £2000. 0. 0 as the gift of Americans to aid Africans. Really to us the whole article seems very much out of place and to some extent inconsistent in its own wording it purports to speak of American Liberty as being a farce but it surely admits of the fact of a free white population who dominate over another less favored population in certain localities in the south more particularly where he says the Kuklux &c. carried on by the white men of the south have killed over fifty thousand negroes and are bent on the distruction of the whole, and yet the facts are that in this very same locality the negroe population has increased more than three millions since the war or in the past 23 years and while Mr Cole tells us that the laws of the United States are a dead letter so far as negroe liberty is concerned he does not cite a single instance of meeting a slave on the free soil of America, and he himself had the liberty of travelling over the country; if he was at times denied the privilege of eating with white men. That some white Americans object to social equality of the races and and that there exists much proscription on account of color in various localities of the United States and further that at times some inconvenience is experienced by men of color in travelling is quite true. But that America does not actually give freedom to all men irrespective of color, (unless we except the Chinese) is not true and that while the negroes do suffer in their social and political rights somewhat for the present, in the southern states, it is also true that they are rapidly increasing in numbers, intelligence, and wealth, and that the day is not far distant when they will shake off the last social and political shackle as those of the most inhuman bondage were broken off, less than 25 years ago, as for eating the crumbs from a white man's table on a steam boat, no respectable servant, we will venture to say was ever asked to do that, the outrage of a colored woman being shot dead in a southern court by a white prisoner seems rather quixotic to be true. To be brief, the writer who has traveled in the states, north and south, can assure any native African of respectable standing, who can take with him such recommendations as any other man would need to insure the American public against imposition, and will behave himself as a gentleman that he can go to America and enjoy life, liberty, and pursuit of happiness.

DANVILLE STATION.

Communion Services on Easter Sunday, at the above named Station were conducted by the Presiding Elder of the M. M. District, assisted by the Pastor of the Station, Revd. W. S. Mcauley; and notwithstanding the somewhat threatening weather, there was a good gathering of the people of the locality, and rather more than the usual proportion of them partook of the Sacrement of the Lord's Supper;and more than all there was a grand spiritual interest manifested on the occasion The after noon services in the town of Gbangbiah were also good and interesting and altho. the attendance was slightly hindered by the falling rain, yet there was a goodly number present and the children sang as sweetly as ever.

Extract from Report 1879.

Editor of the "Early Dawn."

In my report to Board May 1879, at its Annual meeting held in Westerville Ohio, I read the following resolution, the same being based on remarks found in the report, but to get a note of the Board direct on this item it was referred to Committee, and by it reported back to the Board, for its approval and was by the Board, adopted without a dissenting voice.

"Resolved that the unjust discrimination, becoming so general in this country against Negroes, Indians, Chinese, and all who have mixed blood, is criminal before God, and a shame to our christian civilization. The Chinese because they work for fair wages, and do not patronize venders of intoxicating drinks, the Indians because they have forcibly been deprived of their lands, and on account of being shame fully cheated, and outraged, do at times resent wrongs; and the Africans because they were forcibly reduced to chattels, and regained their God given rights, are despised, misused and cruelly wronged. We are nevertheless under the same obligations to them as to others they being in the image of God: and Christ died for them, and hence they have claims upon our sympathy, benevolence, and efforts for their civilization, and salvation."

D. K. FLICKINGER.

[Extract from Report of 1881]

Editor "Early Dawn."

In my report to the Board of Missions in May 1881, I said could our people see what has been done in Germany and Africa and have definite knowledge of the needs of our Missions in these countries they would double their contributions." I also gave the following explanation of how it was. "Honest people are perplexed with the question. Why is it that the greater the success upon missions The more pressing the demands for increased help, as a rule The answer is that one successful mission opened the way for another and a second such, makes a demand for a third, It will necessarily be so until the whole world is enlightened." The report also shows that many people who are intelligent upon most other subjects are deplorably ignorant upon missions. That ministers ought to have books on mission work, and that colleges and Sunday-schools, ought to have good libraries."

How few, people in christian lands realize how much Missionaries have to do of a purely secular character, in heathen lands, to carry forward missions. Houses have to be built for Missionaries to live in, presch and teach school in, the people have to be taught from line to precept for many things relating to building houses, cooking, clothing, and other things, relating to secular affairs. As a matter of course the moulding of mind, and heart is the all important work To get men to look to Christ for salvation and by faith cast their burdens upon Him, forsaking all that God's word prohibits, and repenting sincerely for past sins, is the end sought.

This same report shows why missionaries are needed in Germany. The German Empire, divided into 26 States and 11 Provinces, with a population of about 50,000,000, on a territory no larger than the State of Texas, and a standing army of, from four to five hundred thousand soldiers, and with many civil as well as military officers to support, is a very taxed country. But they have a large ecclesiastical force to support also. Their churches are built by taxation, and the Pastors and helpers are all paid in the same way. But not a few of the villages are from three to five miles from towns having churches. Many of the poor people work 12 hours a day all week, and are too tired on Sunday to walk so far. The fact that they have to work so hard to pay their heavy taxes for church, as well as other purposes, disgusts them with all, and the result is most of Germans never go to the State church.

D. K. FLICKINGER.

Passion Week at St Matthew's.

Mr. Editor,—I was fortunate to be present at Bonthe during Passion week and to attend the St Matthew's Church from Monday the 26th to Good Friday March 30th.

I must really confess that I was much pleased with the discourses delivered from the pulpit by the pastor Rev. G. G. M. Nicol A. K.

In order to show the attention I paid to the discourses delivered I herewith subjoin the texts selected for the occasions as follows:—On Tuesday Mar. 27, Matt. xv. 29-32. Wed. 28. Luke xxii. 31 32. Thurs. 29. Matt. xxiii 30. Good Friday John xix 30, and in the evening of the same day by Mr Catechist Pasha, Matt. xxvii 57-60. During these services I was seriously impressed, as the worthy pastor warned the congregation against imbibing a feeling of hatred and revenge towards their fellowmen and that they are not to recompense evil for evil but to be possessed with a patient and humble spirit as our Lord.

He also spoke against parents indulging their children by allowing them to have their own ways and to encourage them even in their faults—1 Sam. ii 12, -17. & iii 11-14.

When he called attention to the sufferings of our Lord, how he was ill-treated by the Jews &c., the whole church which was composed of members of every denomination (Methodist and U.B.C.) were prickled in their hearts, and to make the services a solemn one, the pastor delivered his discourse in a plain, practical manner, and with such earnestness that the hearts of Cain and Judas would have been melted had they been present.

The denial of Peter was also considered. The pastor pointed out that there are many Peters in the world now-a-days who embrace religion with a firm grasp at the beginning but who when adversity afforts them they would shrink from following the Lord Jesus. He said also that we should follow the example of our Lord by reproving our friends and neighbours with love for we are apt to sport of our neighbours' fault to a friend or the streets rather than calling them aside and reprove them. In thinking seriously over the discourses delivered I must conscientiously side with the preacher for he has been here long enough to know the character and disposition of the people, for at the present moment there are still many who are still at variance with each other and who are bent upon revenge, and there are also many slanderers who go about speaking evil of each other to defame their character without any cause whatever, (this is the prevailing sin in Sherbro) and there are other classes who exercise their powers to crush the powerless. The pastor delivered a practical discourse on Sunday evening the 25th to a full congregation selected from Rev. ii. 4, "Those who were present in that meeting are better judges of the force and effects of the words—"Nevertheless, I have somewhat against thee, because thou hast forsaken thy first love." I hope the lessons learnt from the pulpit of St. Matthew's Church during Passion week will tend to stamp out these evils from our midst.

Yours,—A VISITOR.

Bonthe,
April 7, '88.

Swamped at Mando Bay on the night of the 31st March one four cared boat with four men and produce; the property of F. W. Cole; three men saved, but one lost: and the boat is not yet found.

Personal

Mr. J. B. Nicol Catechist of the P. E. Church Mocolo gave us a pleasant call on the 11th inst reports his work as progressing.

Mrs P. Dillett who arrived here from Sluningay on the 10th and returned on the 11th reports Mrs Chief Néal as fully recovered from her late severe illness And all as quiet that way now.

Rev D. K. Flickinger D. D from our last advices, will most likely sail for America on or about the 28th of this month; which will be directly after his return to England from Germany.

Anniversary of the Native Pastorate, and Church Missions Sherbro.

On Sunday the 8th inst, two sermons were preached at St. Matthew's Church by Mr. W. D Pasha, the catechist.

He selected for his text in the morning from 1 Cor. ix. 14—"Even so hath the Lord ordained that they which preach the gospel should live by the gospel."

The learned gentleman in his usual way of delivery divided his discourse into two parts 1. The office of Christ's ministers." 2. "Their reward and wages."

He pointed to the congregation that the constitution of the church demands that all her members contribute towards the support and maintenance of the church, and that civilized nations depend upon the industry of the people to maintain the Government,tithes were paid as a national constitution, and that those who gave willingly of what they possessed were greatly benefited and that those who gave less or nothing at all robbed God of what belongs to him. He said that ministers of the gospel are to preach and admonish faithfully. He also pointed out that the Native Pastorate is a negro Church and that it is our bound en duty to support its ministers who minister unto us spiritual things.

In the evening of the same day he selected his text from Mark xii 41-42.

On Monday the 9th inst., the public meeting in connection with the above institution took place at 7 p. m. The meeting was opened by the pastor Rev. G.G.M.Nicol, who gave out the 106 Hymn, after which prayer was offered. The pastor having made some appropriate remarks introduced Mr. C. B. Collier as the chairman of the meeting. On the platform were Revds G.G.M.Nicol, J. C. Thomas, (Wesleyan Minister) Messrs S. B. A. Macfoy, H. R. Williams, D. L. Collier, D.M.P.Thorpe and Catechist Pasha.

The Report was read by the pastor and the financial report by the catechist.

The pastor expressed his regret at the illness of Rev. Boston of Free town who was deputed to preach the Anniversary sermons.

He remarked that on his return from Batbeni Gambia, he found the church in a proper working order and there was peace among the members. The financial report was very encouraging which shows that the amount collected during the year for various objects amounted to £252 5. 7½ of which Victoria the smallest, and most insignificant of all the outstations (Bendoo and York Island) contributed £18. 9. 10. Mr. Pasha has been vigorously engaged with the females to establish a small shed at a village called Domborkah about a mile from Bonthe, for holding meeting on Sabbaths afternoon. The work is progressing favourably.

Reports on the following are satisfactory.

Female class (Fridays and Tuesdays) attended satisfactorily.

School progresses under the care and assidnity of Messrs C.S.Brown jnr Teacher, and Horatio C. Jenkins his assistant, as evidenced from the result of the public examination held in December last. Attendance at Church 160, encouraging. Church Building monies collected £350. Bendoo Church baptised, 11., 2 confirmed—York Island 10 Marriage.1 confirmed. Victoria, baptism 7

The Pastor mentioned two striking acts of liberality in the gift of S. B. A. Macfoy Esq. of £150 towards Church Building, and of Messrs Thompson Brothers of £25. toward N.P. and S.C. Missions

Mr. Macfoy was the first speaker who on rising said that he was quite satisfied with the reports read and although he is satisfied, yet he believes that much more could be done to increase the amount to £500, if those who are disposed would give as God has blessed them. He said that some of the people who are present in the meeting have come out of Egypt and and that much praise is due to our worthy pastor in being the means of bringing them from Egypt and are now enjoying christian privileges—

He said that there are those who called themselves christians, but who are willing to spend large amount to a fetish man, to assist them to make big trade &c. on Mr Macfoy remming his sent the Rev J. C Thomas (Wesleyan minister)was next called.

On rising he said that he was a Wesleyan minister and although a staunch methodist yet he loved The Native Pastorate Association collapse it will not be the fault of the Sherbro people, but he knows of a certainty that it will never collapse. He said that he is as a lion here in the more attention is paid to the N. P. than to the Church Mission he urged that both institutions should have the same general sympathy and he hoped for the time when the salaries of pastorate ministers will be increased and there will be means sufficient to engage agents to carry the gospel to the Boom, Kittam, and Gallinas countries.

He said the reason why less sympathy is manifested toward the Church Mission is that people often feel discouraged when they labour labours for many years among the natives without any permanent results, but that we seem to forget that Paul may plant and Apollos water but it is God that giveth the increase so it is with ministers of the gospel all we have to do is to show our fidenlity by supporting peculiarly the carrying forth of the gospel to our benighted brethren. He would be glad to be stationed in the rivers in order that he might make known to the heathens, the unsearchable riches of Christ

Messrs S. B. Williams, D. L. Collier, and D. M. P. Thorpe and Pasha next addressed the meeting in choice and appropriate words. Next followed the vote of thanks to the chair and spoken by Mr. Pasha, which was responded to by the Chair.

The pastor expressed his regret at the thinness of the congregation and attributed the same to want of interest in the work and the people are not to be relied upon he said that we are in a troublous time and he asked whether we are supporting the Church upon Principle or upon Charity, that we are fail to see the professional services of a [illegible] whether he heals or not [illegible] we must help up to not so [illegible] the services of the minister who preaches to us, and the Church is to be supported upon intelligent principles.

After the pastor had taken his seat the Chairman made some observations and the meeting came to a close at 9. 15 p. m.

Election of officers for St. Matthew's Church for 1888. Elected Easter monday April 2 88.

Committee Members.

W. Hughes
C. B. Collier
H. R. Williams
R. T. Collier
Dr. M. L. Jarrett
S. B. A. Macfoy
M. Z. Macauley
W. B. Coker
D. L. Collier
J. B. Parkinson
J. N. Crown
T. E. Macfoy

Pastor's Warden—J. N. Crown
People—H. R. Williams
Treas.—A. Parkinson
Sec.—J. D. Macauley
Asst.—D. L. Collier
Sidesmen—W. A. John & E. W. Parkinson
Pew Rent Collector—W. Hughes

MY VIEW OF SHERBRO.

Sherbro is passing through a memorable period of severe and prolonged depression of trade unprecedented in her history resulting from the state of ferment into which she has been thrown It is a fact patent, that, when rulers undertake the task of grappling with na tive difficulties, with a very inadequate idea of what the result would be, owing to their wanting in Colonial experience and when they are sent to fight with their hands tied before or behind them, their accrued blunders must involve the country in prolonged disgust, and occasioned much suffering. But account for this depression as we may or attribute it to the mistakes or indiscretion of our interested (?) rulers, the *job* has been *jobbed*: the *grave reality* is before our eyes, and has been urgently pressing upon our attention. To brood over it is fruitless. Something must be done. To correct the mistakes of the past throughout their various ramifications, which implies an outlay, is the only alternative,

Let me crave indulgence in ventaring to state that a "*move in the right direction*" has been set on foot, and the public await with no ordinary anxiety to realize the result of the meeting of Merchants and traders held at Yelbana some three weeks ago. The unity that has called the merchants and traders to unite for the good of the country, we trust may not become a "*rope of sand*." No country can rise, so long as want of unity for its good is allowed to fester in the bosom of its principle inhabitants. Such an element of misery and mischief pent up in our midst is incompatible with the general interests of Sherbro. Seemingly this, evil element is being grappled with, and will ere long be arrested: otherwise there must be an explosion that will shatter the strongest structure that human laws and institutions can pile together.

It is known beyond the boundaries of Sherbro (Govt officials excepted) that the Col Hospital here has only one ward in which male and female patients are huddled up. Well, a thin cotton screen will serve to separate them. Who is to blame but ourselves!

The prosperity of Tom provokes the envy of Dick and to bring Tom to adversity, Dick would be scheming for months or years, and as soon as he can find his way, his counterplot will be consummated.

Such an appalling state of things is indicative of something wrong in the constitution of society here, and it is a malignant ulcer eating into the very vitals of our Christianity.

Bonthe,
April 10, 1888.

MY VIEW OF MISSIONARY PROCEEDINGS

Dear Editor,—Will you or any of your readers conscientiously say whether it is necessary or unnecessary that I should bring the following manner of proceedings before the public or not.

It surprises me much to see the frequent visits of the clergy and catechists to the Sulymah district for the purpose of collecting for the cause of Missions; and they are usually successful in getting something to assist in the cause of Missions. But when the people of the district make an appeal for a place of worship or a school for the teaching of heathen children or that their needs should be forwarded to the committee by the clergy, little or no notice is taken of their requests. And yet no scruple whatever is made of gathering what little they can from the people, showing thereby that they have no other interest in the people of the district than to get what money they can and care not for their souls. And although the command of the Holy Scriptures is "Go ye into all the world and preach the Gospel to every creature" yet our ministers now a days are not preaching the gospel to every creature, but to some creatures, which, if I may be allowed to say so, seems rather awkward. And I hope that hereafter ministers and others may not only be making trips into this Sulymah district, for money to help the fund but also to preach the gospel and establish a work among the people, and try to set up a memorial building in this part of the field for the winning of souls to Christ, and the training of children from the land, for the more they extend the more they fulfil the great command. Thanking you Mr. Editor in advance for the space this will occupy in your valuable journal.

Lavanah, I am, yours truly,
April 1st 1888. A SPECTATOR.

Election Meeting.

Bonthe Mutual Literary Club.

The Semi-annual election of officers for the above Club took place at the residence of Mr. D. M. P. Thorpe on Wednesday the 4th April at 7 p. m.

Patron—The Commandant of Sherbro
Vice do—Rev G. G. M. Nicol B. A.
Do. do.—S. B. A. Macfoy Esqr.
Do. do.—Dr. M. L. Jarrett M. R. C. S.
President—C. W. Bertis Esqr.
Vice do.—W. B. Coker
Treasurer—J. D. Macauley "
Hon. Sec.—D. M. P. Thorpe "
Asst. do.—W. Eldred Coker "
Corresp do.—J. Brighton Turner "

HONORARY MEMBERS

W. Hughes Esquire
H. R. Williams "
T. E. Macfoy "
C. J. Cole "
J. B. Parkinson
D. L. Collier "
J. Bunting Wright J. P
J. A. Williams

Published by request of the Club

RIDWELL COKER
Asst Secretary

Club Room
April 11 1888

Notice.

Messrs KINLOCH CAMPBELL & Co., has appointed Mr. D. M. P. Thorpe to act as their Sub-Agent in Sherbro, and all ORDERS given through him will have our immediate attention.

L. GRANT
For Kinloch Campbell & Co.

NOTICE.

The Undersigned begs to acquaint his FRIENDS *and numerous* CUSTOMERS *and the Public in general that he has now in his STORE, lately arrived from Europe* FANCY & TRADE GOODS *suitable for the* SEASON.

VIZ–

Ladies' patent & Kid Boots Gents Kid & Balmoral Boots & Shoes. Ladies' Velvets, Felt & Straw Hats richly trimmed.—Ladies' gloves, elastic garters, stockings, self-col'rd and striped.—Ladies' corsets of various sizes to fit any one.—Gent's self-colored and striped half hose.—Gents' Lamb wool Shirts,—

Boys & Girls

Boots and Lace Shoes with socks and stockings to match Finest Linen & Cambric Pocket hdkfs pressed in box. White cotton Damask Table Covers.—Fine silk and Elastic Gents' Imperial Braces.—Ladies' Parasols with deep lace fringe—Velvet-Gowns and Caps.—Velveteen in pieces.—Cashmere Cloth of the best quality by the piece.—Union shirts,—Fancy Cloths for Ladies—Cloths for Gents' Suits—Besides Hardware and lo of other goods, too numerous to mention.

Come and see.

J. B. PARKINSON

Victoria Road,
Bonthe Sherbro.
Dec. 15th 1887.

J.A Clemens.

WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

N.B. Removed to upper Otto Street, opposite the burial ground

Bonthe, Sherbro.

Public Notice.

THE PUBLIC are requested to take Notice that the LAND transferred to JOHN DOVE ROGERS by W. T. Douglas and Bana Lewis, is our real Property for which we have Grant from the Colonial Government.

All persons occupying or having buildings, on said lands, are requested three months from date to remove their buildings; or to come and make arrangement with the Agents in charge, as an action for trespass will be enforced against offenders intending to occupy without permission of the said Agts. in charge after the expiration of the time specified in this Notice. viz. March 27th 1888.

Pr. Cie Francaise de L'Afrique Occidentale.
C.BARTHELME—Agent.

C.M.S. Thro' Sa.Leone Ch. Committee.
G.G.M.NICOL—Pastor.

For The Mendi Mission.
J.A.EVANS—Agent M.M.

Bonthe,
December 27th. '87.

HURRICANE LANTERNS,
AND EXTRA SHADES
ALWAYS ON HAND.
Please call and See them
AT THE
S. M. MISSION STORE.
Also Cube Sugar,
Black China Tea,
AMERICAN AND ENGLISH BIBLES
Medicines and Stationary.
GROUND COFFEE.
ALWAYS ON HAND.

Bonthe, Sherbro
Nov. 30th '87

NOTICE.

The Undersigned

begs to inform his FRIENDS CUSTOMERS, and the PUBLIC in general, that he is prepared to furnish at *Short Notice*, BOATS of all sizes, on hire per diem or per trip:

VIZ:—

SIX OARED GIG BOATS,
FOUR OARED GIG do.
TWO OARED DINGY,
with or without hands;

–ALSO–

Lighters,

from 4 to 13 TONS.

For further particulars apply to

J. B. PARKINSON,
Victoria Rd. Bonthe.

Jan18to Apl30 3ms.

MARKET REPORT OF African Produce.

PALM OIL—There are no signs of improvement. Prices in transit:

Lagos			£19	10	0	to	19	12	6.
Old Calarbar, Bonny and Cameroon.			18	5	0	to	18	7	6.
Benin			17	15	0	to	17	17	6.
Accra, Addah, Quittah, Pram Pram, Popo, Daxe, Ahgwev & Loanda.			17	12	6	to	17	15	0.
Brass, Niger & New Calabar.			17	7	6	to	17	10	0.
Half Jack, Grand Bassa & Laho			17	5	0	to	17	15	0.
Congo, Sierra Leone, Sherbro & Rio Pongo.			16	15	0	to	17	0	0.
Saltpond, Appam, Winnebah, Chama, & Anamaboe			16	0	0	to	16	5	0.
Dixcove, Secondee, Assinee, Elmina, & Liberia.			15	15	0	to	16	0	0.

PALM KERNELS—Easier. Sales at following prices; basis 5 per cent shell "transit"

Lagos, Old and New Calabar, Bonny & Abbonema.			£10	5	0	to	10	6	3.
Brass and Cameroons			10	2	6				
Benin & Congo			10	0	0				
Liberian			9	12	6	to	9	15	0.
Sierra Leone & Sherbro			9	10	0	to	9	12	6.
Addah, Quittah, Cape Coast Yeschi, & Grand Bassam.			8	0	0	to	9	10	0.
Saltpond, Winnebah, Appam, Accra & Elmina.			8	5	0	to	9	0	0.

GROUND NUTS—No sales.
COPRA—Sales, £13 to £13 10s. per ton.
BENNISEED.—41s. to 46s. per 384 lbs.
COFFEE—Slow of sale. Bold berry 51s. to 52s. Monrovia, 53s. to 57s
COCOA—40s. to 60s. per cwt as in quality.
INDIA RUBBER—Prices are rather easier.

Gambia Niggers, fair to prime	1s. 11d	to	2s.	1d.
Sierra Leone do. do.	1s. 8½d	to	1s	9½d
Thimbles	1s.		8d.	to 1s. 9d
Gongo and Gaboon Ball	1s		3d.	to 1s. 7d
Soft and Flaky Ball	0s.		9d.	to 0s. 11d
Hard Cape Coast & Assinie	1s.		3d.	to 1s. 6d.
Liberian	1s.		2d.	to 1s. 4d.
Saltpond	0d		9d.	to 1s. 0d.
Accra Pressed and Dried	0s.		9d.	to 1s. 1d.
Do. Ordinary.	0s.		8d.	to 0s. 8½d
—Flake and Lumps	0s.		8d.	to 0s. 8½d.

GUM COPAL—Accra 36s. No change in price of Sa. Leone.
BEESWAX—Unchanged.
GUINEA GRAINS—In good demand at 22s. to 23s. per cwt.
GINGER—Very little enquiry, 16s. to 19s. per cwt.
CALABAR BEANS—7d. to 8d. per lb.
CAMWOOD—Sales of Sherbro £9. 10s. to £10. Liberian, £10. to £15. as in quality.
EBONY } —No arrivals, and no change in values.
BARWOOD }
CHILLIES—19s. to 31s. per cwt.
KOLA NUTS—No change in value.
COTTON—Quiet.
MONKEY SKINS—In improved demand at 30 to 40 per ct. higher prices than last sales. Todays prices:—

Selected	4s. 7d. to 6s. 7d.	each.	
1sts and 2nds	2s. to 5s. 9d	do.	
2nds and 3rds	1s. 2d. to 1s. 6d.	do.	
Good mixed lots	2s.6d. to 4s. 8d.	do.	
Fair do.	1s. 8d. to 2s. 6d.	do.	

EDWARDS BROTHERS.

Liverpool,
March 16th 1888.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. V. BONTHE SHERBRO, WEST AFRICA, APRIL 30, 1888. No. 8

The "Early Dawn."
Published Semi-Monthly, At
BONTHE, SHERBRO.
Under the Auspices of the Board of Missions of the
U. B. IN CHRIST.

TERMS OF SUBSCRIPTION

One Year by Mail,	£0	6	0
Delivered in Bonthe,	0	5	0
Half yearly by Mail,	0	3	0
Ditto, Deliv'ed in Bonth,	0	2	6

ADDRESS.—*Communications to* J. A. EVANS, *Editor & Publisher, Bonthe, Sherbro, West Africa,*—

Subscriptions to be sent to Rev. J. GOSLER, *Shenango, West Africa.* Rev. WM. MCKEE *Dayton, Ohio, U.S.A., or to the Editor.*—

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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Rev. G. G. M. Nicol, B.A.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.) Good Hope
Pastor, Rev. G. N. Jowett.
Asst Do. Rev R. C. Taylor

In proportion as selfishness can be removed from our hearts in that proportion will the spread of Gospel truth be increased. There are many good workers in the church idle today because they are too selfish to take hold of the work, and others do nothing because of the selfishness of their associates with whom they are obliged to work. On either side the devil is pretty much control and manages to put in effectual stokes against the advancement of christianity. —*Sel.*

Colonial Secretariat,
Freetown, Sierra Leone,
April 14, 1888.

Sir,—I have the honor by direction of His Excellency the Governor to forward to you the accompanying copies of correspondence respecting the proposed establishment of a Department for Commercial and Industrial Intelligence in connection with the Imperial Institute, and to say, that His Excellency will feel obliged if you will kindly publish the same in the "Early Dawn" for the information of the public.

I have the honor to be,
Sir,
Your most obedient. Servant,
J. J. CROOKS.
Acting Col. Secty. & Treasurer.

[Circular]

Downing Street,
March 1st 1888.

Sir,—I have the honor to transmit to you a copy of a letter from His Royal Highness the Prince of Wales, from which you will learn that steps are being taken for establishing, as a Branch of the Imperial Institute, a Department for Commercial and Industrial Intelligence.

The Prince's letter explains in detail the nature of the information which it is desired to collect, and I have no doubt that your Government will readily give its best assistance towards the attainment of the important objects which His Royal Highness has in view, so that the Imperial Institute may, at as early a date as possible be fully provided with such publications and statistics as may worthily illustrate the condition and progress of the colony under your Government. It will be observed that the Books and Documents should be transmitted to the Organising Secretary of the Imperial Institute.

I have, &c.,
(Sgd) KNUTSFORD.

The Officer Administering the Govt. of the West Africa Settlement, &c., &c.

True Copy
E. FAULKNER.
Chief Clerk Col. Sect.
14. 4. '88.

[Copy]

H. R. H. The PRINCE OF WALES

TO THE COLONIAL OFFICE.

Imperial Institute,
8, Adam Street, Adelphi,
London, W.C.
January 30th 1888.

Sir,—The Organising Commitee of the Imperial Institute is occupying itself, at my suggestion, with the consideration and execution of the measures necessary for establishing one of the most important branches of that Institute, namely a Department for Commercial and Industrial Intelligence, which will also deal with the collection and distribution of information relating to emigration and colonization, and to technical education. One of the first steps which it is necessary to take in organising this Department is to secure the regular and expeditious supply of official and other publications and documents relating to Commerce, Agriculture, Political economy, the natural history and resources of the Colonies, of statistical returns, enactments and Official notifications by Colonial Governments, &c., with a view to the development of a comprehensive reference library, already in course of formation, and to the preparation of precis and statistical information for speedy distribution among public bodies, societies and institutions in the Empire which are connected with Commerce, trades, and industries, and with technical education.

I entertain the hope that in view of the importance which attaches to a speedy and effective development of this branch of Institute, you will feel disposed to move the Governments of the several Colonies to afford their valuable aid by authorising the steps necessary for speedily carrying into effect arrangements for collecting and transmitting to the organising Secretary of the Institute such works and Documents of the nature indicated as can be spared which have already been issued or published, and for their future regular supply to the Library of the Institute.

I may add that I share, with the Organising Committee, the expectation that when the intelligence Department is fairly at work, its operations will prove to be of direct value to the Colonial Governments, who, by their prompt and active co operation in the direction indicated, will have important facilitated its establishment and development.

I have, &c.,
(Sgd) ALBERT EDWARD.

The Secty of State for the Colonies.

True copy.
E. FAULKNER.
Chief Clerk Col. Sect.

HINTS FOR THE YOUNG.

Every child that treads the earth, is a creature of very great importance. His future destiny, though in the hands of divine Providence is largely shaped by himself. He is an object of public gaze. The natural curiosity to be eagerly aspired to the eye of every one, to read the inner man or feature woman is the child. And while you extend the street purchases with pain or unrest, be assured that thousands of interested eyes are scanning you, trying to read your future from the present. The transition from youth to manhood or womanhood may be estimated to the life of one who has been passing through a large and brilliantly lighted hall strewn with beautiful flowers and where sweet melodies and merry and innocent voices are heard. Two windows are erected to shut out the light of heaven. It starts from one end of the hall pressing forward to gain the other end. His first year of life is his starting point and the last year of his term is his exit point. He has no idea of the outside world to which he is hastening, till at last the great door is partially opened, he passes out and it is suddenly closed after him forever. So soon the light of the sun breaks upon the vivid mind in the inner chamber. There are presented rays of different shapes and views, who eagerly seek the friendship of the stranger. Each has a recommendation of the one route. "Follow me and I will conduct you to my master the Captain and giver of life" our road will be through a strait and narrow way, but it will bring you to the land of peace. My master is Jesus who died for you and me and is constantly waiting to receive us. We plead to you earnestly and sincerely that the poor stranger children should like to see this Jesus and enter the field of peace.

Southern papers, evidently favorable to the Jackson regime, publish the following as a specimen of the sermons delivered by the colored preachers: "Follow me and I will conduct you to pay your debts with." Others there will enjoy yourself." There is nothing that you can think of but will be readily granted by you. You will be attended with plenty, for they call my master "The God of this world. He has all accounts of sins for each and every one who stops to listen to what I have to say, and he will be too glad to receive you. Our road will inevitably be through a barren way which leadeth to death I cannot stop to describe to you but when we have fairly pursued our course, and before we reach the end of our journey you will surely see the great city board which fully describes the name of the city. He is an owner to his pleadings. The poor stranger is bewildered. He halts (as the fact will) and though the first friend plead intensely and earnestly with him, he goes on to meet the acquaintance of the gay.

T.

CHINESE AT BREAKFAST.

Yau Phon Lee writes for *With Awake* a very interesting article descriptive of Chinese methods of cooking, the manner in which food is served, and of what is usually consumed. Writing of a Chinese breakfast, he says:

Soup is taken first; then each person, holding the chop sticks in the right hand and a bowl of rice in the left, lifts his head to his mouth, pushes the lumps in with sticks, alternating this motion with picking meat, fish, or vegetables with his fingers, from the dishes which are common to all.

One must take only from that side of the plate which is nearest to him, however. It is a breach of etiquette to reach over to the opposite side. When one finishes he bids the rest to "eat leisurely," which is our mode of saying "excuse me!" The Chinese invariably wash their hands and faces after every meal. Tea is drank about the same time. It is taken without milk or sugar. Coffee is not common in China, and we are not accustomed to drink cold water. Tea is the national beverage, and is taken to assuage thirst at all times and occasions, as water is in America. At noon a lunch of cakes or pastry may be served. The majority of people are satisfied with two meals a day. Supper or dinner is served at five o'clock.

The merchant who disposes of his goods below cost price may be known as a sub-seller.

The Early Dawn.

BONTHE, SHERBRO.

APRIL 30, 1888.

The Social Glass

Harmless, as it may appear, to those reared up from youth among persons of position and character who have always made free use of wines on their Tables and in their Parlors for sickness and health. We say harmless as the custom of social drinking may appear it is nevertheless an unsafe practice from many considerations. 1. it possesses the same elements of destruction as the liquor druuk, in many if not all public houses, by this we mean to say that it has the same power to intoxicate, and may possess many of the foreign ingredients, that are to be found in the drinks of public houses, which are positively opposed to the health of the human system, at least so say many leading Medical men; as well as nearly all the makers of patent Medicines. 2. it certainly has the same tendency to produce a taste or liking to drink that the wine of the public house has and not a few cases are on record where the moderate drinker at the public house in time becomes the besotted drunkard. Nor are instances wanting where persons begining with the moderate use of the social glass become hopless inebriates, and in disgrace have at length filled a drunkards grave. 3 The influence of the social glass has a wider range in the family than that of the public House for while the father and brothers may only reach the public tumbler; the mother and sisters are exposed to the evils of the social goblet. Social drinking then is perhaps slower in its work, but it strikes at a larger number and is equally sure to bring them down if they follow the leadings of appetite.

The Upper Gbargroo contrasts very beautifully with the Lower Delta disceibed in our issue of 31st ult. As one ascends the Big Gbargroo river or any of its numerous tributaries, he almost abruptly enters the uplands consisting at first chiefly of smaller hills with sloping sides, in some cases gently rising from the banks of the river, but at other times ugly looking rocks frown down upon you, covering, as it were, that he might not live until her arrival, he dictated a last message to her, and from this we repeat the following :- "While I do not think I have any strength to spare, and, for your sake, dislike to give it to get well I will, therefore, have Brother Drury write down a few things. I hope to see you again, but may not. I want to thank you for a pure womanly love, for rich motherly interests, for your earnestness and zeal in Christian work, and home duties. Our fellowship in Christ has been very sweet ; and much that would have been otherwise, was made pleasant, because we both can truly say that we have loved the Lord Jesus Christ . . . I want to assure you of my readiness for any change that God may arrange. If I lack anything, it has not been revealed unto me. I am not going to a strange country, for Jesus, for whom I have preached for more than thirty five years, is one of the chief objects of that country to which I am going, and where I shall live. I know him and can trust him . . . If we meet again in this life, there are many things which I might mention to you. If we do not meet in this life, they will remain unspoken until we meet in heaven."

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A shilling spent on the repair of the public market, (so called), roads, and bridges at Bonthe, York Island, Moodo, and Bendoo, would be considered a waste of public money. There are many important gulfs to be filled up in Sierra Leone.

Captain Windham was fined 10s. and cost by the Court on the 19th instant, for making a fun ? with one of the boatmen of Mr. H. A. Macfoy of Yelbanna. by shooting that boatman with an Air Gun, as he was alongside the vessel waiting for Cargo. Knowing the Captain as he is known to be, it would be delightful to see him fun in that way with his mate or with his Engineer or any of his compeers on shore.

The Government, on a somewhat small scale, is encouraging Elementary Education in this District, as was seen by the arrival of the Sub-Inspector of Schools on the 31st instant to inspect the Schools, and report upon them to His Excellency the Governor and Board of Education in Freetown, as the Mendi Mission Schools excepted. It is to be hoped that fair results from the examination would be obtained. School accommodation, in my opinion, in the needy Colonies so far as the two Bonthe Schools are concerned. Competition between boys and girls will be out of the question here, so long as there is that disinclination on the part of some mothers to send their daughters to school regularly.

The atmosphere in these regions is not unpropitious to the moral development of the rising generation. When a parent may as account of a very little inconvenience order a child to tell egregious falsehood, as to say he is out at house when he is really at home ; when a master makes his servant become a partaker of his guilt, or when a servant must be used as an instrument, or a medium through which the perpetration of a vicious action must be effected, it would be useless to expect, under the countenance of such a baneful state of things, the improvement of the moral condition of the rising generation.

The 26th inst was a grand day at Bendoo when Mr. R. B. Wilson trader on the Bum River was joined in of Holy Matrimony to Miss Victoria Collier. I wish the happy pair long life and happiness.

Lots of concubinage and more of marriage proper would be a blessing to our community.

Bonthe 30. April '88

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Mr. H. Tubertington of Manoh Factory, we regret to note has not been well for some weeks past, we trust however before this reaches our readers that he may be much better.

Rev. G.G.M. Nicol B.A., Pastor of St. Luke's Parish, Sherbro, has for sometime been suffering from rheumatism, but we believe is now recovering.

TIMBER OR LUMBER.

Sometime ago I wrote (Issue of Mar. 31st '88) an article on the Timber trade in the course of which I explained that our trade of late is rather a lumber than a Timber trade, because we give attention, or rather attempt to, to the manufacture of woods into staff for use, I also further stated that such manufacture and trade would pay if more capital were invested and machinery properly employed by persons acquainted with the business and now I wish to point out in further evidence of these statements the fact 1), that those few now engaged in the manufacture of African woods into lumber find a constant and ready sale for their stuff notwithstanding the dull times and so far as Orders are concerned for special purposes, at present it is impossible to fill them so fast as they come by without solicitation. 2. The large importation of American Pine Lumber, much of which is not worth working for the time it will last under this climate and could in a large measure be substituted by native woods of far greater durability, at least in the tropics. 3. There is at present a large supply of the rough timber available for the manufacture of lumber for home consumption and export. Other considerations might be noticed, but I hasten to say that the question arises, as to whether it is better under present circumstances for us to engage in a timber or Lumber trade, as refers to home consumption, the matter seems settled that we should make our own boards, scantlings, laths, &c., for then the freight at least may be saved and just at this time the specific duty on imported lumber. But when we turn to export trade then the matter is not so easy to decide, but considering everything from present light on the subject, it would seem that a timber trade in unmanufactured stuff would be better as less skilled labor would be needed here, Cargoes could be easier collected and in less time for shipping, and it would furnish more freight for ships and more employment for persons in the countries to which the timber might be exported, and more than likely reduce the expense of manufacturing, and at the same time turn out a finer quality of lumber.

J. A. E.

"BONTHE M. L. CLUB."

As per notices placarded, a public Debate by the members of the above Club was held in the Schoolroom of St. Matthew's Church, kindly placed at their disposal by the Rev. G.G.M. Nicol, pastor in charge.

On the meeting being opened Mr. D. M. P. Thorpe the Club's Secretary advised the parpose of the meeting and gave out as the subject for the Debate "Polygamy or Single Marriage, which tends the more to promote Christianity"

C. W. Betts Esq. President of the Club introduced Dr. M. L. Jarrett, M.R. C.S., and Vice Patron of the Club as the Chairman.

The Doctor on rising said, He was particularly anxious to preside over the Debate not only because the members through the Secretary requested him to do so, but that because the subject was one of vital importance and is at present under very close consideration amongst those who are responsible for moral development and future steadfast growth of the church. The Doctor then gave out some practical observations in regard to the intellectual movements of the Club, and whilst awarding in advance some praise to the members of the Club for their movement in this respect would advise them to still continue from time to time as they have pledged themselves to do, to awaken the dull monotony which burdens the intellectual condition of the District.

He next called upon Mr. Thorpe the opener to commence proceedings.

This gentleman was not behind hand He proceeded to prove how effective it would be to encourage the plurality of wives as regard the further advancement of religion—He was practical, plain and unusually concise—He was not however concise because he had nothing to say but that to give sufficient time to the many speakers on both sides.

Mr. W. B. Coker next spoke :—He was against polygamy, from his speech one can observe that the want of free speech in a Debate or public meeting is a great desiderantum. He struggled hard to confute the arguments adduced by the opener but pity ! besides intellect there is something yet required to make his arguments which were sound, instinctive and plain ; very effective.

Mr. Brighton Turner next came in amidst loud applauses, he however did not say much, his arguments were not as hitherto tangible and effective, the screw, so far as he is concerned, appears to be loose somewhere. The mind wants to be researched, on this occasion his arguments were merely speculative, he was however cheered when he resumed his seat, he was something like a "chamberlain."

Mr. E. W. Parkinson,—For a long time this gentleman labored, but to no purpose to destroy the arguments of his opponents. He appears though to understand the spirit of public Debate, he was practiced and calm, and I will add nothing more.

Mr. Jno. D. Macauley, as usual, he was practical and singularly effective in bringing forth forcible arguments till he gradually destroyed the arguments of his opponent which he charged with falsity and levity. Any way as a Custom officer I laud Mr. Macauley's ability and knowledge of scriptures.

Mr. H. C. Jenkins—This young man was a perfect executionist but rather industrial, he adduced nothing though he was seconded some applause on resuming his seat.

Mr. G. P. Wilhelm—next followed He raised arguments that were firm and solid, he made no end of scriptural quotations so much so that those without and within all accorded him applause.

Mr. Rowland May—argued against polygamy, he condemned the system as one having a tendency to destroy Religion—His arguments were firm and to the point, he showed a great deal of energy and spirit.

Mr. Bidwell Coker—This rather radical speaker rose amidst loud applause and signs of acclamation. Like one who had some qualified training of public speaking rose in his arguments and be a sort of decent and intelligent method, brought in brief language all the points raised by his predecessors on both sides and whilst confirming the argument of the one, he threw into ashes the arguments of the other.

Mr. E. F. Tipson—He too has, it appears, some idea of English speaking, little did I think he understood the Queen's English to the extent he showed by speech-He showed from his speech that he had previously prepared, but oh my ! in the face of his opponents they all absconded away from his memory as the must of a candle to a mass of fire. His arguments were not very popular.

Mr. Thorpe then closed the Debate.

After the Debate was closed, the Chairman observed that the Debate was very interesting, only there were too many scriptural quotations and for which he gave the speakers great credit.

Mr. Turner interposed on behalf of the Club He said he was sorry to observe himself so many scriptural quotations made on the debate and that the only excuse he would give is that Bible could now be obtained at the Mendi Mission here at the cheap price of 6d each.

The Chairman then said, he reserved his opinion. The question was then put to the meeting which however decided in favour of single marriage. This interesting meeting came to a close at 9. 30 p. m.

[Communicated.]

Bonthe April 24. '88

WESLEYAN DAY SCHOOL BONTHE.

Mr. Editor,—The examination of the children of the above school took place on Wednesday morning the 25th inst, by Mr. M. Marke the Sub-Inspector of Schools, (who arrived from Freetown on the 24).

I must candidly say from all I can gather, the children have acquitted themselves remarkably to the satisfaction of their teacher Mr. Wilhelm as also to their parents, who were present. I may add in passing that although the questions put to them were very hard and puzzling, yet they were up to the point. It would have surprised you had you been present, to witness how some of the tiny fellows gave answers to questions put to them.

Surely the hearts of their parents must have been gladdened to find that the money spent for their education is not lost, and also the teacher for the labours bestowed by training and educating them to meet the present examination, I hope the children will endeavour to continue in their studies as on that alone depends their future career in life, for this is an age of progress. It is to be hoped that in the next public examination which will take place in December D.V., they will acquit themselves admirably.

Yours Mr. Editor,

Bonthe, A LOOKER ON.

Apl 27, '88.

SPECIAL NOTICE

Is hereby given that arrangements have been made with Rev D. F. Wilberforce Supt. of Schools (U. B. C.) for Semi-Annual Examination about the last week in June next 1888 Teachers will please prepare accordingly

J. A. EVANS,

Dist. Supdt. W Mission.

Bonthe Apl 21st '88

Delinquent Subscribers, please note that your Subscriptions are overdue for the *Early Dawn* and send us the Cash at once and oblige the Publisher.

A New Steam Launch.—Capt J. H. Hemmingway on his return from Freetown on the 24th inst. bro't with him the splendid new Steam Launch lately arrived from England for his business convenience in the rivers. The Launch was steamed about the Harbor for a day and pronounced in good trim. It left here for Lavanah on the 27th.

Mr. C. S. Brown Sr. we regret to note has been quite unwell, of late at Bendoo. But we are glad that he is better again.

The Early Dawn.

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The Social Glass

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THE Upper Gbargroo contrasts very beautifully with the Lower Delta discribed in our issue of 31st ult. As one ascends the Big Gbargroo river or any of its numerous tributaries, he almost abruptly enters the uplands consisting at first chi-fly of smaller hills with sloping sides, i.e. s me cases gently rising from the banks of the river, but at o ther times ugly looking rocks frown down upon you, covered with wild vine or Tangle-wood inhabited by monkies, a dozen or more of which may be seen at once, almost any cloudy day. In other places bluff like hills rise abruptly from the water's edge, and still again the margin of river is fringed as in the vicinity of Konconany, by a dense growth of mangrove, the roots and branches of which are bent into almost inconceivable shapes. As one pursues their upward journey toward the head of the waters, he meets in some cases with falls or ugly rapids in the river, some of these can be passed with boats at favorable tides and seasons, others I believe cannot. During the rains the noise of the waters is something fearful, especially is this the case above Manoh on the Manoh Gbargroo branch of the river; nor is the noise alone fearful, but the waters are dangerous and many lives have been lost in them; and yet scenery of these same waters is grand beyond description and their usefulness is beyond question since they greatly facilitate the Lumber and other Trade in that region. Leaving the waters to take a view of the land one looks out over a vast and varied landscape of picturesque and ground hills as they extend eastward and westward and northward, they seem to rise into grander beauty with their and there the forest interupted by the intrusion of country farms or the natural features of the lovely landscape disturbed by a cluster of native huts. Valleys of almost every conceivable shape settle themselves down between these forest covered hills. While brooks and rivulets in their serpentine windings find their way down toward the great waters. Beneath your feet as you rove over these hills and valleys there is a rich gravelly soil, beseeching you, as it were, to come with your plough and test its capacity to yrild you a golden harvest of the comforts of life

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Rev. G.G.M. Nicol B.A., Pastor of St. Luke's Parish, Sherbro, has for sometime been suffering from rheumatism, but we believe is now recovering.

TIMBER OR LUMBER.

Sometime ago I wrote (issue of May 31st '88) an article on the Timber trade in the course of which I explained that our trade of late is rather a lumber than a Timber trade, because we give attention, or rather attempt so, to the manufacture of woods into stuff for use, I also further stated that such manufacture and trade would pay if more capital were invested and machinery properly employed by persons acquainted with the business and now I wish to point out in further evidence of these statements the fact 1. that those few now engaged in the manufacture of African woods into lumber find a constant and ready sale for their stuff notwithstanding the dull times and so far as Orders are concerned for special purposes, at present it is impossible to fill them as fast as they come in without solicitation. 2. The large importation of American Pine lumber, much of which is not worth working for the time it will last under this climate and could in a large measure be substituted by native woods of far greater durability, at least in the tropics. 3. There is at present a large supply of the rough timber available for the manufacture of lumber for home consumption and export. Other considerations might be noticed, but I hasten to say that the question arises, as to whether it is better under present circumstances for us to engage in a timber or lumber trade, as refers to home consumption, the matter seems settled that we should make our own boards, scantlings, laths, &c., for then the freight at least may be saved and just at this time the specific duty on imported lumber. But when we turn to export trade then the matter is not so easy to decide, but considering everything from present light on the subject, it would seem that a timber trade in unmanufactured stuff would be better as Mendi and Bullom would be needed here. Cargoes could be easier collected and in less time for shipping, and it would furnish more freight for ships and more employment for persons in the countries to which the timber might be exported, and more than likely reduce the expense of manufacturing, and at the same time turn out a finer quality of lumber,

J. A. E.

"BONTHE M. L. CLUB."

As per notices placarded, a public Debate by the members of the above Club was held in the Schoolroom of St. Matthew's Church, kindly placed at their disposal by the Rev. G.G.M Nicol, pastor in charge

On the meeting being opened Mr D. M. P. Thorpe the Club's Secretary advised the purport of the meeting and gave out as the subject for the Debate "Polygamy or Single Marriage, which tends the more to promote Christianity"

C. W. Bettis Esq. President of the Club introduced Dr. M. L. Jarrett, W.R.C.S., and Vice Patron of the Club as the Chairman.

The Doctor on rising said, He was particularly anxious to preside over the Debate not only because the members through the Secretary requested him to do so, but that because the subject was one of vital importance and is at present under very close consideration amongst those who are responsible for moral development and future steadfast growth of the church. The Doctor then gave out some practical observations in regard to the intellectual movements of the Club, and should awarding in advance some praise to the members of the Club for their movement in this respect would advise them to still continue from time to time as they have pledged themselves to do, to awaken the dull mindstone which burdens the intellectual condition of the District.

He next called upon Mr. Thorpe the opener to commence proceedings.

This gentleman was not behind hand He proceeded to prove how effective it would be to encourage the plurality of wives as regard the further advancement of religion—He was practical, plain and unusually concise—He was not however concise because he had nothing to say but that to give sufficient time to the many speakers on both sides.

Mr. W. B. Coker next spoke:—He was against polygamy, from his speech one can observe that the want of free speech in a Debate or public meeting is a great desideratum. He struggled hard to confute the arguments adduced by the opener but pity! besides intellect there is something yet required to make his arguments which were sound, instinctive and plain; very effective.

Mr. Brighton Turner next came in amidst loud applauses, he however did not say much, his arguments were not as hitherto tangible and effective, the screw, so far as he is concerned, appears to be loose somewhere. The mind wants to be researched, on this occasion his arguments were merely speculative, he was however cheered when he resumed his seat, he was something like a "chamberlain."

Mr. E. W. Parkinson,—For a long time this gentleman labored, but to no purpose to destroy the arguments of his opponents. He appears though to understand the spirit of public Debate, he was practical and calm, and I will add nothing more.

Mr. Jno. D. Macauley, as usual, he was practical and singularly effective in bringing forth forcible arguments till he gradually destroyed the arguments of his opponent which he charged with fallacy and sophistry. As an old Custom officer I had Mr. Macauley's ability and knowledge of scriptures.

Mr. H. C. Jenkins—This young man was a perfect encyclopedist but rather industrial, he adduced nothing though he was accorded some applause on resuming his seat.

Mr. G. P. Wilhelm—next followed. He raised arguments that were firm and solid, he made no end of scriptural quotations so much so that those without and within all accorded him applause.

Mr. Rowland May—argued against polygamy, he condemned the system as one having a tendency to destroy religion—His arguments were firm and to the point, he showed a great deal of energy and spirit.

Mr. Bidwell Coker—This rather radical speaker rose amidst loud applause and signs of acclamation. Like one who had some qualified training of public speaking rose in his arguments from the lowest to the highest and most important point of proof He maintains his arguments and be a sort of decent and intelligent method, brought in brief language all the points raised by his predecessors on both sides and whilst confirming the argument of the one, he threw into ashes the arguments of the other.

Mr. E. F. Tipson—He too has, it appears, some idea of English speaking, little did I think he understood the Queen's English to the extent he showed on Tuesday. He showed from his speech that he had never quite prepared, but oh my! in the face of his opponents they all absconded away from his memory as the mass of a candle in a mouse fire. His arguments were not very popular.

Mr. Thorpe then closed the Debate

After the Debate was closed, the Chairman observed that the Debate was very interesting, only there were too many scriptural quotations and for which he gave the speakers great credit.

Mr. Turner interposed on behalf of the Club He said he was sorry to observe himself so many scriptural quotations made in the debate and that the only excuse he would give is that Bible could now be obtained at the Mendi Mission here at the cheap price of 6d each.

The Chairman then said, he reserved his opinion. The question was then put to the meeting which however decided in favour of single marriage. This interesting meeting came to a close at 9.30 p.m.

[Communicated.]

Bonthe April 24 '88

WESLEYAN DAY SCHOOL BONTHE

Mr. Editor,—The examination of the children of the above school took place on Wednesday morning the 25th inst, by Mr. M. Marke the sub Inspector of Schools, (who arrived from Freetown on the 24).

I must candidly say from all I can gather, the children have acquitted themselves remarkably to the satisfaction of their teacher Mr. Wilhelm as also to their parents, who were present. I may add in passing that although the questions put to them were very hard and puzzling, yet they were up to the point, It would have surprised you had you been present, to witness how some of the tiny fellows gave answers to questions put to them

Surely the hearts of their parents must have been gladdened to find that the money spent for their education is not lost, and also the teacher for the labours bestowed by training and educating them to meet the present examination, I hope the children will endeavour to continue in their studies as on that alone depends their future career in life, for this is an age of progress. It is to be hoped that in the next public examination which will take place in December D.V., they will acquit themselves admirably.

Yours Mr. Editor,

Bonthe, A LOOKER ON.

Apl 27, '88.

SPECIAL NOTICE

Is hereby given that arrangements have been made with Rev D F. Wilberforce Supt. of Schools (U. B. C.) for Semi-Annual Examination about the last week in June next 1888 Teachers will please prepare accordingly

J. A. EVANS,
Dist. Supdt. M Mission

Bonthe Apl 21st '88

Delinquent Subscribers, please note that our Subscriptions are overdue for the *Early Dawn* and send us the Cash at once and oblige the Publisher.

A New Steam Launch.—Capt

J. H. Hemmingway on his return from Freetown on the 24th inst, brot with him a the splendid new Steam Launch lately arrived from England for his business convenience in the rivers. The Launch was steamed about the Harbor for a day and pronounced in good trim. It left here for Lavanah on the 27th.

Mr. C. S. Brown Sr. we regret to note has been quite unwell of late at Bendoo. But we are glad that he is better again.

MARKET REPORT OF African Produce.

PALM OIL—Market continues very quiet.

Bonny . . .	£18	2	6	transit,	£18	7	6	quay.
Old Calabar, . .	18	2	6	to	18	5	0	transit
Cameroons . .	18	2	6	transit				
Benin	17	2	6	to	17	5	0	quay
Lagos	19	7	6	to	19	10	0	transit
and	19	2	6	to	19	5	0	quay
New Calabar .	17	2	6	transit				
Accra and Addah	17	2	6	to	17	15	0	transit
Half Jack . .	17	5	0	quay				
Sherbro . . .	16	10	0	transit				
Saltpond . . .	16	0	0	transit				
Liberian . .	15	15	0	transit				

PALM KERNELS—Steady at late rates. Transit quotations; basis 5 per cent shell.

Lagos, Old and New Calabar, and Bonny.	£10	5	0	to	10	6	3
Brass . . .	10	2	6				
Benin and Congo .	10	0	0				
Liberian Sherbro & Sierra Leone	£9	10	0				
Addah Quitty, Dixcove, Saltpond, Appam & Winnebah	7	15	0	to	9	0	0

GROUND NUTS—Sales of Bathurst at £11 per ton.
BENNISEED—14s. per 381 lbs for good Sierra Leone.
COPRA—No change.
COFFEE—firmer sales, 53s. to 54s. for bold berry. Monrovia, 54s. to 58s.
COCOA—40s. to 60s. per cwt. as in quality.
INDIA RUBBER—Steady at following prices:—Supplies continue large.

Gambia Niggers, fair to prime	1s. 10d	to 2s	0d.
Sierra Leone do. do.	1s. 8d	to 1s	9d.
Thimbles	1s. 7½d	to 1s	8½d.
Congo and Gaboon Ball . .	1s. 3d	to 1s	6½d.
Soft and Flaky Ball . . .	0s. 9d	to 0s	11d.
Hard Cape Coast Axim & Assinie	1s. 3d	to 1s	6d.
Liberian	1s. 2d	to 1s	4d.
Saltpond	0s. 9d	to 1s	0d.
Accra Pressed and dried .	0s. 9d	to 1s	1d.
Do. Ordinary	0s. 8d	to 0s	8½d.
Flake and Lumps	0s. 8d	to 0	8½d.

GUM COPAL—In good demand.
BEESWAX—No enquiry.
GINGER—Sales of new 17s. to 17s. 6d. per cwt.
CHILLIES—Neglected.
CALABAR BEANS—6½d. per lb.
CAMWOOD—Lower, 30 tons fair ordinary Grand Bassa sold at £9 7s. 6d. to £9. 10s.
IVORY } —No sale.
RAWWOOD }
KOLA NUTS—No demand.
MONKEY SKINS—In good demand from 1s. 2d. to 6s. 9d. according to quality.
IVORY—Next sale April 17.
COTTON—No change.

EDWARDS BROTHERS.

Liverpool,
March 29th. 1888.

Notice.

Messrs KINLOCH CAMPBELL & Co., has appointed Mr. D. M. P. THORE to act as their Sub-Agent in Sherbro, and all ORDERS given through him will have our immediate attention.

L. GRANT
For Kinloch Campbell & Co,

S. M. MISSION STORE.

Having Completely closed out OUR OLD STOCK OF

Woolen & Cotton Goods,

Are now beginning to replenish

Our Shelves

With entirely New

GOODS.

Some of which have arrived by the last Steamer and others are expected in the next few weeks.

N.B.—We still keep on hand a fresh & fine supply of provisions

J. A. EVANS

Bonthe, Apl 21, '88.

J.A Clemens.

WHOLESALE AND RETAIL

Bookseller, Stationary and Miscellaneous GOODS

ESTABLISHED 1874 OTTO STREET

N.B. Removed to upper Otto Street, opposite the burial ground

Bonthe, Sherbro.

NOTICE.

The Undersigned

begs to inform his FRIENDS CUSTOMERS, and the PUBLIC in general, that he is prepared to furnish at *Short Notice*, BOATS of all sizes, on hire per diem or per trip:

VIZ:—

SIX OARED GIG BOATS,
FOUR OARED GIG do.
TWO OARED DINGY,
with or without hands;

—ALSO—

Lighters,

from 4 to 13 TONS.

For further particulars apply to

J. B. PARKINSON,

Victoria Rd. Bonthe.

Jan31to Apl30—3ms.

CARE FOR THE CHILDREN.

Care for the children. They are the brightest jewels God has given this world. There are no flowers in all its gardens so fair and sweet as they. They are the bloom of the garden of the heart.

"They have less of earth and earthly clod
They are freshest from the hand of God."

Shall the fairest treasure of earth waste for our neglect, and the images of the innocent and holy be marred because we are too indifferent to the good and the divine to nurture these tender plants?

Care for the children. They are intrusted to our hands, as the ten talents by the master who is "gone on a journey," but will come again. No gold, no influence, no estates, no opportunities make up such responsibilities as the children in our homes and those about us. This is the highest trust. Of all that God has put into human hands.—*Sel.*

MISCELLANY.

Professor de Morgan found out by mathematical computation that an eggshell is so strong as to be able to support a man's weight. People who doubt this can put one in their coat tail pocket and try it.

"Pa" said a farmer's daughter, "the laziest tramp I ever saw came into the yard to-day. He stood there by the wood pile and let the dog undress him."

Mistress (arranging for dinner): Didn't the macaroni come from the grocer's, Bridget?"—Bridget: "Yis but oi sint it back. Every wan av thim sins was imty."

"Ya as," said Mr. D. Soppy, "time works wonders. Why, when I was born I was the youngest in my family, and now I have faw brothers all younger than myself."

A GREAT DESCENT.—Mr.—M'Corkle (an attenuated dude standing before portrait of a broadchested, warrior-like ancestor): "I tell you, Miss Nivens. I'm no snob, but I'm proud of my descent." Miss Nivens: You should be, Mr. M'Corkle, it has been a great one!

Young Blifkins went out gunning, and shot six times at an owl before he discovered that it was a piece of mud on his eyeglasses.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL V. BONTHE SHERBRO, WEST AFRICA, MAY 15, 1888. No. 9

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Religious Directory.

St. Matthew's Church. Victoria Road Pastor,	Rev. G. G. M. Nicol, B.A.
Wesleyan Methodist, Pastor,	Lime Street Rev. J. C. Thomas
Mendi Mission, Good Hope Pastor,	(Congregational.) Rev. G. N. Jowett.
Asst Do.	Rev R. C. Taylor

TRADE SEASON.

With this month (May) purrob, in most places where the people or chiefs are disposed to trade will be taken down and the gathering of Gbangor will be pushed by the natives, if they feel so inclined. As a result the making of palm oil and preparation of palm kernels will be carried on. So that these the staple products of the country will begin to flow into the the Market and by the time this reaches our readers we expect the Trade season will have been fully opened and every one trying to get the largest share of the spoil.

Bathurst, 17th April 1888.

Editor of the "Early Dawn."

Sir,—Being on a Business tour to the West Coast of Africa and visiting Freetown and Sherbro 1st & 2nd respectively, I had to write a few words in the "Early Dawn" and the "Weekly News" about the very bad administration which the latter received at the hands of the Freetown Government.—I now come to Bathurst.—During my short stay my eyes have been opened to similar and more glaring maladministration than that even experienced at Sherbro. Bathurst can be classed amongst one of our oldest Settlements and about 20 years ago principally consisted of English Merchant Houses and English Commerce. What is it now? Is it not a possitive fact that year after year those very Houses gradually dwindled away until now there are more French Houses and French Commerce than English. What has been the reason? That that august mother of ours, who took upon herself to protect her dutiful children against all time coming, gradually got tired of them, gave them out to nurse, and left them pretty well to die. Bathurst, one of the finest settlements we have, both rich in produce and minerals, that it should slowly but surely be taken possession of by the French, and all for what? for the want of proper control and management. Bathurst requires to be severed entirely from Sierra Leone and wants independent action of its own A Representative Legislative council, a Governor of its own, who would have full power to act as he thought fit, and to have imperative instructions not to go on any Milk and Sugar Expedition, that is to say, Not to pamper those most disreputable murderers and cut throats with pressure of clothing &c: but to chastise them in true and proper British fashion. The time for sympathy and philantrophy with those robbers has gone past, because they only whoop down upon peaceful villages, pillage them, burn them, kill the men, and carry away the women and children into slavery, and this remember right under the nose of our British Government, that Government who has hitherto held itself forth to the world as being *The great Protector of the Poor ignorant and Benighted Native*, and what can our British Colonev Bathurst do? send out at the 12th hour about 20 policemen, remember native policemen, & think if you gave them an aim at 50 yards to fire at, they would be about 12 yards wide, and the experienced sergeant I dont suppose would be much behind them in his brilliancy, and all this in civilized Bathurst, a colony which yielded thousands of tons of Produce when thoroughly under British control, but most of which is now principally directed to France. Is it not a slur on our honour and dignity, and enough to make British subjects sell their birthright for a mess of pottage? A British subject speaks to one of these natives, he will stand and insult him, because he says he can do with him as he likes, but to a Frenchmanhe is very respectful. And then, as well as good Administration here, we must also have good administration at home. All these youths in the Colonial or Foreign Office, who have been born with silver or golden spoons in their mouths, and who could not tell one, on the Map, where Bathurst lay should be quietly cleared out: and only men of good sound judgment, tact and experience take their place.—There is another crying evil in Bathurst, and that is, *The Beach.*—Facing a fine open River, it could be made a beautiful promenade: but to a stranger his nasal organs inhales the glorious essence of human filth. I understand the Superintendent of Police has this matter under his control; he ought to enforce his authority more rigourously that the people keep the Beach clean under a penalty, and to see that they strictly adhere to the place set apart for them: the streets also require better attention; and the people more strictly looked after regarding their filth deposits; at the present between the beach and streets, it is sufficient to cause a plague; and is certainly most injurious to the public.—Health Now what Bathurst requires is—1st To be severed entirely from Sierra Leone control in every shape and form; and to become an Independent Settlement: only to take or receive instructions from the Imperial Government.

2nd. To have a Representative Executive Council.—3rd To have a Governor with full power to act along with his Council, as to the best ways and means regarding the proper management and control of the Settlement.—4th To have a small force of Military to quell all interior disturbances promptly.—5th To have one of the Sierra Leone Gun Boats stationed at Bathurst, there are too many there.—6th A more efficient police force.—7th The Sanitary condition of Bathurst more promptly, properly, and rigourously carried out: let us have all these; then we shall have good Administration; a largely increased Interior Trade; a happy and contented people and no more cries from the Government Exchequer "*No Funds on Hand*"—I may mention to the Merchants, Traders, and others interested in this most serious and vital question, that I intend to strongly represent at Home the present state of affairs at Bathurst; but I think it would be well for some of the spirited Citizens to call a meeting and invite all interested to be present; and come to some definite action; because you all know the old adage "*Union is Strength*" I must desire Mr Editor your Correspondence taking up so much of your valuable space; and beg to remain.

Yours Faithfully
J. W. CAMPBELL
of the Firm of
Messrs Kinloch Campbell & Co.
Glasgow.

For the "Early Dawn."

Mr. Editor,—Your readers will be glad to know that some measures have been adopted to effect peace in the interior among the Mendi and Mo-Bunta tribes.

Not long ago Tuah-Boe, (Mendi) a notorious plunderer and disturber of peace, was killed with his followers; and it is likely Some Boybo may share the same fate.

This latter (Tinnee) some of your readers know well when he visited Bonthe last year. A few weeks after that time, he was seen at Gbangbook gratifying himself with some unmerited gifts from Sherbro, and being too much influenced by the counsels and intrigues manifested, (unknown by the Authorities,) he destroyed and carried away properties belonging to some Sierra Leoneans, who temporarily resided at that place (Gbangbatook) to the interior. Report says that from certain displeasure, which he gave the people of Ta-ne-nehoo sometime ago, he was afraid to proceed to the chief town; but directed his course to Mo-boo-tuah where he resided for a short time, and then passed off to Manoh, into Kah-Joe's town, to arrange for troops to accomplish his wicked design against the people of Gaugamah, Imperieh; but his schemes turned out an entire failure. On being disappointed, he abandoned all his former plans, and made fresh arrangements to attack Taneneehoo, and persuaded some principal men to accompany him. He told them to talk over some matters.

At a near approach to the town, messengers were sent to remind him of the consequences that must follow the wreck of their peace, (private) reputation; especially as they have installed the Society already in that capacity; but he Some having been decoyed in many of his former depredations and outrages, though he could have much also in this instance, ordered his men into the town, contrary to their parole negotiation; on blowing of horns, beating drums, and threatening; and at the same time ready to defend his men if it should turn out otherwise. The men of the town who regarded the importunities as the touch for a stranger, and for one like themselves attempted to pounce the spoil. Upon this, Some used his revolver by killing a man in the town, and forthwith executive measures were then taken, when Thirty seven of his men were killed on the spot, himself wounded on the arm and escaped to Manoh; and others of his men caught in the bush and put in stocks. The people of Taneneehoo and Bumpeh are now told have since sent to demand him alive, otherwise it would end in war. Now Mr. Editor, all who are readers of our Local & Outside can see that wars do not cause a Mendi or whatever tribe it may be from carrying out their depredations; even if we did, we see it in distinct instances, (apart from the Boom &c) we see it verified to this. Who could have thought that Some Sherbro would have dealt so unfaithfully with our Authorities? I trust this will add to their stock of experience. "For but all that glitters is gold."

Thanking you very much for wearying your patience, and the space I have occupied.

Yours truly,
S. B. MORRISON.

Bangoro,
May 5th '88.

Cease to lament for that there cannot help and study help for that which thou lamentest.

The Early Dawn.

BONTHE, SHERBRO.

MAY 15, 1888.

THE CREDIT SYSTEM.

In Business and otherwise has had a long rope, so to speak, on this coast and has ruined very many in its course but at length it is about to ruin itself, if indeed it has not already done so. For it has become evident to almost every business man that to give credit to any considerable extent,—either as to the number of persons to whom he gives or the amount he may give to a few,—is to lose sooner or later; so that every prudent person must, at least, refuse, as a rule, to give credit, and so far as our observation goes there is very little real credit given, of course when we so speak, we except the transactions of Europeun Houses doing business with coast traders, and confine our remarks to general business practice here on the coast. When we say that the system has ruined itself, we refer to the fact that the failure of so many to perform their obligations has opened the eyes of the prudent, to cease from a losing game, while on the other hand the imprudent are being forced, by circumstances to quit business or cease to credit. One important thing remains, and that is for European firms to quit the old wreck, of the credit system, refusing credit to every fellow, that may be able to write a good business letter, from this coast, for although some may have seemed to profit by such ventures, it has ever been at the expense of some one who has been the loser, and greatly in some cases to the damage of general trade, for many of these men with little or no expense and no capital could afford to so far undersell substantial business houses, as to make trade suffer by the breaking down of paying prices.

CHRISTIANITY OR MOHAMIDANISM

There seems to be from time to time more or less appearing in public print, in the way, as it were of a comparison between these two systems of religion; and also as to which of them would be the more readily received by the African people? or in other words which of the two systems is the best adapted to native, and especially the more interior, tribes of Africa, all the circumstances considered? Such able minds have been employed up on the subject *pro & con*, that it would almost seem prosumption, in us to venture a word, were it not for the glaring fact that no reasonable comparison can be made between a false and the true religion; the false may seem to alleviate the soul pangs of humanity, but the true really heals the infirmities of man's nature, liberates his soul, and gives hope of heaven, even to the ignorant and degraded. Certainly every intelligent Christian, not to say scholar, is aware of the fact that Mohamed was a false Teacher, and that his religion is a false religion. It must also be further admitted that it is far behind the Christian religion as a civilizing and refining power or force as the condition of nations under its influence will readily show. Observe its influence in India before British occupation and then Turkey (even in Europe) What do you see to recommend the faith of the false Prophet to any people for their elevation? In other words if Mohomedanism has failed to elevate the less degraded races of men, how can it be adapted to the wants of Africa? more again when we have the time.

AVERY STATION, MENDI MISSION, is the finest and most valuable of the stations of the Mendi Mission and in many respects it is the most important station of any of our Missions in Africa; at least it commands the keys, we may say, to the shortest and most direct route to the interior and is at the same time, within easy and short communication with the seat of the Sherbro Government, lies within civil jurisdiction and enjoys all the privileges of a British West African Village. From the best accounts I can gather Avery was founded about the year 1857 by Mr. Daniel Wilcox Burton, an agent of the Mendi Mission then under the auspices of the American Missionary Association.

THE TRADE OUTLOOK—Is fraught with some forebodings not of the most desirable nature to the river Traders, and not arising alone from the unsettled state of the river districts, but from a disposition for some years past on the part the larger Houses to dispense with the Middle-men, who go higher up the rivers and into the more interior as well as the out of the way places, and either with supplies from larger houses, or with small stocks of their own buy up the dribs of produce which the natives bring in to them; and thus gather it into larger quantities, before it reaches the merchant or larger dealers, In years past this vocation was undisturbed and many men made money by it & sometimes quite rapidly; the success that attended the work led many to engage in the petty Trade until in one way or another the rivers have become filled with small Traders male and female, not only men but women are engaged in it. In years past when trade was better, and profits larger, the larger dealers could more willingly divide the gains. But now that matters are changed the Merchant seeks to get rid of the middle-man and to deal directly with the producer, to whom he now offers Merchandise in small quantities as cheaply, or nearly so, as he will sell to the small trader. And more also for sometime the larger houses have been extending their own Factories farther and farther out from the centres which they occupy, until now the out look is that they will eventually shut out the small traders altogether.

We have the following from good authority and in-sert it for the general information of those interested.

"T. A. Wall Eqr. Formerly Commandant of Sherbro and wife are passengers by the Teneriffe for Accra where Mr. Wall has an appointment in the Customs service.

It will be remembered that Mr. Wall was very badly treated by Secretary Griffith and Governor Havelock and summarily bounced out of the service members of Parliament I am told have had him reinstated in the service."

Mr. Henry Titherington of Manoh Factory left this place for England about the 4th inst he was quite ill on the s. s. Formoso in the Harbor before leaving we trust he has had a prosperous journey.

The Parsonage,
Hastings.
May 11th 1888.

Dear Sir,—The "Early Dawn" is a welcome messenger to me every time it comes in, bringing, as it always does, items of interesting information about affairs in Sherbro. I beg to enclose herewith a P. O. O. for Twelve Shillings, my subscription for Two Years.

Wishing it increasing popularity, and with kind regards to you.

I remain, Dear Sir,
Your humble Servant,
J. B. BOWEN.

Rev. J. A. Evans.

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I shall be thankful to the writer, if he is disposed, to state exactly the words uttered by the chairman, in his concluding speech, and why Mr. Turner apologized, and whether he ever mentioned any body besides himself who heard Mr T. said anything in his apology relative to the price of tables at the Mission.

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I await to hear what verdict will be brought on the present accused.

A CORRESPONDENT.

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May 10, '88.

For the "Early Dawn."

Dear Editor,—Permit me through the medium of your valuable journal, to enquire from the Authorities; why the natives who are residing in British Territory are not paying License for their boats and canoes? Are they not sharing equal rights, protections, and privileges as any of the Sierra Leoneans? Many of them from the Boom, Kittam and the Imperreh countries are to be found here and there within British protection; and are enjoying more than equal rights, with Sierra Leoneans and foreigners; in connection with the general trade, they are also engaged in boat building &c., &c., and are allowed to ply their crafts, canoes, &c., of any size in British waters, both North and south free of License and undisturbed. It was thought sometime ago that that portion in Her Majesty's Ordinance would have taken thorough effect at the time, when License were imposed upon one Daniel, a Sherbro man, temporarily residing at Benbomah creek for plying his Boat in British waters; but nothing further was seen or heard of Kong. Sainay, Gbannah Tuah and Humpah's boats or canoes. Sure enough Mr. Editor, I cannot for certain arrive at the conclusion that Her Majesty's Authorities are partial in dispensing justice to all; but viewing the whole in the line of business, what is predicated to one should be extended to the others, if such measures be adopted, I strongly believe it will serve to increase the Revenue of Sherbro rather than crippling it. Although it is not our lot to enjoy the benefits of the Revenue of Sherbro, such as the building of our Market house, the repairing of roads, bridges &c. Yet I can say candidly that "what is good for Tom is also good for John." You will hear from me again. Thanking you for space allotted me.

Meanwhile I remain
Upper Bargroo, Yours truly,
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SCHOOL TEACHING IN SHERBRO.

The above, like all other engagements in life, presents two sides, the dark and the bright side. The educational question, so far as Bonthe is concerned is fraught with difficulties. Irregularity.—This is a gigantic evil with which teachers and managers of schools have had to contend, and would have been more easily dealt with, were it not that it comes from four different directions:

(1.) Parents.—and these are divided into two classes' intelligent and ignorant.

(2.) Guardians,—godly and ungodly. Two of the four, can be easily dealt with by teachers and managers. But they have not been able to devise such means as to obtain the co-operation of the other two, which is very desirable. It does not require strenuous efforts on the part of teachers to enlist the sympathy of parents as regards their children's education, (provided the parents are intelligent) seeing that it, under God, is calculated to be of great benefit to the children in after years. It is equally easy to enlist the sympathy of godly guardians. But the other two classes (?) They baffle all skill.

A roving disposition, is another serious drawback. You dare not rely on the one half of the children, who like birds of passage stay only for a season. You may count, if their attendance for a short time, but when you expect to see the fruit of your labor, they are gone to some of the rivers where ninety-nine per cent turn out wreckless characters, who help to swell the wretched horde of depredators.

Another serious hindrance is that a portion of a school may be of native children, who enter the school at the age of 12 or 13 years; amidst many difficulties. He has to support himself and is obliged to offer his service at a disadvantage, to a very popular factory in this place, where he receives a few yards of cloth at times, and at other times a bottle of gin, (and that of the lowest kind) in return for service faithfully rendered the factory; and thus the poor child forms an energy for drinking, which neither the example, nor the precept of the teacher, or both put together can break. As a rule he makes little or no progress in his studies.

Tardiness is another discouraging feature which upsets all plans, however well laid by the teacher for the advancement and well-being of the scholars; and this is insuperable, with but very rare exceptions to the same source with irregularity.

Home influence is another together with a train of others, which not only beset the path of the teacher to a successful working of his school, but seem to bind his hands behind his back, so that he can only look, lament and go planning for the future. But there is a bright side. The thought of the responsible position which he holds, rouses the teacher from despondency, and bids him hope on. His is a very great responsibility. Responsible to God and man. The parent and relatives of the children look to him, society looks to him, the Church looks to him. He is indeed a representative man. Then teachers cannot be too faithful in the discharge of their duties, facing their individual difficulties and sad and undimmed, though the salary, with one or two exceptions in Freetown, is meagre and simply deplorable, yet the time is not distant when parents, society, the state, the Church, and managers of schools will send forth a unanimous and effectual cry which will be wafted on the wings of the wind from one part of the West Coast of Africa to the other, and will finally be adopted by the community of Bonthe, "Pay the teachers better salary"

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D. F. WILBERFORCE.
Supt of Schools, Shaingay.
May 4th '88.

Notice.

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Undersigned

A WRITING CLERK & ACCOUNTANT,

Begs to inform the Public of Bonthe and the Rivers that he is prepared to do all

WRITING JOB WORKS,

as follows:—

STOCK TAKING,
MAKING UP ACCTS,
WRITING LETTERS &c.

Charges Moderate!

For further particulars apply at his Residence, Williams St., abreast the Wesleyan Church, or by letter.

He solicits their patronage

W. BIDWELL COKER.

Bonthe,
May '88.

SPECIAL NOTICE

Is hereby given that arrangements have been made with Rev D. F. Wilberforce Supt. of Schools (U. B. C.) for Semi-Annual Examination about the last week in June next 1888 Teachers will please prepare accordingly.

J. A. EVANS.
Discl. Supdt. M Mission

Bonthe, Apl 21st '88.

Miss Prude (aged forty, going to bed)—"Somebody's under my bed! My goodness! Can it be Fido! Fido! Fido (She then holds out her hand under the bed, and the wise burglar licks it). Oh! all right! It is Fido." She then retires, reassured, and sleeps through the burglary.

The Early Dawn.

BONTHE, SHERBRO.

MAY 15, 1888.

THE CREDIT SYSTEM.

In Business and otherwise has had a long rope, so to speak, on this coast and has ruined very many in its course but at length it is about to ruin itself, if indeed it has not already done so. For it has become evident to almost every business man that to give credit to any considerable extent,—either as to the number of persons to whom he gives or the amount he may give to a few,—is to lose sooner or later; so that every prudent person must, at least, refuse, as a rule, to give credit, and so far as our observation goes there is very little real credit given, of course when we so speak, we except the transactions of European Houses doing business with coast traders, and confine our remarks to general business practice here on the coast. When we say that the system has ruined itself, we refer to the fact that the failure of so many to perform their obligations has opened the eyes of the prudent, to cease from a losing game, while on the other hand the imprudent are being forced, by circumstances to quit business or cease to credit. One important thing remains, and that is for European firms to quit the old wreck, of the credit system, refusing credit to every fellow, that may be able to write a good business letter, from this coast, for although some may have seemed to profit by such ventures, it has ever been at the expense of some one who has been the loser, and greatly in some cases to, the damage of general trade, for many of these men with little or no expense and no capital could afford to so far undersell substantial business houses, as to make trade suffer by the breaking down of paying prices.

CHRISTIANITY OR MOHAMIDANISM

There seems to be from time to time more or less appearing in public print, in the way, as it were of a comparison between these two systems of religion; and also as to which of them would be the more readily received by the African people? or in other words which of the two systems is the best adapted to native, and especially the more interior, tribes of Africa, all the circumstances considered? Such able minds have been employed up on the subject *pro & con*, that it would almost seem prosumption, in us to venture a word, were it not for the glaring fact that no reasonable comparison can be made between a false and the true religion; the false may seem to alleviate the soul pangs of humanity, but the true really heals the infirmities of man's nature, liberates his soul, and gives hope of heaven, even to the ignorant and degraded. Certainly every inteligent Christian, not to say scholar, is aware of the fact that Mohamed was a false Teacher, and that his religion is a false religion. It must also be further admitted that it is far behind the Christian religion as a civilizing and refining power or force as the condition of nations under its influence will readily show. Observe its influence in India before British occupation and then Turkey (even in Europe) What do you see to recommend the faith of the false Prophet to any people for their elevation? In other words if Mohomedanism has failed to elevate the less degraded races of men, how can it be adapted to the wants of Africa? more again when we have the time.

AVERY STATION, MENDI MISSION, is the finest and most valuable of the stations of the Mendi Mission and in many respects it is the most important station of any of our Missions in Africa; at least it commands the keys, we may say, to the shortest and most direct route to the interior and is at the same time, within easy and short communication with the seat of the Sherbro Government, lies within civil jurisdiction and enjoys all the privileges of a British West African Village. From the best accounts I can gather Avery was founded about the year 1857 by Mr. Daniel Wilcox Burton, an agent of the Mendi Mission then under the auspices of the American Missionary Association.

THE TRADE OUTLOOK—Is fraught with some forebodings not of the most desirable nature to the river Traders, and not arising alone from the unsettled state of the river districts, but from a disposition for some years past on the part the larger Houses to dispense with the Middle-men, who go higher up the rivers and into the more interior as well as the out of the way places, and either with supplies from larger houses or with small stocks of their own buy up the dribs of produce which the natives bring in to them; and thus gather it into larger quantities, before it reaches the merchant or larger dealers, In years past this vocation was undisturbed and many men made money by it & sometimes quite rapidly; the success that attended the work led many to engage in the petty Trade until in one way or another the rivers have become filled with small Traders male and female, not only men but women are engaged in it. In years past when trade was better, and profits larger, the larger dealers could more willingly divide the gains. But now that matters are changed the Merchant seeks to get rid of the middle-man and to deal directly with the producer, to whom he now offers Merchandise in small quantities as cheaply, or nearly so, as he will sell to the small trader. And more also for sometime the larger houses have been extending their own Factories farther and farther out from the centres which they occupy, until now the out look is that they will eventually shut out the small traders altogether.

We have the following from good authority and insert it for the general information of those interested.

"T. A. Wall Esqr. Formerly Commandant of Sherbro and wife are passengers by the Teneriffe for Accra where Mr. Wall has an appointment in the Customs service.

It will be remembered that Mr. Wall was very badly treated by Secretary Griffith and Governor Havelock and summarily bounced out of the service members of Parliament I am told have had him reinstated in the service."

Mr. Henry Titherington of Manoh Factory left this place for England about the 4th inst he was quite ill on the s. s. Formoso in the Harbor before leaving we trust he has had a prosperous journey.

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May '88.

SPECIAL NOTICE

Is hereby given that arrangements have been made with Rev D. F. Wilberforce Supt. of Schools (U. B. C.) for Semi-Annual Examination about the last week in June next 1888 Teachers will please prepare accordingly.

J. A. EVANS,
Disct Supdt M Mission

Bonthe Ap! 21st '88

Miss Prude (aged forty, going to bed)—"Somebody's under my bed! My goodness! Can it be Fido! Fido! Fido (She then holds out her hand under the bed, and the wise burglar licks it). Oh! all right! It is Fido." She then retires, reassured, and sleeps through the burglary.

S. M. MISSION STORE.

Having Completely closed out OUR OLD STOCK OF

Woolen & Cotton Goods,

Are now beginning to replenish

Our Shelves

With entirely New

GOODS.

Some of which have arrived by the last Steamer and others are expected in the next few weeks.

N.B.—We still keep on hand a fresh & fine supply of provisions

J. A. EVANS

Bonthe, Apl 21, '88.

NOTICE.

The Undersigned

begs to inform his FRIENDS, CUSTOMERS, and the PUBLIC in general, that he is prepared to furnish at *Short Notice*, BOATS of all sizes, on hire per diem or per trip:

Viz:—

SIX OARED GIG BOATS,
FOUR OARED GIG do.
TWO OARED DINGY,
with or without hands;

—ALSO—

Lighters,

from 4 to 13 TONS.

For further particulars apply to

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'Early Dawn'

PRINTING OFFICE.

Job Work Done at short

Notice.

Enquire of C. G. BELL, Printer.

GOOD HOPE STATION

MARKET REPORT OF African Produce.

PALM OIL—We have to report a firm market and an advance of 5s. per ton on all oils except Lagos and Congo. Stock in Liverpool at the end of March 1888—8,850 tons.

Lagos	£19.	7.	6.				
Old Calabar, Bonny and Cameroons	18.	10.	0	to	18	12	6.
Benin	17.	12.	6.	to	17	15	0.
Brass, Niger, and New Calabar.	17.	10.	0.				
Loanda	17	5	0	to	£17	17	0
Accra kinds	17.	10.	0.	to	17	12	6
Congo	16.	15.	0.	to	17	0	0
Appam Saltpond & Winnebah,	16.	5.	0.	to	16	7	6
Dixcove & Liberian	16.	0.	0.				
Sierra Leone & Sherbro,	16.	15.	0.	to	17	5	0

PALM KERNELS—Firmer quotations transit; basis 5 per cent shell.

Lagos, Old & New Calabar, Bonny & Cameroons	£10.	6.	3.	to	10	7	6.
Brass,	10	2.	6.	to	10	5	0
Benin and Congo,	9	17	6	to	10.	0	0.
Loanda	9	15	0	to	9	15	6
Liberian, Sherbro & Sa. Leone	9	12.	6.	to	9	15	0
Common shelly	9.	5	0.	to	9.	7	6.

GROUND NUTS—No sales.

BENNISEED—Unchanged.

COPRA—Sales £12. 5. 0. to £13. 5. 0. as in quality.

COFFEE—55s. to 56s. for bold berry; 60s. to 70s. Liberian.

COCOA—50s. to 90s. according to quality.

INDIA RUBBER—No change. Today's prices as follows:—

Gambia Niggers fair to prime	1s.	10d.	to	2s.	0d.
Sierra Leone do. do.	1s.	8d.	to	1s.	9d.
Thimblea	1s.	7½d.	to	1s.	8½d.
Congo and Gaboon Ball	1s.	3d.	to	1s.	6d.
Soft and flaky Ball	0s.	9d	to	0s.	11d.
Hard Cape Coast, Axim, & Assinie.	1s.	3d.	to	1s.	6d.
Liberian,	1s.	2d.	to	1s.	4d.
Saltpond	0s.	9d.	to	1s.	0d.
Accra, pressed and dried	0s.	9d.	to	1s.	1d.
Do Ordinary	0s.	8d.	to	0s.	8½d.
Flake and Lumps	0s.	8d.	to	0s	8½d.

GUM COPAL—Sales, Sierra Leone 8½d to 8¾d. as in quality, Accra inquired for at 37s. per cwt.

GINGER—New Sierra Leone 17s. to 17s. 6d. per cwt.

CHILLIES—23s. to 23s. 6d.

CALABAR BEANS 6½d per lb.

CAMWOOD—Again lower, £8. 10s. to £9. per ton.

EBONY—No change.

BARWOOD—No change.

KOLA NUTS—Very difficult of sale.

MONKEY SKINS—Sales from 1s. to 6s. as in quality.

IVORY—Sales postponed till May 2nd.

EDWARDS BROTHERS.

Liverpool,
April 13th 1888.

TIMBER FOR EXPORT.

Would naturally have to be of the better quality such as might increase in demand abroad, especially in England the great Market centre to which the West Africa Settlements on the coast now look; and toward which for many reasons a large portion of the interior is most likely to look, in, I should hope, the near future, for the varied products of those regions among which we may reasonably expect that rare and valuable woods will form a part; and if some means of conveyance is established, less precious woods, for the more ordinary and substantial purposes will also be brought into requisition, from even the now remote interior regions. But for the present, we must only hope for a trade in the Timber, about the headwaters of the rivers, which seems to be in sufficient abundance, as well as good enough in quality for an export trade. What now seems wanting is the mean of entrance and path to enter those dense forests of standing timber, select samples; making at the same time notes of the size in general of the trees, their length or height, and about how many of timber size are to be found on an acre, or at least make some estimate of the quantity of each kind of timber of which samples are selected. There is little or no doubt of finding all that is requisite for an export trade, provided there can be found a market abroad for the rough material, and from what we can learn from various sources it would seem that such a market could be found in England; if some one would give attention to the matter, and surely if there is a new kind of produce possible on this coast for any European market, it ought to be brought to the front in these times of dull trade. A timber trade possesses many other advantages of which I must try to write in my next, all being well.

J. A. E.

"There 're comforts in Marriage Life
And there are crosses too."

It was said by one who had great experience in a Marriage Life, that "When a man marries, then his trouble begins," however true it this statement, I will kindly submit it to those who have been long initiated to the Holy Order of Matrimony for decision; but my unpublished hands shall not attempt to solve the problem.

The young man, who deceitfully allows his hands to be mutually joined with the idea of accumulating wealth, or procuring a fortune, without considering that Matrimony was not only instituted for the procreation of children and to avoid the sin of fornication, but for the mutual society, help and comfort that the one ought to have of the other, both in prosperous and adverse circumstances, is cautiously advised not to take upon himself the responsibility of Marriage, unadvisedly, lightly or wantonly like irrational creatures that have no understanding, but advisedly, reverently, discreetly, soberly, and in the fear of God.

"Fools rush in where angels fear to tread."

As we have begun to see ripples of agitation on the surface of marriage waters, I will advise those who intend being a member, not to marry with the idea, of having a fortune, but from the motive of Love, and not for the "Loaves and Fishes." We need not wonder when we see the marriages of many result in blows and abuse, when the match is uneven, the qualification, nationality &c. is a dequate, and if there is any thing like the words L. O. V. E. existing between the pair in when the neighbours with eager feet, rush to ascertain the cause of the shout RED RUM, (the Capitals are to be pronounced inwardly).

I will sincerely beg my young inexperienced friend to adhere to the principle of marriage, and treat his dear partner better than he had done before.

His FRIEND

Minister (to boy who is digging for worms.)—Little boy, dont you know that it is wrong to work on Sunday, except in case of necessity? *Boy* (going on with his digging)—This is a case of necessity. A taller man's go fishin' 'bout so late.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. V. BONTHE SHERBRO, WEST AFRICA, MAY 30, 1888. No. 10

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DIRECTORY.

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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Rev. G. G. M. Nicol, B.A.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.) Good Hope
Pastor. Rev. G. N. Jowett.
Asst Do. Rev R. C. Taylor

Mr and Mrs C. H. Hanley Moseley of British Sherbro who had arrived in England early in last month were in attendance at the 6th meeting of the session of the Royal Colonial Institute on Tuesday April 10th at the White Hall Rooms, Hotel Metropole, when a paper on "South Africa" was read by Sir Donald Currie K.C.M.G. M.P. The substance of the above information is from the "Colonies and India" of the 11th April and should have appeared in our last issue; but we are glad to give it now as many friends here have not been informed of Commandant and Mrs Moseley's safe arrival in England.

BOOKS AT HOME.

Among the many wise things that Mr. Beecher has said, there is none wiser than his words about books in the home. "We form judgments of men," says he, "from little things about their houses, of which the owner perhaps never thinks. In early years when travelling in the West, where taverns were scarce, and in some places unknown, and every settler's house was a house of entertainment, it was a matter of some importance and some experience to select wisely where you should put up. And we always looked for flowers. If there were no trees for shade, no patch of flowers in the yard, we were suspicious of the place. But no matter how rude the cabin or rough the surroundings, if we saw that the windows held a little trough for flowers and that some vines twined about strings let down from the eaves, we were confident that there was some taste and carefulness in the log-cabin. In a new country, where people have to tug for a living, no one will take the trouble to rear flowers unless the love of them is pretty strong; and this taste, blossoming out of plain and uncultivated people, is in itself a clump of harebells growing out of the seams of a rock. We were seldom misled. A patch of flowers came to signify kind people, clean beds, and good bread. But in other states of society other signs are more significant. Flowers about the rich man's house may signify only that he has a good gardener, or that he has refined neighbours, and does what he sees them do. But men are not accustomed to buy books, unless they want them. If on visiting the dwelling of a man in slender means we find that he contents himself with cheap carpets and very plain furniture in order that he may purchase books, he rises in our esteem. Books are not made for furniture, but there is nothing else that so beautifully furnishes a house. The plainest row of books that cloth or paper ever covered is more significant of refinement than the most elaborately carved sideboard. Give us a house furnished with books rather than furniture. Both if you can, but books at any rate! To spend several days in a friend's house, and hunger for something to read, while you are treading on costly carpet and sitting on luxurious chairs, and stooping upon down, is as if one were bribing your body for the sake of cheating your mind. Is it not pitiable to see a man growing rich, augmenting the comforts of home, and lavishing money on ostentatious upholstery, upon the table, upon everything but what the soul needs? Books are the windows through which the soul looks out. A home without books is like a room without windows. No man has a right to bring up his children without surrounding them with books if he has the means to buy them. It is a wrong to his family. He cheats them! Children learn to read by being in the presence of books. The love of knowledge comes with reading and grows upon it. And the love of knowledge in a young mind is almost a warrant against the inferior excitement of passions and vices. Let us pity these poor rich men who live barrenly in great bookless houses! Let us congratulate the poor that, in our day, books are so cheap that a man may every year add a hundred volumes to his library for the price which his tobacco and his beer would cost him. Among the earliest ambitions to be excited in clerks, workmen, journeymen, and, indeed, among all that are struggling up in life from nothing to something, is that of owning and constantly adding to a library of good books. A little library growing larger every year is an honorable part of a young man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessaries of life.—*Am. Ed. Catalogue.*

BETTER PAY FOR TEACHERS.

T., a Correspondent in the last issue of the *Early Dawn* under the head of "School teaching in Sherbro" closes his fine paper, by expressing a desire for the better pay of Teachers; which has naturally raised a question in the mind of the writer, and that is who should pay these Teachers a better salary? Is it the persons whose children are being taught in the schools or the Government that collects a Revenue, from the Trade of the country, or should the different Missionary Societies operating in the country pay it? To me it would seem that Teachers ought to receive better pay, where they devote their whole time, talent, and energies to the work, as I have every reason to believe that T. does. But then from whom should the money come, is the great question from home or abroad? It has seemed to me, that every intelligent person that has a child under the tuition of a good teacher, ought to contribute, in some way to that teacher's support. And if this was done, how easily it would be for the managers of some schools to increase the pay of Teachers. In many Mission schools, at the present time, the Societies supporting them are obliged to keep the school houses in repair, supply the children with Books, Slates, Pencils, Ink, Pens, Copy Books, &c., &c; which cost in a year a good sum of money, aside from the Teacher's salary. And all this money must come from abroad, from strangers who receive no benefit from it whatever. To ask these foreigners and strangers to increase the means for paying teachers, to instruct the home-born children of this country seems absurd, when the parents of these same children will not, or do not, at least, pay anything for their education.

Yours,—J. ALBERT.

Bonthe,
May 21, '88.

FAITHFUL TESTIMONY.

The Editor of the *Wesleyan Methodist*, says:

"In these later days the devil seems to have inaugurated another scheme—the pet of his heart of darkness—and that is the multiplication of secret societies under multiplied names and specious pretences, and the flooding of the church with their secret, treasonable conspiracies against the genius, spirit, life and power of the Gospel of Christ and that purchased with his blood. That there is a common bond of secret union running through the secret fraternities some of them are so plausible in their outward protests as to deceive, if possible, the very elect. For many years the temperance cause has been brought to the support of organized secrecy. Since the war the honor of the country feels bound to bestow upon its brave defenders is subjected to the same base service, while a multitude of secret insurance swindles has deceived many with profers of money for their allegiance to secretism. The claims of honest labor for legitimate consideration is turned aside to support a secret despotism. As an advocate of temperance we have never deemed anything allied to the cause which needed secret secrecy. It is a public cause, and when it triumphs will triumph in open conflict. Those who know the history of the temperance cause best, know that secrecy has been its blight and mildew. When the great Washingtonian movement of nearly half a century ago was taken into secrecy, it ceased to its death.

"What an old soldier one need of secrecy is a question which, as an old soldier of between three and four years service, we have never been able to discover. The soldier's record was made in open view of an imperilled nation, and only a sneak and a coward needs the tyled and cartooned prostrate of secretism as the archivers of his record, though many brave men have been deceived into secret allegiance in the name of the Grand Army of the Republic. We honor the defender of his country, and deem his self-sacrifice worthy of open proclamation, and in every way above the tyled and guarded precincts of lodgery.

"We have only sympathy and honor for the honest, industrious working man, and protest against his being sold into secret bondage to become the slave of high salaried task masters, to be ordered to idleness to the impoverishing of the laborer and his needy family. This is a free country, and a man can work for whom he will, as each terms as he pleases on mutual agreement between the individual free man and the employer of labor, with the consistent hope that he may become in time himself an employer. We have not time or space to trace this line of thought. We have in our heart to lift a voice of warning in the ears of our dear people against this whole secret business, which has the bend of darkness upon it, and by the instruction of him who "ever spake openly." "He that doeth evil hateth the light." Secretism is the legitimate sphere for all that is false, and deceptive, and vile, but not the legitimate sphere for all that is true and pure. Again let God be forever praised that he has raised up the Wesleyan Methodist connection of America, to "lift up a standard among the people" against the dark orders which swarm the land like the destructive locusts of Egypt. It is plainly written in our disciplinary law that members of secret societies are not allowed membership in our church. We ask in the name of Christ, fidelity to the law of the church enacted after years of deliberation and with only four dissenting votes in its final passage.

Concluded on page 6.

The Early Dawn.

BONTHE, SHERBRO.

MAY 30, 1888.

THE SPIRITS TRADE.

So we name it, as but few men like to speak out about liquor of rum or gin, in fact there are not many but are ashamed of the liquor business and hain would not have it spoken of in respectable circles. Then it may be asked why they do not cease from dealing in a thing of which in reality every gentleman is ashamed; and for very shame's sake if he must refer to it in good company he calls spirits which is a more respectable name, since there other than alchoholic spirits spoken of in the world? The only reason we can gather for the continuation of the spirits or liquor Trade is that 1. the practice is of long standing has gained popularity among the masses of a very much abased population 2. its popularity among the low and very many who ought to be high has given it a great demand in almost every locality 3. large sales as a result of the great demand recommend it to dealers as a commodity of great, if not indispensable, value to trade. These we believe are the chief reasons why men adhere to the liquor Traffic with such tenacity and even violate their own conciences and good morals sense for the sake of handling something that sells quick and with which they can make an easy turnover. It is however a very great pity that Native Merchants, and who professing christians, and who from day to day see the debasing influence of strong drink on the race, will not consider the wrong effect of the liquor trade upon every community and cease from such a ruinous traffic. For we feel that it is little use for a man to give liberally, even to the cause of Missions, for elevating his race while on the other hand he continues to deal out to the same people rum and gin to their utter degradation and ruin.

THE VIRGINIA CONFERENCE of the U. B. Church, of which the writer is a member, held its Fifty-seventh Annual Session in Dayton Va., U. S. A. from 14th to 18th of March. This the first session since the separation of Maryland Conference, was of rather more than ordinary interest. The Conference passed a very kind resolutions referring both to the writer, and also the "Early Dawn" for which we return our most hearty thanks. The Conference is heartily in sympathy with our Mission in Germany and Africa, and passed good resolutions touching the work in each field.

Messrs Thompson Brothers, are we believe, admitted, on all hands to be the leading Firm of Native Traders doing business in the rivers and at present lead the River Trade. Yet they do not, and have not for the past two years, dealt in spirits or liquor. And one of the partners told the writer a few days ago, that they have not felt the want of liquors at all in their business since they quit selling it; and that they have done a good business ever since. Mr. Thompson said further that he is trying to induce other traders to give up the sale of liquor and believes if they will that it will tend to quiet the river districts. We sincerely wish this noble Firm every possible success, in their trade without rum the curse of Africa.

A World's Missionary Conference—it is reported (and has been for some months past) will be held in Exeter Hall, London, June 9th to 19th proximo when it is expected that great subjects of the Missionary Enterprize will be discussed by able workers. We have not space to give the heads of the subjects, but can say that they are very important. The design of the conference, as we understand, is "to stimulate and encourage all evangelistic agencies." The Missionaries & their converts in the field are asked to spend a part of each day, during the conference, "in prayer for the gift of the Holy spirit, which includes all good things."

ANNIVERSANY OF THE WESLEYAN MISSIONS.

From our special Correspondent.

On Sunday the 13th inst., the Rev. J. C. Thomas, pastor, preached two Interesting and instructive Sermons on behalf of the above Missions in the Church in Lime Street. The preacher selected for his text 1 Cor. xv.-25. "For he must reign till he hath put all enemies under his feet." After a succinct exordium based upon the 110th Psalm and upon the prophecies of Isaiah and Zechariah, respecting the exaltation of the Redeemer to the Mediatorial government resulting from the accomplishment of the Work of Redemption, the preacher showed that sin was an enemy to Christ, and that it had caused various forms to the world, so that the enemies of Christ were many; he enumerated a few with which the congregation were familiar, such as Superstition and Idolatory, Mohamedanism, and war, in their distinct and specific characters, and proved from the prophecies that their destruction was inevitable.

In the evening after showing that Death was the last enemy to be destroyed, the preacher practically urged upon the congregation that the design of the Redeemer's reign was to destroy sin and promote the salvation and happiness of the human family, and that they were the means in the hand of the Spirit for the subjugation of all the enemies of Christ. This is to be hoped that the lesson learnt from the discourses of 13th would make an indelible impression on the minds of those who listened to them.

The Juvenile Missionary meeting which took place on Tuesday the 15th at 11. a.m. under the presidency of Mr. S. B. Macaulay was pervaded with a very good feeling, of as the audience listened to the cheering report read by the Secretary and to the humourous and impressive speeches of Messrs D.M. P. Thorpe, I. R. K. May, E. W. Parkinson, and Rev. R. C. Taylor. This was followed by a sermon at 7, p. m. to a crowded congregation from the Revd. W. R. C. Cockill Chairman and Gen'l Superintendent of the Sierra Leone and Gambia District who had arrived from Freetown in the course of that day. The discourse which was listened to with rapt attention, and which was based upon the words from Job xxviii, 28, was a masterpiece. The preacher who has a fine voice was very plain and understood by every one. Another service was held on the morning of the 16th but not in connection with the Anniversary, as no collection was taken up, when Mr. Cockill preached to a large audience from Matthew v. 13. Truth, although bitter, is the truth. If professors of the Christian religion can only realize that they are the salt of the earth, and regulate their lives according by, their influence in Society and in the world would operate for the good of their fellow creatures.

The Public Meeting was in accordance with previous notice held and presided over by J. Williams Esquire. The report read by the Secretary, was encouraging and the amount realized was in advance of last year. The speakers on the occasion were the Revs. S. B. Morrison, J. A. Evans, W. S. Macaulay and Mr. W. D. Pasha. Want of space precludes the possibility of giving in *extenso* the speeches of the gentlemen. The rum and gin trade was denounced by Messrs Morrison and Evans as iniquitous, because it had been deleterious to the influence of the gospel in these regions, reduced many persons to penury, a larger amount being annually spent on it than is given towards the cause of Christ, and has wrought untold missery in the entire country. The chairman in his closing speech admitted the fact, and stated that it would be a good thing for the country should all the traders follow in the wake of Messrs Thompson Brothers who trade in the Boom and Kittam without rum and gin. After a vote of thanks to the chairman the Meeting closed by singing the Doxology and by the pronouncing of the Benediction.

QUEEN'S BIRTH DAY AT BONTHE.

The members of the "B. M. L. Club" in honor of the 70th Birthday of Her Majesty the Queen gave a conversazione at the Court Hall kindly placed at their disposal by the Acting Commandant G. H. Garrett Esqr., on Thursday evening last the 24th inst.

No sooner the hour at which the amusement was to commence had arrived, a crowd of Ladies and Gentlemen poured in the compound, dressed in tasteful Robes, and ere the clock struck 8 a sufficient number had been gathered together to portend the treats of dancing as was Programmed. Upon the arrival of the Acting Civil Commandant, a thrill of perfect stillness took place and the Band played the National Anthem in such tones of perfect melody and sweetness, that when I stood, I felt thoroughly enraptured.

The Hall was tastefully decorated with Flags, Banners and evergreens and the brilliancy of the Lights were to the extent of embracing every feeling in the observer on the ground even the smallest.

After the Commandant had expressed to Club's executive his entire satisfaction of the loyalty evinced by the members of the Club in regarding to such a commendable extent the 70th Birth-day of Her Majesty the Queen, kindly accepted the thanks of the Club's Executive and retired an hour afterwards. There was much attention paid to those invited by the members of the Club who were modest and polite in their manners on the occasion and anxious to please all those with whom they came in contact refreshments were well peovided.

We wish the Club all possible success and we trust that with Mr Thorpe the indefatigable Secretary and his assistant Mr Bidwell Coker at the head, there will be many more such amusements to enliven the District from time to time.

This interesting gathering came to a close at 2. a. m.

2. In accordance with general orders from G. H. Garrett Esqr., Acting Commandant Inspector Betts ordered the men in the police force under his command to appear in the New Battery arrayed by Capt Daniel, and which is called by the public "Daniel's Battery," at the precise hour of 11. 45. a.m. in their full Dress uniform with the Inspector at their head and in his full uniform having his silver laced cap and a sword drawn representing a Colonel when a General Royal salute of 21 guns were fired from the Battery and also a feu de joie by the Police in the presence of the acting Commandant and a respectable gathering including the Government Officials, merchants &c.

The sum of Twenty Shillings was presented to the Police by the Acting Commandant. In the afternoon of the same day the Acting Commandant received at his quarters several distinguished visitors who passed the time most jovially.

AN EYE WITNESS.

May 25, '88.

Mr. H. Burnett, Agent for Sierra Leone Coaling Company &c., Freetown Sierra Leone who arrived by the s. s. Formoso on the 20th inst., gave us a very pleasant call indeed he also subscribed to our paper one copy for his Firm & another for himself as a private individual; We must confess that we rather more than appreciate Mr. Burnett's way of doing the thing. Mr. B. is seemingly in fine health and spirits, he will most likely return to Sierra Leone by the steamer to-morrow (31st inst.)

NEWS ITEMS.

ACKNOWLEDGMENT.—We have received at this Office a copy of the Published minutes of the Virginia Annual Conference for 1888, through the kindness of Messrs Rudbush Keiffer & Co., Printers Dayton Rockingham Co. Va., U. S. A., who have our best thanks for the same.

The New Saw-Mill of the Sierra Leone and Sherbro sawmill Co., is, we understand, about ready to run when they get sufficient water. The water being very low, at present, in that quarter.

15.—s. s. Formoso from Freetown with Rev W. R. C. Cockill Genl. Supt., of the Wesleyan Connexion and Edward Edwards as passenger.

16.—Formoso for Freetown with Dr. M. L. Jarrett, Messrs C. J. Cole, W. H. Davison, J. Songo Davis, Rev W. R. C. Cockill and masters Parkinson and Macfoy.

Anniversary of Wesleyan Mission took place the same day.

24.—The members of the B. M. L. C. gave a Quadrille party at the Court Hall in honor of H. M. Birth-day.

26.—A general Royal Salute was fired at Daniel's bat ery by the police under command of Inspector Betts.

The Acting Commandant G. H. Garrott Esqr., was present.

Mr. C. T. Wilhelm and T. A Saunders called on us on the 23rd inst the former we believe is Mr. J. B. Parkinson's Agt. at the Pimpee.

Mr. E. A. Lewis Garrison St. Freetown has been appointed Agt. for the *Early Dawn* News Paper this gentleman will be pleased to receive the names of persons wishing to Subscribe for our journal in Freetown

Personal

Rev. W. R. C. Cockill Supt. of the Wesleyan Connexion arrived in this place per s. s. Formoso on the 15th inst, and preached in the Wesleyan chapel the Annual Sermon of the Anniversary, which is said to have been a very good sermon indeed; he also preached again at 7. a. m. and left by the s. s. Formoso the same day for Freetown.

Mr. E. Edwards has returned from England, he arrived here from Freetown on the 15th inst.

Rev. S. B. Morrison of Avery Station spent a few days in this place about 16th to 18th of this month.

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Fresh Meat,

from 7d. to 6d. per lb.
Mutton 9d.—Pork 8d. per lb.
can be had at his stall, Victoria Road, opposite Mr. J. B. Parkinson, every Saturday.

WILLIAM A. JOHN,
Butcher.

May 1888.

Medicine! Medicine!! Medicine!!!

Now on hand & for sale at the

S. M. MISSION STORE

Acid Phosphate,
Blackberry Cordial,
Beecham's Pills,
Cathartic Pills,
Castor Oil large & small,
Calisaya and Iron,
Cough cure (Heusley),
Dyspepsia cure,
Damina Pills,
Epp's Ernly Sche,
Epsom Salts,
Holloways Pills & Oint.
Quinine,
Greek and Indian cure,
Griadilis Asthma,
Gout cure,
Iron Tonic Bitters,
Kidney cure,
Liver Regulator,
Lion Pills & Ointment
Mc'Neil's Blood Pills
Renie's Magic oil,
Nerve and bone liniment,
Porous Plaster,
Pain Killer,
Pain Exterminator,
Pain Dispeller,
Pectoral wine,

J. A. EVANS
Bontho.
May 22, '88.

The Early Dawn.

BONTHE, SHERBRO.

MAY 30, 1888.

THE SPIRITS TRADE

So we name it, as but few men like to speak out about liquor or rum or gin, in fact there are not many but are ashamed of the liquor business and him would not have it spoken of in respectable circles. Then it may be asked why they do not cease from dealing in a thing of which in reality every gentleman is ashamed; and for very shame's sake if he must refer to it in good company he calls spirits which is a more respectable name, since there other than alcoholic spirits spoken of in the world? The only reason we can gather for the continuation of the spirits or Liquor Trade is that 1. the practice is of long standing has gained popularity among the masses of a very much abased population. 2. its popularity among the low and very many who ought to be high has given it a great demand in almost every locality 3. large sales as a result of the great demand recommend it to dealers as a commodity of great, if not indispensable, value to trade. These we believe are the chief reasons why men adhere to the Liquor Traffic with such tenacity and even violate their own consciences and good moral sense for the sake of handling something that sells quick and with which they can make an easy turnover. It is however a very great pity that Native Merchants, who are professing christians, and who from day to day see the debasing influence of strong drink on the race, will not consider the stifling effect of the liquor trade upon every community and cease from such a ruinous traffic. For we feel that it is little use for a man to give liberally, even to the cause of Missions, for elevating his race while on the other hand he continues to deal out to the same people rum and gin to their utter degradation and ruin.

THE VIRGINIA CONFERENCE of the U. B. Church of which the writer is a member held its Fifty-seventh Annual Session in Dayton Va., U. S. A. from 14th to 18th of March This the first session since the separation of Maryland Conference, was of rather more than ordinary interest. The Conference passed a very kind resolutions referring both to the writer, and also the "Early Dawn" for which we return our most hearty thanks. The Conference is heartily in sympathy with our Mission in Germany and Africa, and passed good resolutions touching the work in each field.

Messrs Thompson Brothers, are we believe, admitted, on all hands to be the leading Firm of Native Traders doing business in the rivers and at present lead the River Trade. Yet they do not, and have not for the past two years, dealt in spirits or liquor. And one of the partners told the writer a few days ago, that they have not felt the want of liquors at all in their business since they quit selling it; and that they have done a good business ever since. Mr. Thompson said further that he is trying to induce other traders to give up the sale of liquor and believes if they will that it will tend to quiet the river districts. We sincerely wish this noble Firm every possible success, in their trade without rum the curse of Africa.

A World's Missionary Conference—it is reported (and has been for some months past) will be held in Exeter Hall, London, June 9th to 19th proximo when it is expected that great subjects of the Missionary Enterprize will be discussed by able workers. We have not space to give the heads of the subjects, but can say that they are very important. The design of the conference, as we understand, is "to stimulate and encourage all evangelistic agencies." The Missionaries & their converts in the field are asked to spend a part of each day, during the conference, "in prayer for the gift of the Holy spirit, which includes all good things."

ANNIVERSARY OF THE WESLEYAN MISSIONS.

From our special Correspondent.

On Sunday the 13th inst., the Rev J. C. Thomas, pastor, preached two interesting and instructive Sermons on behalf of the above Missions in the Church in Lime Street. The preacher selected for his text 1 Cor. xv-25 "For he must reign till he hath put all enemies under his feet." After a succinct exordium based upon the 110th Psalm and upon the prophecies of Isaiah and Zechariah, respecting the exaltation of the Redeemer to the Mediatorial government resulting from the accomplishment of the Work of Redemption, the preacher showed that sin was an enemy to Christ, and that it had assumed various forms in the world, so that the enemies of Christ were many: he enumerated a few with which the congregation were familiar, such as Superstition and Idolatory, Mohamedanism, and war, in their distinct and specific characters, and proved from the prophecies that their destruction was inevitable.

In the evening after showing that Death was the last enemy to be destroyed, the preacher practically urged upon the congregation that the design of the Redeemer's reign was to destroy sin and promote the salvation and happiness of the human family, and that they were the means in the hand of the Spirit for the subjugation of all the enemies of Christ. It is to be hoped that the practical deduction from the discourses of 13th would make an indelible impression on the minds of those who listened to them.

The Juvenile Missionary meeting which took place on Tuesday the 15th at 11. a.m. under the presidency of Mr. S. B. Macaulay was pervaded with a very good feeling, of as the audience listened to the cheering report read by the Secretary and to the humorous and impressive speeches of Messrs D.M. P. Thorpe, I. R. G. May, E. W. Parkinson, and Rev. R. C. Taylor. This was followed by a sermon at 7. p. m. to a crowded congregation from the Revd. W. R. C. Cockill Chairman and Gen'l Superintendent of the Sierra Leone and Gambia District who had arrived from Freetown in the course of that day. The discourse which was listened to with rapt attention, and which was based upon the words from Job xxviii, 28, was a masterpiece. The preacher who has a fine voice was very plain and understood by every one. Another service was held on the morning of the 16th but not in connection with the Anniversary, as no collection was taken up, when Mr. Cockill preached to a large audience from Matthew v. 13. Truth, although bitter, is the truth. If professors of the Christian religion can only realize that they are the salt of the earth, and regulate their lives accordingly, their influence in Society and in the world would operate for the good of their fellow creatures.

The Public Meeting was in accordance with previous notice held and presided over by J. A. Williams Esquire. The report read by the Secretary was encouraging and the amount realized was in advance of last year. The speakers on the occasion were the Revs. S. B. Morrison, J. A. Evans, W. S. Macaulay and Mr. W. D. Pasha. Want of space precludes the possibility of giving in extenso the speeches of the gentlemen. The rum and gin trade was denounced by Messrs Morrison and Evans as iniquitous, because it had been delterious to the influence of the gospel in these regions, reduced many persons to penury, a larger amount being annually spent on it than is given towards the cause of Christ and has wrought untold misery in the entire country. The chairman in his closing speech Admitted the fact, and stated that it would be a good thing for the country should all the traders follow in the wake of Messrs Thompson Brothers who trade in the Boom and Kittam without rum and gin. After a vote of thanks to the chairman the Meeting closed by singing the Doxology and by the pronouncing of the Benediction.

QUEEN'S BIRTH DAY AT BONTHE

The members of the "B M & Club" in honor of the 70th Birthday of Her Majesty the Queen gave a conversazione at the Court Hall kindly placed at their disposal by the Acting Commandant G. H. Garrett Esqr., on Thursday evening last the 24th inst.

No sooner the hour at which the amusement was to commence had arrived a crowd of Ladies and Gentlemen poured in the compound, dressed in tasteful Robes, and ere the clock struck a sufficient number had been gathered together to perform the work of dancing as per Programme. Upon the arrival of the Acting Civil Commandant a thrill of perfect stillness took place and the Band played the National Anthem in such tones of perfect melody and sweetness, that where I stood I felt thoroughly enraptured.

The Hall was tastefully decorated with Flags, Banners and evergreens and the brilliancy of the Lights were to the extent of rendering every facility to observe on the ground even the smallest.

After the Commandant had expressed to Club's executive his entire satisfaction of the loyalty evinced by the members of the Club in regarding to such a commendable extent the 70th Birth day of Her Majesty the Queen, kindly accepted the thanks of the Club's Executive and retired an hour afterwards. There was much attention paid to those invited by the members of the Club who were modest and polite in their manners on the occasion and anxious to please all those with whom they come in contact refreshments were well provided.

We wish the Club all possible success and we trust that with Mr Thorpe the indefatigable Secretary and his assistant Mr Bidwell Coker at the head, there will be many more such amusements to enliven the District from time to time.

This interesting gathering came to a close at 2. a. m.

2. In accordance with general orders from G. H. Garrett Esqr., Acting Commandant Inspector Betts ordered the men in the police force under his command to repair to the New Battery erected by Capt Daniel, and which is called by the police "Daniel's Battery" at the precise hour of 11. 45. a.m. in their full Dress uniform with the Inspector at their head and in his full uniform having his silver laced cap and a sword drawn representing a Colonel when a General Royal salute of 21 guns were fired from the Battery and also a feu de joie by the Police in the presence of the acting Commandant and a respectable gathering including the Government Officials, merchants &c.

The sum of Twenty Shillings was presented to the Police by the Acting Commandant. In the afternoon of the same day the Acting Commandant received at his quarters several distinguished visitors who passed the time most jovially.

AN EYE WITNESS.

May 25, '88.

Mr. H. Burnett, Agent for Sierra Leone Coaling Company &c., Freetown Sierra Leone who arrived by the s. s. Formoso on the 29th inst., gave us a very pleasant call indeed he also subscribed to our paper one copy for his Firm & another for himself as a private individual; We must confess that we rather more than appreciate Mr. Burnett's way of doing the thing. Mr. B. is seemingly in fine health and spirits, he will most likely return to Sierra Leone by the steamer tomorrow (31st inst.)

NEWS ITEMS.

ACKNOWLEDGMENT.—We have received at this Office a copy of the Published minutes of the Virginia Annual Conference for 1888, through the kindness of Messrs Reubush Keiffer & Co., Printers Dayton Rockingham Co. Va., U. S. A., who have our best thanks for the same.

The New Saw-Mill of the Sierra Leone and Sherbro sawmill Co., is, we understand, about ready to run when they get sufficient water. The water being very low, at present, in that quarter.

15.—s. s. Formoso from Freetown with Rev W. R. C. Cockill Genl. Supt., of the Wesleyan Connexion and Edward Edwards as passenger.

16.—Formoso for Freetown with Dr. M. L. Jarrett, Messrs. C. J. Cole, W. H. Davison, J. Songo Davis, Rev W. R. C. Cockill and masters Parkinson and Macfoy.

Anniversary of Wesleyan Mission took place the same day.

24.—The members of the B. M. L. C. gave a Quadrille party at the Court Hall in honor of H. M. Birthday.

26.—A general Royal Salute was fired at Daniel's battery by the police under command of Inspector Betts.

The Acting Commandant G. H. Garrett Esqr., was present.

Mr. C. T. Wilhelm and T. A. Saunders called on us on the 23rd inst the former we believe is Mr. J. B. Parkinson's Agt. at the Pimpee.

Mr. E. A. Lewis Garrison St. Freetown has been appointed Agt. for the *Early Dawn* News Paper this gentleman will be pleased to receive the names of persons wishing to Subscribe for our journal in Freetown

Personal

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Pain Exterminator,
Pain Dispeller,
Pectoral wine,

J. A. EVANS
Bontho
May 22. '88.

A Public Hall Needed.

Mr Editor—It seems to me that one thing is greatly needed in this place. And that thing is a Public Hall of sufficient size to accommodate three or four hundred persons, for holding public meetings state receptions of the coming and returning Commandant's Governor's &c large school Entertainment Church Anniversaries &c. &c. A commodious place for such gatherings would be greatly to the advantage of all concerned and a profit to the community. And in my opinion such a Hall could be easily erected either as a private or public enterprise, but for public use, and that it could be so arranged as to be let at such reasonable rates, that no one having in charge the affairs of any large gathering would refuse to patronize the Hall, seeing as he would receive the advantage he must gain for his enterprise by the use of a proper building. Hoping to hear from some one else on the subject I remain yours truly.

E. J. BETAL

Bonthe Yandahoo Side.
29. 5. 88.

PUBLIC NOTICE.

The Undersigned begs to acquaint his FRIENDS *and numerous* CUSTOMERS *and the Public in general that he has now in his* STORE, *lately arrived from Europe* FANCY & TRADE GOODS *suitable for the* SEASON.

VIZ—

Ladies' patent & Kid Boots, Gents Kid & Balmoral Boots & Shoes. Ladies' Velvets, Felt & Straw Hats richly trimmed.—Ladies' gloves, elastic garters, stockings, sell-col'rd and striped.—Ladies' corsets of various sizes to fit any one.—Gent's self-colored and striped half hose.—Gents' Lamb wool Shirts,—

Boys & Girls

Boots and Lace Shoes with socks and stockings to match Finest Linen & Cambric Pocket hdkfs pressed in box. White cotton Damask Table Covers.—Fine silk and Elastic Gents' Imperial Braces.—Ladies' Parasols with deep lace fringe—Velvet-Gowns and Caps.—Velveteen in pieces.—Cashmere-Cloth of the best quality by the piece.—Union shirts.—Fancy Cloths for Ladies—Cloths for Gents' Suits—Besides Hardware and lo. of other goods, too numerous to mention.

Come and see.

J. B. PARKINSON

Victoria Road,

Notice,

THE

Undersigned

A WRITING CLERK & ACCOUNTANT,

Begs to inform the Public of Bonthe and the Rivers that he is prepared to do all

WRITING JOB-WORKS,

as follows:—

STOCK-TAKING,
MAKING UP ACCTS,
WRITING LETTERS &c.

Charges Moderate!

For further particulars apply at his Residence, Williams St., abreast the Wesleyan Church, or by letter.

He solicits their patronage.

W. BIDWELL COKER.

Bonthe,
May '88.

S. M. MISSION STORE.

Having Completely closed out OUR OLD STOCK OF

Woolen & Cotton Goods,

Are now beginning to replenish

Our Shelves

With entirely New

GOODS,

Some of which have arrived by the last Steamer and others are expected in the next few weeks.

N.B.—We still keep on hand a fresh & fine supply of provisions

J. A. EVANS

Bonthe, Apl 21, '88.

'Early Dawn'

PRINTING OFFICE.

Job Work Done at short

Notice.

Enquire of C. G. BELL, Printer.

GOOD HOPE STATION.

MARKET REPORT OF African Produce.

PALM OIL—In moderate demand. We quote transit.

Lagos	£19. 0 0
Whydah	£18. 10. 0 to £18 15 0
Benin	£17 15 0
Old Calaba, Bonny & Cameroons	£18 5 0
Brass, Niger, New Calaba, Fernando Po, and Loanda	£17 5 0 to 17 7 6
Accra, Addah, Quitta, Pram Pram, Ahwey, Danoe, Grand & Little Popo	£17 5 0 to 17 6
Congo, Sierra Leone, Sherbro, Rio Pongo, Grand Bassam, and Half Jack	16 17 6
Winnebah	16 5 0
Saltpond, Appam, Chama, Anamnboe, Secondee, Elmina, Dixcove, and Liberian	£16 0 0 to £16 2 6

PALM KERNELS.—Firm Market, with a fair enquiry at quotations. Prices basis 5 per cent sbell. transit.

Lagos, Old and New Calabar, Bonny, Opabo and Cameroons	£10 7 6
Brass	10. 2. 6 to 10. 3. 0
Benin and Congo	9. 17. 6 to 10. 0. 0
Liberian	9. 12. 6
Sherbro and Sierra Leone	9. 10. 0
Grand Bassam	£8 15 0
Addah, Quitah, Axim, Grand and little Popo	7 15 0 to 9 5 0
Saltpond, Dixcove, Appam, Winnebah, Accra and Elmina	7 15 0 to 8 15 0

GROUND NUTS } No stock.
BENNISEED }
COPRA—£12. 5s to £13 10s, as in quality.
COFFEE—Quiet; bold berry 53s 6d to 54s Liberia 60s to 62s Sierra Leone, 50s 6d.
COCOA—Continues in limited demand 45s. to 70s., as in quality
INDIA RUBBER—In moderate demand at easier prices.

Gambia Niggers, fair to prime	1s. 10d. to 2s. 0d.
Sierra Leone do. do.	1s. 8d. to 1s. 9d.
Thimbles	1s. 7d. to 1s. 8½d.
Congo and Gaboon Ball	1s. 3d. to 1s. 6½d.
Soft and Flaky Ball	0s. 9d. to 0s. 11d.
Hard Cape Coast, Axim and Assinie	1s 3d. to 1s. 6d.
Liberian	1s. 1d. to 1s. 3½d.
Saltpond	0s. 8d. to 0s. 11½d.
Accra Pressed and Dried	0s. 9d. to 1s. 1½d.
Do. Ordinary	0s. 8d. to 0s 8½d.
Flake and Lumps	0s. 7½d. to 0s. 8d.

GUM COPAL—Sales of Sierra Leone 8½d. to 8¾d. Accra kinds in demands, no stock.
GINGER—Sales Sierra Leone 17s. to 17s. 9d.
CHILLIES—23s. to 25s. per cwt.
CALABAR BEANS—Sales 5½d. per lb.
CAMWOOD—40 Tons of Grand Bassa, sold at £9 to £9. 10
EBONY—Sales of Gaboon at £7 for billets, £6. 12. 6 for heavy, and £4 5 to £4. 10 for flat
BARWOOD—None here.
COTTON—No change to note.
KOLA NUTS—Unsaleable.
MONKEY SKINS—In good demand, but no change in value.
IVORY.—Next Sales May 2nd.

EDWARDS BROTHERS.

Liverpool, April 27th 1888.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. V. BONTHE SHERBRO, WEST AFRICA, JUNE. 15, 1888. No. 14.

The "Early Dawn."

Published Semi Monthly, At

BONTHE, SHERBRO.

Under the Auspices of the Board of *Missions of the*

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ADDRESS.—*Communications to* J. A. EVANS, *Editor & Publisher, Bonthe, Sherbro, West Africa.*—

Subscriptions to be sent to HARRY DOCKER, *Shaingay,* Mr. E. A. LEWIS, *Freetown, West Africa.* REV. WM. MCKEE *Dayton, Ohio, U.S.A., or to the Editor.*—

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Religious Directory.

St. Matthew's Church, Victoria Road Pastor,	Rev. G. G. M. Nicol, B.A.
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Mendi Mission, (Congregational.) Good Hope Pastor,	Rev. G. N. Jowett
Asst Do	Rev R. C. Taylor

THE RESOURCES OF SHERBRO.

Mr. Editor—This is my second Paper on this subject, my first appeared in your Issue of Mar. 31st 1887 and was confined to the consideration of the Palm produce alone; a large amount of which has been and is still being allowed to go to waste and never reaches our Marts at all. It is, however to be hoped, from developments, in our Commercial Circles since my last writing, that a change for the better is at hand in the line of Palm Nuts and Oil; and that in the near future much that has heretofore been wasted for want of gathering will be saved and brought into the market for sale; by the better inducements soon to be offered by the competion of the various business Houses now doing business here, and especially those that will in short open up here; and indeed when we consider what has never before come into market but has wasted in the forest, we must feel that the sooner the business increases the better for both buyer and seller. But I have said in my former Paper, that there are other Products of Sherbro &c, of course we must understand, the Terra in its wider sense as comprehending all those districts, the trade of which flows into it; these are many and produce other kinds of Produce besides that of the Palm Tree. I cannot now mention these in the order of their quantity or importance, but as they come to my mind, and as I have been studying them. Benni seed has been grown and at times found its way to the market in considerable quantities, but has never received the attention it should either from the Merchants on the one hand or the growers on the other hand. However the fact remains that it grows well in the tributaries of the Sherbro and is one of the resources of the District that has money in it and should be developed. And from what I have observed of the nature of the plant and its growth, especially in the Upper Gbangboa, I have little or no doubt but the Sherbro and the immediate outlying districts are capable of producing six thousand tons of Benni seed, and that too without in any way interfering with the development of other resources.

Chillies, grow almost of themselves anywhere that the seeds happen to touch the soil" but certainly would produce in far greater abundance if carefully planted and attended by experienced planters. They also need to be properly prepared for the Market so as not to damage their quality as has been done in this section heretofore. But I must close hoping to write more again,

Yours,
J. ALBERT.

Bonthe,
June 1st, 1888.

Dear Mr Editor

Permit me just a narrow space in one of your estimable columns to insert the following report, respecting the present critical and unsettled state of the Kittam territory.

Just a few weeks ago it was reported that a chief by the name Mackiah had, after repeated threats, sent his war boys to a place called Bandajumah for the purpose of satisfying his capturing and bloodshedding propensities; but did not succeed in carrying out his nefarious intention his war boys having been compelled to retreat, through the firm resistance of the natives of that place.

The report further states that the matter is yet in abeyance, and that the parties aggrieved are determined to seek for redress at the hands of the aggressors, otherwise a heavy fight may no doubt decide the matter.

This being the case I would strongly urge on you to give an early publicity to the foregoing report so as to come before the notice of the Government, of whom others than myself, as British subjects, are daily expecting, to use its influence by adopting such measures of severity as may tend to check all warlike parties.

Thanking you Mr Editor for the space this may occupy,

I am

Dear Mr Editor,
Very truly yours
PEACEFUL BEN.

MISSIONARY LETTERS.

BY ADDISON.

Apostolic Missionaries.

The last command from the lips of the risen Lord fell upon listening ears and obedient hearts. They did not set forth at once upon their mission, but tarried ten days at Jerusalem for the endowment of power. At the time of Pentecost, after the descent of the spirit, we began that great evangelistic and missionary work that has been rolling in mighty waves over all the earth. Peter's sermon struck the key-note of the hymn of salvation that has filled the ages with the notes of triumph. After this grand inauguration of the gospel of redemption, the apostles, according to the closing words of the Book of St. Mark, "went forth and preached everywhere, the Lord working with them, and confirming the word by signs following."

The Open Field—Jerusalem.

At that time the whole world was a missionfield. The words of the Lord before this were, "Behold the fields are white already to the harvest." Jerusalem the beautiful, the favored city, was the missionground, for the foundations of the church of Christ were just laid, and the whole work of building just to be accomplished. The gospel seed had just been lighted, and it remained for the apostles, to light a beacon on all the hills of the darkened world. Jesus had said that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem.

In this, too, the apostles were obedient. Their first work was among their among their own friends and kindred. What a field was Jerusalem at this time to receive the "good seed of the kingdom!" There were gathered Jews and devout men from every nation under heaven. These had evidently long desired to hear more fully the doctrine concerning the kingdom of God, and were ready to accept Jesus as the Messiah, and he, by faith and baptism received into the newly-founded church. Thus were gathered from among the multitudes the first fruits of the ripened harvest. Even the bigotry of the priesthood gave way before the mighty power of God and the resistless force of the apostles' preaching, and a great company of priests were obedient to the faith.

The Nations Beyond.

Soon persecution and opposition were aroused against the apostles. The rulers could not brook the wonderful success of their labors. Every dying ember will have its death-throes. So it is with idolatry and heathenism in these days. Peter and John were imprisoned. Stephen, one of the newly-appointed deacons, preached with such power that it awakened even the moderate opposition of the Jewish court, and he was seized, tried, and stoned to death without the city. Thus he was the first of the disciples of Christ to gain the martyrs crown. Multiplied thousands of the noble heralds of the cross have followed him in the baptism and the glory. This did not quench the flame but only scattered the brands to kindle new flames in many countries and many hearts. True God-kindled missionary zeal cannot be buried, smothered, or suppressed. Checked in one place, it will burst forth afresh and intensified in another.

Philip went to Samaria, and preached to the people, who were greatly prejudiced against anything Jewish, "and the people with one accord gave heed unto those things, and there was great joy in that city." Peter and John were sent into Samaria by the church at Jerusalem when they heard of the result of Philip's preaching and at their word the Holy Ghost fell upon all that believed. Philip is next sent by the Spirit to the Eunuch of Ethiopia, who is returning to his own country from Jerusalem, and he is converted, baptized, and went home rejoicing.

Peter, asleep at Joppa, on the housetop of Simon tanner, sees a vision from the Lord. The import of it was that salvation was not alone for the Jews, but for all men. He goes with the messengers to Cæsarea; and preaches to Cornelius and baptizes him and his family and receives them into the communion of the saints.

Thus the gospel was spread into all parts of the civilized world. Disciples found their way as far as Damascus and Antioch. Indeed within a very short time after the commission was given, missionaries had found their way to all parts of the Roman empire. There is a tradition that the apostles partitioned the world into twelve districts, and each one was to evangelize his district. This as it may, Christianity was early established in the great centres of population and commerce, proceeding, from these centers extended to all the surrounding countries. St. Peter certainly preached in Pontus, Asia, Bythinia, Galatia, and Cappadocia, as his first epistle is addressed to the strangers of these countries. St. John preached in Asia Minor, and was a long time pastor of the church at Ephesus.

Traditionary Labors.

Peter is said to have preached the gospel in Babylonia and the east. Andrew is said to have preached and traveled through Thrace, Greece, Asia Minor, and to have established the church at Constantinople; Jude or Judas in Syria, Arabia, and Phœnicia; Philip in Phrygia; Thomas in Parthia, Persia and India, (Rufinus states that he was buried at Edessa); Simon the Canaanite is reported to have preached in Egypt and Cyrene; Matthew in Ethiopia, Media, and Persia. To John and Mark is attributed the founding of the church in Alexandria.—*Sel.*

MEN JUDGED BY THEIR DRESS

Men may also from motives of policy adopt a superior style of dress. They judge one another very much by stirr. That most acute observer, Chesterfield, has told us that a well-dressed man, by means of his good clothes, impresses men much more than he does women. I think this very true. Life is a struggle. We make way for a successful man just as in old times they made way for the man in armor. It is by a man's personal appearance that the world, to a considerable degree, judges of his success. There, is perhaps, no country in which men are so much judged by their appearance as in this. No one has a title or a family to fall back upon, and there are few other things by which to form a judgement.—*Sel.*

The Early Dawn.

BONTHE, SHERBRO.

JUNE 15, 1888.

THE SCARCITY OF FOOD.

In the country about us seems to be a stubborn fact, that must now be admitted. Rice stores have been or are being rapidly exhausted, even at the trading centres and those who once had on hand good supplies of rice are now obliged to buy, and the difficulty is that there is very little to be had. But in the country outlying from these Trading centres the difficulty is much greater, as there is less to be bought, and more has been needed, as in such places, seed as well as food is required, in the Rice time, and there is little doubt but many have and are still suffering for the Rice they have used for seed; and yet seeding was a necessity to prevent greater scarcity in the future. When we announced some time ago (Feb 29th '88) the Scarcity of Rice, the announcement gave some alarm in certain circles, but it was then to be hoped that there was abundance of Cassada upon which the people might subsist. Since that, however, Cassada has grown scarcer and yet for a while some have given, other than the true reason, of its Scarcity in this place; attributing the absence of Cassada canoes to the fact that the country people were busy planting and could not come down, but at length the true reason appears to be the Scarcity of Cassada in the country, of course this has been, in a measure produced by the absence of Rice in many places which has increased the demand for Cassada; until now the Cassada canoes are becoming fewer every day; and it is interesting to notice, how closely the water side is watched, for the approach of one these crafts and no sooner is one seen to come near than a crowd gathers calling out, some from the shore, and others from smaller canoes, to those having the Cassada hold one Hamper or two Hampers for me!

But Scarcity does not confine itself to Rice and Cassada alone, other articles are equally hard to get, as for several years crop has not yeilded the one fourth part of the usual crop of former years this failure in the corn crop seems now likely to be the same again the present year. Of course our readers will understand our remarks, on this subject of Scarcity of food, to apply to native productions upon which the Masses of the people, both in, and out of the settlements must depend, for except Rice nothing is imported here that is cheap enough for the masses to eat. Again we should remark, that scarcity of food must likely increases with the distance from the settlements and Trading centres, at least this is the case so far as we have traveled or have any information; which is over a large portion of the surrounding countries. What the result of this Scarcity of food will be we cannot say. In other lands we should hope for the bteter, but in Africa may expect the worse which isthe cutting of the Palm Cabbage and the destruction of the Palm Tree. Cannibalism and destruction of human life meager planting which will end in small crops.

WHAT WE MOST NEED.

At present in this part of Africa is more producers and fewer consumers. Almost every one is now a consumer, which is indeed the case in every country, but what we wish to say is that there ought to be more produced in a country than is consumed in it, not that even a larger number of persons, necessarily should be producers, but that there should be an excess in the production of the Country over the Consumption. Then there would be at least a possibility of increase in the real wealth of the country and also of the inhabitants generally. Some one has said that while ever a country buys more than it sells it is growing poorer, but when it sells or exports more than it buys or Imports then it grows richer and times become better in it.

THE PURROH & TRADE.

That which we now refer to is the country law or custom that prevents the gathering of PalmNuts during certain, not to say seasons, but arbitrary periods, principally regulated it would appear by the country chiefs, whether in or out of British jurisdiction. The primary object of the Law of the puroh, being, we understand, to prevent the untimely gathering of the Palm nuts; and of course to regulate other matters among the natives which it is possible could not be readily reached by the present code of British laws in use in this settlement; thus far it would seem that purroh is useful in the country. But of late years, the operations of the purroh in reference to the Palm produce have been and continue to be very disadvantageous to the Trade; as it seems to be put on and arbitrarily continued at the pleasure of a few influential persons, who gain little or nothing by its continuance while at the same time a large number suffer and the produce in large quantities goes to waste for the want of gathering; Trade is much hindered, in many localities by this seeming irregularity of the purroh and the quantity of produce for export greatly reduced. And as this must, in time, indirectly affect the revenue of the Government by reducing the Imports, we have wondered why some steps have not been taken to regulate the operation of the purroh at least within British territory.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Following the precedent of 1878, the standing Committee of the Society for the Propagation of the Gospel have determined to postpone the society's annual public meeting until Tuesday, July 10, and to make it, as was done 10 years ago, an occasion of offering welcome to the Right Rev. Prelates, who have come to England for the purpose of attending the Lambeth Conference. It is proposed to devote the whole of one day to this object some large Assembly Room being obtained for this Pan-Anglican gathering, His Grace the Archbishop of Canterbury has undertaken to preside, and we learn that every part of the world and every department of missionary work will be represented by bishops who will relate their own experiences. The proceedings will be divided into two sessions, the first commencing at 10. 30 a.m., terminatidg about 1 p.m. The afternoon session will commence at 2.00 and will end at 5 p.m. The proceedings of the morning session will be begun by on address of welcome from the society, and an introductory speech from his Grace the President, to be followed by papers from the Bishop of Calcutta upon the Provincial and Diocesan Organisation in India; from the Bishop of Rangoon Medical Missions and upper Burmah as a route to China; from the Rev. R. R. Winter of Delhi, upon Woman's Work in Missions; from Bishop Borne of Shanghai upon missions in China: from the Bishop of Japan upon missions in Japan and the Corea; from the Bishop of Cape Town upon the Church in South Africa: from the Bishop of Zululand upon the native races of South Africa; and from Bishop Smythies upon missions in Equatorial Africa. This already wide field of experience and observation will be followed in the afternoon by a retrospect of the history of the Ecclesiastical Province of Canada, by the Bishop of Fredericton. Three other papers upon the American Church will follow—namely, the Church in North-West Canada by the Bishop of Rupertsland; the domestic missions of the Church of the United States, by the Bishop of Missouri, and the foreign missions of the Church of the United States by the Bishop of South Dakota. Papers upon the Church in Hayti, upon missions in Guiana, upon English Congregations on the Continent by the Bishop of Gibraltar and upon other subjects, will be also read at this interestig gathering representing so many parts of world.
—*Colonies and India.*

DIED—At his residence in this place on the 14th inst. Mr D. W. During Catechist of the P. E. Church, York Island. Mr D. had attained to great age, being above three score and ten. His illness was of short duration. He rapidly sank into the arms of death. We greatly sympathise with his afflicted family, and especially his aged and suffering companion.

Alpha Factory,
York Island,
15th June 1888

The Editor of the 'Early Dawn'

Dear Sir

I shall be glad if with the usual urbanity, you will kindly make it knows through the medium of your interesting Journal, that Alpha Factory is now the property of Messrs F & A Swanzy it having been formerly taken over by me this day on their behalf.

I have the gratification to announce that Mr. George Leach. who has for some years been at the Factory, has entered into an agreement with the Firm, whereby his services are retained so that although the Factory changes hands, the agent remains the same, which no doubt will be a source of pleasure and satisfaction to the community generally.

I remain, Dear sir,
Yours faithfully
T. J. ALLDRIDGE
Agent. F & A SWANZY

Messrs F. & A. SWANZY having purchased ALPHA FACTROY from the Executors of the late Mr. Wm. Murray—Mr. T. J. Alldridge the firm's Agent took over possession on the 15th inst. and hoisted the House Flag at 8. 30. a. m.

The services of Mr. George Leach—who has been winding up the estate for the executors having been retained by Messrs Swanzy—he remains at Alpha Factory as the Agent in charge.

NEWS ITEMS.

May 29.—s. s. "Formoso" from Freetown with Dr. Jarrett. Messrs C. J. Cole J. B. Kittell and Mrs. Martyn.

31.—"Formoso" for Freetown with Rev. G. G. M. Nicol and Dr. Jarrett.

A nolle prosequi has been entered in the case of Reg: vs Kittell for Forgery.

June 7.—s. s. "Formoso" from Freetown with Dr. Jarrett, Mr. S. T. Cromanty and Mrs. W. D. Howson (Dressmaker and Milliner).

9.—s. s. "Formoso for Freetown with Messrs S. B. A. Macfoy and D. M. P. Thorpe.

13.—s. s. of Countess Derby from Freetown with Capt. and Mrs Halkett and Hon. J. K. Doualdson, Queen's Advocate She leaves the same day for Freetown.

14.—Mr. D. W. During Catechist of York-Island died at Bonthe this morning.

Opening Services were held in the New Chapel, Mando on the 3rd inst. by the Dist. Supt., at Mendi Missions. The more Formal delication, we believe, will take place later on.

Interesting services are reported to have been held in the New Chapel at Mando on the 10th inst by Mr. T. N. Joah the teacher in charge.

Lokkoh War—It was reported here about 30th ult. that the Lokkohs were gathering at Jammah for the purpose of avenging the cause of Sourie Behyo.

The Execution of the Caulkers took place at Shaingay on Wednesday 6th inst. a large crowd was present to witness it.

Seed Rice—We have been informed, has been supplied to the people in the warstricken District of Shaingay by the Government on loan. This is certainly a worthy and noble act on the part of His Excellecy Sir Samuel Rowe.

Personal

Mr. T. N. Joah, of Mando Station was in this place a few days about the first of the mouth he returned to Mando on the 2nd inst.

Mr. Nicholas May,—Photographer called on us, on the 7th accompained by his brother Mr. Rowland May. (Dispenser) we believe Mr. N. May has bean giving entire satisfaction, since he has been here in Photography.

Bp William Taylor D. D. of the South Central African M. E. Missions is now in America attending the General Conference of the Methodist Episcopal Church of America.

Mr. T. A. King passed here about the 8th inst from Gbangbiah emoute for Freetown, we learn, that he expects to get married, we hope he may succeed.

Mr. J. A. Coukson of Banbelloh returned from Freetown about the 8th and called in on the 9th he has been married we beleived lately. We congratulate him on his success.

Mr. G. M. Delbanco was down from the Boom and dropped in to see us on the 11th inst and gave us his name as a subscriber to our paper.

MR. F. JOHNSON'S EXPLORATIONS IN BECHUANALAND.

Further official correspondence was published on May 14 on the subject of Bechuanaland, and the adjacent territories. The dispatches chiefly deal with the question of Moshette's grazing rights; which appear to have excited some controversy: but there is also an interesting letter from Mr F. Johnson, of the Nothern Gold Field Exploration Syndicate, to the Administrator of British Bechuanaland, containing a report of his visit to Matabele, and Mashona countries. He walked 245 miles, during August, September and October last, following the conrse of the Amazoe, river to 17 degs. south and then striking back for Gouramaponsie river, following up to its source to Hanyane. He tried at equal distances, apart 127 places and found rich alluvial gold in 124 of them. The principal auriferous rivers are the Amazoe Gouramapontsie, and the Umlobordju, while every little creek, or old dry watercourse northeast of the Hanyane carries gold. He found all this district well nigh depopulated, the ruthless assegais, of the marauding Matabele, aided by famine having almost exterminated the unfortunate Mashonar the few that are left leading miserable lives in caves in granite hills, existing chiefly on roots and wild berries. The district is well watered, and abounds in rich fertile valleys and is better adapted for an agricultural than a cattle country. On reacaing Umaotchwa, in Matabeleland, on November 12. Mr Johnson found the king in a state of panic, fearing the rush of gold seekers to this territory in consequence of the appearance of parties of prospectors in the disguise of hunters. Mr Johnson was fined 100/- 10 tins of gunpowder and 10 blankets by the king and the councils of Indunas, on a charge of spying and digging for gold, and other charges which the king invented. In its present state adds Mr Johnson, the country can never be developed, as there is not the slightest security for investment of capital.—*The Colonies and India.*

POST OFFICE NOTICE.

The Public are hereby informed that Money Orders will not be issued on the day that the mails for Freetown are made up

By Order
H. R. Williams,
Bonthe. *Postmaster*
1st June 1888.

POST OFFICE NOTICE.

On and after this date, the mails for the Sulymah district will be closed at 6 o'clock p. m. on every Tuesday.

By Command.
H. R. Williams,
Bonthe. *Postmaster.*
5th June 1888

THE U. B. BOARD MISSIONS.

Met in its Thirtyfifth session in the city of Dayton Ohio U. S. A. on Thursday morning May 10th. Bishop Weaver D.D. presiding. After the devotional exercises. The Bishop delivered the Opening address the meeting of the board lasted for two days, and seems to have been well informed on all the branches of its Work; and its doings altho not just, what we could have recomended, especially as refer to the Secretary and Foreign Bishop work, yet they exhibit great care thougt and cool delidration and we trust thereby have arrived at the best possible conclusions, and while, we learn with regret of the reduction of the appropriations to the African and German Work, especially the African we yet feel that having done our best to carry forward the work and to faithfully present its needs to the Board and the Church, to acquiesce in their final decisions as the best. We should however state that we do not consider the appropriation to the Foreign Bishop as apprpriated to the African Work any more than the salary of the Missionary Treasurer or Secretary.

VAUDOIS OR WALDENSES.

The term Vaudois is applied to the inhabitants of the Canton of Vaud in Switzerland

The Waldenses were a sect said to have derived their name from Peter Waldo, a merchant of Lyons who practiced what he regarded as the pure doctrine of the Scriptures in the year 1160. His views spread through France, Italy Bohemia, and adherents became numerous in the provinces and valleys of Piedmont.

These people were condemned by the Synod of Tarragona, in 1242 Large numbers were put to death. Those living in the valleys suffered persecutions under Sixt IV. A crusade was preached against them. Persecution of the Vaudois and Piedmot continued until about the middle of the eighteenth century. In 1848 Sardinia was granted full religious and ecclesiastical liberty and equality of civil and political rights, by the Roman Catholics. Until 1848 they were confined to three valleys of the Cottian Alps—Lucerne, Perosa, and San Martino. Since 1848 they have organized new congregations in other towns of Sardinia and since 1858 in all parts of Italy.

Their doctrines are simular to those of the Reformed churches They recognised the Bible as their only rule of faith and agree with the Calvinists in regard to the Lord's Supper, but have not adopted the doctrine of absolute predestination. Every congregation has a consistory composed of a minister, elder and deacon. Above this consistory is placed the supreme consistory called the Table, composed of three clergymen and two laymen. *Std.*

PUBLIC NOTICE.

The Undersigned begs to acquaint his FRIENDS *and numerous* CUSTOMERS *and the Public in general that he has now in his STORE, lately arrived from Europe* FANCY & TRADE GOODS *suitable for the* SEASON, *VIZ*—

Ladies' patent & Kid Boots, Gents Kid & Balmoral Boots & Shoes. Ladies' Velvets, Felt & Straw Hats richly trimmed.—Ladies' gloves, elastic garters, stockings, self-col'rd and striped.—Ladies' corsets of various sizes to fit any one.—Gent's self-colored and striped half hose.—Gents' Lamb wool Shirts,—

Boys & Girls

Boots and Lace Shoes with socks and stockings to match Finest Linen & Cambric Pocket hdkfs pressed in box. White cotton Damask Table Covers.—Fine silk and Elastic Gents' Imperial Braces.—Ladies' Parasols with deep lace fringe—Velvet-Gowns and Caps.—Velveteen in pieces.—Cashmere Cloth of the best quality by the piece.—Union shirts,—Fancy Cloths for Ladies—Cloths for Gents' Suits—Besides Hardware and lo of other goods, too numerous to mention.

Come and see.

J. B. PARKINSON

Victoria Road,

'Early Dawn'

PRINTING OFFICE.

Job Work Done at short

Notice.

Enquire of C. G. BELL, Printer.

GOOD HOPE STATION.

If you leave the cork out of the bottle of perfume, the perfume will all evaporate; and if you are careless about your religion it will take itself off in the same way.

In prayer it is better to have a heart without words than words without a heart.

S. M. MISSION STORE.

Having Completely closed out OUR OLD STOCK OF

Woolen & Cotton Goods,

Are now beginning to replenish

Our Shelves

With entirely New

GOODS.

Some of which have arrived by the last Steamer and others are expected in the next few weeks.

N.B.—We still keep on hand a fresh & fine supply of provisions

J. A. EVANS

Bonthe, Apl 21, '88.

Medicine! Medicine!!

Now on hand & for sale at the

S. M. MISSION STORE.

Acid Phosphate,
Blackberry Cordial,
Beecham's Pills,
Cathartic Pills,
Castor Oil large & small,
Calisaya and Iron,
Cough cure (Hensley),
Dyspepsia cure,
Damina Pills.
Eno's Frnit Salts,
Epsom Salts,
Holloways Pills
Do. Ointment.
Greek and Indian cure,
Griadilia Asthma,
Gout cure,
Iron Tonic Bitters,
Kidney cure,
Liver Regulator,
Lion Pills & Ointment.
Mc'Neil's Blood Pills.
Renie's Magic oil,
Nerve and bone liniment,
Porous Plaster,
Pain Killer,
Pain Exterminator,
Pain Dispeller,
Pectoral wine,

J. A. EVANS

Bonthe,
May 22, '88.

MARKET REPORT OF African Produce.

—ORO—

PALM OIL—No change. Closing "transit."

Lagos	....£19 0 0
Old Calabar, Bonny & Cameroons	£18 5 0
Benin	17. 10. 0
Accra, Addah, Quitta & Popo	£17 5 0 to 17 7 6
Half Jack & Grand Bassam	£17 5 0 to 17 10 0
Brass, Niger and New Calabar ...	£17 2 6
Congo, Sierra Leone, & Sherbro	16. 10. 0 to 17. 0 0
Appam, Saltpond & Winnebah	£16 0 0
Dixcove & Liberian ...	...£15 15 0

PALM KERNEL.—Easier. We quote basis 5 per cent shell "transit."

Lagos, Old and New Calabar, Bonny and Cameroons	£10 5 0 to 10 6 3
Brass	...10 0. 0 to 10 2 6
Benin and Congo	9 17 6 to 9 18 9
Liberian, Sherbro & Sierra Leone ...	£9 10 0 to 9 12 6
Addah, Quitta	... 7 15 0 to 9 5 0
Saltpond, Appam, Winnebah	... 7 15 0 to 8 15 0

BENNISEED—No sales.

GROUND NUTS—Sales of Gambia in the shell £13 10 to £15 10 according to quality.

COFFEE—Very firm. Sales of Liberian 65s per cwt. No stock of South Coast.

COCOA—Sales of fine quality at 63s

INDIA RUBBER—Quieter, and difficult of sale

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Liverpool, May 11th 1888.

The Early Dawn.

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VOL. V. BONTHE, SHERBRO, WEST AFRICA, JUNE. 30, 1888. No. 12

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Asst Do. Rev R. C Taylor

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A friend remarks :—When a man is converted to Christ the Holy Spirit enters into him and makes him a temple and dwelling place of Deity. It is as if you take a batter or silver cup, old, stained, and worn, and after melting down pour it into a crucible containing melted gold and mix the two together, and from that mixture making a new cup. This new silver-gold cup is as the original man it contains the silver, the original nature, purged of its uncleanness; but with it, if I may so say, is mixed the gold—God's Holy Spirit, which has fused itself among the silver, making the whole unspeakably precious."—Sel.

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise."

TIMBER AGAIN.

In my last paper, published in the May 15th issue of this journal, I had my eye on England as a Market, and still feel that it may be, but since that time, I have had a call from another, and quite unexpected quarter, and that is a request has been communicated to the writer from a New York House, of an English Firm doing a large business in England and on the coast, for samples of Good African Wood for the American Market, this is a very unexpected call indeed, but from my knowledge of the American countries and especially of the history of their Timber Trade, it does not at all seem improbable even that a successful Trade, in Timber in the course of a few years might be built up between Africa and America; not however as in the years gone by and even now, America especially the United States supplying Africa with Lumber, but the exact reverse Africa supplying America; a land of Forest supplying a land of plains and treeless prairies, a land that for Two Centuries has been trying to see how rapidly it could denolish its Forests in the East while the advance to the West ward has been into vast Treeless plains. Surely the matter can only be a question of time, as to the building up of a Trade in Timber with some of the more improved and less Timbered Countries; so we should do all we can to hasten the time and if possible reap some of the benefits.

In my last paper above refered to, I promised to write in this, my next paper on the subject, of many other advantages possessed by the Timber trade. First and most important of all considerations, in the present unsettled state of the country, is that the number of laborers required for the manning of a Timber camp would be such as to afford protection to whatever merchandise that might be required for the buying of Standing Timber; as the work should be carried on by the employment of intelligent laborers to fell the Trees which should be selected & marked by a skilled foreman. As the least number that should constitute a timber camp ought to be two hundred men they would scarcely be attacked by any War party and if they were could easily put the enemy to flight. A second advantage of the Timber trade would be that it would give employment to a large number of laborers, which it would remove from our over crowded towns and villages. Third the Timber Trade would be an industry that would promote manual labor among the people and would thus school them into preparation for other Enterprises, as agriculture and manufacture that would most naturally follow in wake of the Timber enterprise. Another advantage of the of the Timber Trade would be the opening of roads, and the exploring of new regions, and who can tell but would bring to light more valuable mineral wealth, than has yet been discovered on the Dark Continent? J.A.E.

THE CHINESE IN THE COLONIES

The Commission appointed by the Chinese Government to inquire into the condition of natives of the Flowery Land in Foreign countries have had not time in reporting the result of their investigations; and, curiously enough, the publication of their report occurs almost simultaneously with the development of a very acute stage in the relations between the Australian Colonists and the Chinese immigrants. The action of the Imperial Commissioners through Australia was watched with great interest both in the colonies and in this country, because it occurred at a time when popular feeling was running very high on the subject of placing a prohibitive poll tax on all Mongolians landing on the shores of Australia; but, although it was made pretty plain to the shrewd representatives of the Court of Pekin that the presence of their countrymen was by no means welcome in the Colonies, and that the feeling against them was likely to increase in geometrical ratio with every additional made to their numbers, yet it was equally clear that a Chinaman practically enjoyed as much freedom and toleration when once he had paid his poll tax as any other foreigner. At any rate no personal violence was offered to him; and many Chinese, so far from suffering hardship, were in affluence and were held in high esteem. Perhaps the Commissioners, as men of the world, were not able to efface from their minds all traces of recollection of the inconveniences, and hindrances, and insults, to which "outer barbarians" of all denominations were subjected in China within their own experience; and they no doubt reflected that if a tempta were made to keep John Chinaman at arms length this was no more than a Roland for the Oliver which the Government of Pekin countenanced less than a generation ago. They no doubt, hugged themselves at the idea of a British Colony, a dependancy of the Power which had forced open the ports of China to European enterprise and settlement at the cannon's mouth setting up a barrier against the peaceful immigration of a few hundreds or thousands of Chinese subjects and congratulated themselves on the superior ideas of liberty entertained by themselves as compared with those by which ruler and people alike from Port Darwin to Port Adelaide appeared to be animated. But whatever their opinion thought on this aspect of the question, they at any rate met with nothing but civility themselves, and had no serious complaints of the treatment and general condition of their fellow subjects in Australia and other British Colonies, where their experiences contrasted strongly with what they heard and saw elsewhere' Besides Australia, they visited Rangoon, the English settlements in the Straits, the Spanish Colonies of the Philipines, and the Dutch Colony of Sumatra. Altogether the Commission report that "the number of Chinese subjects at present trading or working in foreign lands does not fall short of several millions, and in some ports the imigration is increasing."

The treatment which these emigrants receive differs under different flags. The Commissioners report that the "merchants are thriving," and it is to the jealousy with which foreign Governments are thereby inspired that the hostility with which they are treated is attributed. "The advancing prosperity of our people," say the Commissioners, "attracted the attention of the various foreign Governments, and their jealousy has been aroused." As a consequence the "Dutch authorities have been endeavouring to expel the Chinese from their Colonies, and various devices to the Chinese that is are becoming of many frequent occurrence. But the [illegible] Dutch possessions there are over 300,000 Chinese, who are described as being "the most enterprising & resolute race in the East, and when the commission visited them they were all with one impress poured forth their grievances." In the Spanish East Indies the case of John Chinaman is no better. At Manila the Chinese community, numbering some 40,000, and described as carrying on a most thriving business, complained bitterly of the stamps they received at the hands of the Spaniards, and earnestly begged for the appointment of Consuls to protect them, notwithstanding to pay all the expenses of Consular establishments, declaring that they are married, their houses are set on fire and plundered, to say nothing of the fact that they are made the victims of extortionate taxation." No such picture is drawn of the condition of Chinamen under the British flag. In Singapore, where they number about 100,000 they are the richest among the inhabitants Four-fifths of the landed property is theirs, and large numbers of Chinese labourers pass through the port every year. In Malacca and Penang also the Chinese are thriving; in Perak and Selangore, where there are 100,000 of them mostly tin miners, they are protected, and several of them are Millionaires. In Rangoon there are about 30,000, who make no complaint. In Australia the only complaint is that a "heavy tax, varying from 10£ to 30£. per head, is levied on Chinese landing there, the object being to prevent their immigration." Unfortunately, this record, the appreciation of which by the countries concerns is emphasised by the statement that they were received with particular manifestations of "friendship and good will" by the English officials wherever they went, is now disfigured by the reports of riotous attacks having been made on Chinese residents in Brisbane during the past week. Such manifestations of popular feeling savour rather of old world than Australia, and will not conduce to a satisfactory settlement of the difficult question it will, in fact, give strength to the demand which the Chinese Commissioners make for the appointment of Consuls to protect the interests of Chinese subjects in foreign countries—a demand which it will be difficult to resist in any case, and the granting of which will, *ipso facto*, recognise the right of Chinese to settle in any country for which a Consul is appointed. The whole question is a difficult one, and will need to be handled with the greatest care. It is impossible to ignore that there is much force in the Australian objection to having their country overrun by immigrants of another race than their own. On the other hand, it is difficult to resist the demand which China makes for reciprocity on the part of a nation which has forced her to admit the "foreign devil" within

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. M. MISSION
STORE.

ing Completely closed out
UR OLD STOCK OF
Woolen &
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now beginning to replenish
Our Shelves
With entirely New
GOODS.
me of which have
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ted in the next few weeks.
N.B.—We still
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J. A. EVANS
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Medicine!
Medicine!!
ow on hand &
for sale at the
. M. MISSION STORE.

Acid Phosphate,
Blackberry Cordial,
Beecham's Pills,
Cathartic Pills,
Castor Oil large & small,
Calisaya and Iron.
Cough cure (Hensley),
Dyspepsia cure,
Damina Pills.
Eno's Fruit Salts,
Epsom Salts,
Holloways Pills
Do. Ointment.
Greek and Indian cure,
Griadilia Asthma,
Gout cure,
Iron Tonic Bitters,
Kidney cure,
Liver Regulator,
Lion Pills & Ointment.
Mc'Neil's Blood Pills.
Renie's Magic oil,
Nerve and bone liniment,
Porous Plaster,
Pain Killer,
Pain Exterminator,
Pain Dispeller,
Pectoral wine,
J. A. EVANS
nthe,
May 22, '88.

MARKET REPORT OF
African Produce.

PALM OIL—No change. Closing "transit."

Lagos	£19 0 0
Old Calabar, Bonny & Cameroons	£18 5 0
Benin	17. 10. 0
Accra, Addah, Quitta & Popo	£17 5 0 to 17 7 6
Half Jack & Grand Bassam	£17 5 0 to 17 10 0
Brass, Niger and New Calabar	£17 2 6
Congo, Sierra Leone, & Sherbro	16. 10. 0 to 17. 0 0
Appam, Saltpond & Winnebah	£16 0 0
Dixcove & Liberian ...	£15 15 0

PALM KERNEL.—Easier. We quote basis 5 per cent shell "transit."

Lagos, Old and New Calabar, Bonny and Cameroons	£10 5 0 to 10 6 3
Brass	10 0. 0 to 10 2 6
Benin and Congo	9 17 6 to 9 18 9
Liberian, Sherbro & Sierra Leone ...	£9 10 0 to 9 12 6
Addah, Quitta	7 15 0 to 9 5 0
Saltpond, Appam, Winnebah ...	7 15 0 to 8 15 0

BENNISEED—No sales.

GROUND NUTS—Sales of Gambia in the shell £13 10 to £15 10 according to quality.

COFFEE—Very firm. Sales of Liberian 65s per cwt. No stock of South Coast.

COCOA—Sales of fine quality at 63s

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Concluded on page 4rd.

The Early Dawn.

BONTHE, SHERBRO.

JUNE 30, 1888.

A CRY OF HUNGER

Still is made to ring in our ears from every side among the masses, this is too no doubt being considerably increased by the tardiness of trade, which seems very slow indeed reaching the Market this year, hence there is not as much employment for labor as would otherwise be if the Factories had a brisk Trade and vessels were coming into the harbor for cargo more frequently. As it is we pitty very much the poor, among whom there is already much and great suffering for want of food of any kind in many places. From Shaingay where first the war wasted the country,& afterward the grass hoppers destroyed almost every thing green,but especially the casada that would have greatly helped to supply the want of rice and food other and from what we can learn the *cry at hunger* borders upon famine in those regions. It is however to be hoped that through the aid given the District by the Government Loan of seed rice that their distress will be greatly relieved.

TARDINESS OF TRADE

There seems to be a remarkable tardiness in trade this season; for it is contended on all hands that Palm Oil should have began to come down in quantity During the month of May, if these had, as been a prolonged continuance of the Parrish on the Bangor gathering. but even since the parrish was taken off there has been time enough for oil to have reached the Factories by the last of May, & from what we saw of the progress of the work in the Thomdale District about the first of June we felt sure that we should have seen a brisk business ere this time in both Palm Nuts and Palm Oil, but so far we have not realized our expectations, in fact if any change has been at all it seems that it has been in the reduction of the quantity coming down. One or two Factories seem to be receiving a reasonable quantity of produce, while others with fine stocks of merchandise are scarcely getting anything, some of which begin to feel anxious about the future as they cannot seem to understand the cause of the present backwardness in Trade. However, we understand now from the country people of the place that the reason of this Tardiness, in the coming down of their countrymen, produce is because of the lack of food and seed Rice, together with the much and heavy rains, that set in early; and that these things have delayed the farm making, of palm Oil and breaking of palm nuts. hasbeen hindered and hence it is not ready yet in many places for market, This interpretation of the matter is quite reasonable and no doubt gives the mainfacts in the case but we know that much rough Bangor has been cut, and also that some farms are not yet planted for want of seed which the owner are still trying to obtain, but in many cases without success as very little of the Rice from the large Factories will grow if planted; hence there can be no inducement, for the rice-planter, to prepare Palm Oil or Kernels for the Trade, in order to get seed; as he has long since learned that such work is to< little or no purpose since the Factory Rice in nine cases out of ten will not grow at all.

Examinations—of the U. B. C. Schools of the Shaingay and Mendi Mission Districts, by professor D. F. Wilberforce of the Rufus Clark and Wife Training School; will have been fully completed ere this issue reaches our readers, and so far as we have been able to gather the teachers have been diligent in their work, and for the facilities opportunities they have done about all that could have been expected, there may be possibly, exceptions to these general remarks, when, we see the Superintendents report and can g& more carefully. It is however, to be regretted, that circumstances have been such that some of the schools had not been in operation long enough prior to the time for Examination to make it worth while to Examine them, but it is to hoped that by the end of the year, or the time for the Annual Examinations, that these hinderances may have passed away.

THE CAULKER CASE.

The our contemporary the *Weekly News*. of Freetown, in its Issue of the 9th inst. took it would seem decided exceptions to the course of the Government in the case of W. T. G. Caulker and others and even centures the course as even wrong and unjust claiming that the Jury recommended mercy in the case. It should be distinctly remembered that the Jury in some way had decided that the three unfortunate criminals were guilty and that the decision was that of the Jurors and if there is blame it rests with them; and not with either the Chief Justice or the Executive, these only carried out the requirements of Law and we say, (and believe the Sherbro Community will bear us out) Justice. So far as the cry of the Jury was concerned for Mercy it had been ten times better if it had not been uttered, and a thousand times better, if it had not been published. The very Idea is revolting to sound judgement and savors very much of childishness, nor do we believe that such a thing was ever heard of before. Our contemporary refered to the paucity of the gathering at Shaingay on the day of the execution. But evidently was totally ignorant of the causes While it was true that not as many were present as it was desired that there should have been yet there was a large gathering for a place like Shaingay, at least, so we are informed from various sources. The causes of which the *Weekly News* seems not to have been informed and which mutilated against a larger gathering were first the want of a timely notice—say of at least 30 days—for the people to gather, as much preparation is always necessary to get a number of people together from the rivers to Shaingay, as there is much water to be crossed, second, there are no large towns near to Shaingay and the population especially since the war has been even less than before in Villages for many who ran away during the war have not returned. Third. it should not be exoected that as many people could be brought together at Shaingay as at Bendoo for it is not as easy of access from the Interior hence no such number of natives, can be gathered. As to the Impression made on the natives we will venture the assertion that it is even greater than could nave been made in any other way. As for instance if the lives of Caulker & others had been spared they would have attributed to their medicines and not to either sympathy of the jury or the clemency of the Executive, and other malcontents in the country would have thereby been emboldened to carry out their nefarious aims. So cansidering every possible phase of the case and being as we are, conversant with the country affairs and also the Caulker family; we feel that while it is hard for man to execute the sentence of death upon his fellow; yet that in the case above refered to it was but just and right. And that we fully endorse the course of the Government in the case.

AGRICULTURE—WILL IT PAY!

This question, is continually foreing itself forward for consideration. And the writer having made repeated experiments with sometimes the most signal failures, as far as the financial part upon which the question hinges, is concerned; having repeatedly expended two or three times as much as the crops grown would bring, had been forced under the pressure of such failures, to say that farming in this part of Africa, at least, would not pay; thus giving the negative answer to the question above. But while thus being compelled to speak from the pressure of the circumstances brought to bear in consequence of failures, yet was never quite fully convinced of the theory of agriculture as being wrong for it has always seemed to me possible that there was something wrong in the practice; which a more careful study has made more & more clear from time to time; hence I have now concluded to bring forward a few facts bearing on the case which I have gathered from observation. First of all, the attempts I observed that have been made at improved farming have been burdened with too much expense in impliments with which to carry on the work and then again too much high priced, and rather amateur, than skilled labor has been employed in every agricultural undertaking, which is quite inconsistent with the history and practice of successful agriculture and being so of course has not and could not succeed. In perhaps every other land agriculture has been commenced, in the rudest and most simple manner, and has in, almost if not, every case succeeded. Agriculture in every country where it has succeeded has been practiced by the plain and uncultured classes as a rule, the scientific Farmer being the exception, and does not as a rule find his way into the rural districts with his fine tastes and amateur performances, until long after the rustic Farmer has cleared away the Timber of the forest, uprooted the stumps, removed the stones and rocks from the fields and completely subdued the wild nature of the Virgin soil. But in this part of Africa the reverse has been attempted; the man of fine taste has tried in vain to become the scientific Farmer, as a rule, on a sterile *Fallow* soil. Hence the result of every attempt has been at a financial loss.

A second observation I have made is that the number of persons employed in every attempt at the cultivation of the soil is out of all proportion to the acreage of crops to be grown, the yield and value considered, this remark applies to every class of West African Agriculture, now practiced to any considerable extent. For instance the native in his rude way essays to Farm,if he plants ten acres of rice he must have a force of not less than from ten to 20 people to do the work, and sometimes more persons are required the average yield of rice is perhaps about a half ton or say 20 bushels per acre and the average price to the farmer about £3. per ton in Merchandize at not less than 100 per cent above cost which would reduce the cash value of the whole crop to about seven pounds ten shillings of course we here assume that the farm yields ether stuff enough for the people to eat and that the rice crop may be disposed of for other necessaries at an Average of 1s. 2d. per month for each of ten persons or 7½ per month for twenty persons which is the most likely numbers to be employed on such a farm the result thon, for a years' labor is seven shillings and six pence for each person employed, but it will be easily perceived here, that the fault lies not in the soil; but the overpluss of laborers employed, and the low price for produce realized by the producer; other economical thoughts could be here evolved, however that is not my present aim in making this observation, but to show that the number of laborers is out of proportion to the amount of land cultivated—Value of crops and yield being considered—And yet from this last observation there is hope of good returns from the proper tillage of the soil.

J. ALBERT.

June 26th, '88.

PUBLIC NOTICE.

THE Undersigned begs to inform the Public and his numerous customers that he has reduced the price of

Fresh Meat,

from 7d. to 6d. per lb. Mutton 9d.—Pork 8d. per lb. can be had at his stall, Victoria Road. opposite Mr, J. B. Parkinson, every Saturday.

WILLIAM A. JOHN,
Butcher.

Bonthe,
May 1888.

Personal

June 18. Mr S. H. Goodman our old office foreman and printer called on the 16th. We were pleased to see Mr G again after a long absence.

Mr R. H. Hemmingway called on the 21st, he will be remembered as having been in charge of Yelbana Factory some years ago.

Revd S. B. Morrison was also in this place on business he left on his return to Avery the 22nd inst.

Revd D. F. Wilberforce Supt. Schools (U.B.C) arrived here on the 22nd and Examined the Mendi Mission School and left on the 23rd.

REPORT OF MANDO STATION FOR THE MONTH ENDING MAY 1888.

Rev Sir.—The work here this month is far better than the past two months, owing to my effort and understanding of the people. Sabbath morning services always properly attended, but night services are only attended by our children, owing to the fact, that the people complained about darkness of the nights. But when it was moonlight, we always have few from the town who attended. As our Chapel is opened already in Town where at all possible event, we can persuade them to attend, we are succeeding every time we meet for this purpose. Last Sabbath morning and evening services the chapel was crowded; these all attended to hear about the dying Saviour. Accordingly they heard and after the close of each service hands have been forwarded as usual, and thanks have been uttered. On Thursday last the 14th inst we had in the night service 30 attendances who listened with attentiveness about the preaching of God's word. The roads to itinerate are very discouraging at present, nowith standing these this part of the work is not left undone, as the willingness of the people in each town is great for religion.

There are 18 Towns properly visited, at present, and there are more towns will soon have our attention when we will be furnished with a canoe. In fact sir, there is no rest to be speak in this Station for one whose motto is to work for God and soul-saving. After all, we know candidly, that there is a rest in Heaven for each faithful worker is Christ's vineyard

The Day School is greatly improving in the lessons prepared for Examination by the Inspector of U. B. Schools; but I daresay that much could not be done here, seeing we are but handful of attendance. Religious study is also pursued by these children.

Sabbath School also is in a good condition Children only attended. Except more young people in the town to attend, as they've promised to do so. The Holy Bible is read, and Catechism taught. We earnestly solicit your prayers in our behalf of this Station.

I remain your obedient servant,
THOMAS JOAH.

To The Early Dawn

Mission House,
Bonthe Sherbro
20th June 1888

I take this opportunity to acknowledge receipt from the Revd J. Gomer S. M. of a nice lot of girls Hats, Dress Goods, Dennins, Checks and Prints for Mission and School children in the Mendi Missions, for which on behalf of the Mission. I return to Dro. Gomer and the Shaingay Mission our best and most hearty thanks, with best wishes for their success.

Very truly J. A. EVANS
District Supt.
M. Mission

Dear Editor,—The very able article of the last but on issue of "The Weekly News" dressed as it is with the Superbgarb, "Public opinion," to me, is very uncharitable, dangerous, and uncalled for. It is uncharitable, because the author, residing in safety in Freetown and enjoying all the advantages and privileges of the city, should have thought more charitably of those who are obliged to leave the city and attend to their business in the Rivers, and whose lives and properties are at the mercy of the natives. Dangerous—because it tends to clog the only source of protection, not only to those in the rivers, but to the author himself and the public whose opinion was published. If it is uncharitable and dangerous it is therefore uncalled-for, especially at the present unsettled state of the country. It brands the Colonial Government with injustice and bloodshed; and those who have received the due reward of their deeds, as poor innocent men.

Are we as a people prepared for self protection, and as not your Columns, Mr. Editor been occupied with appeals from those who are apprehensive of danger to life and property in the rivers by men of late W. T. G. Caulkers stamp minus his intelligence? Were the Government to withhold its kind protection for only one month, and let it be generally understood by the natives around, I suppose the author of "Public opinion" will see ample reason to change sides, when he shall have been made to tremble for his safety, by those whose cause he so warmly and generously espoused. Can the Author of that article—conscientiously say that W. T. G. Caulker was ignorant of the nature of the contract entered into between Caulkers and the Government? Besides, I understand that the affirmative and negative sides of the question were proposed to the Jurors who sat on the Caulker case "Guilty or not Guilty"? Was there on opportunity for them to plead "not guilty"? Were they compelled to plead guilty especially if there was the least doubt in their minds, should they not have given the benefit of the doubt to the prisoners, as it was a matter of infinite moment,—a matter of life and death! Was it right for them to plead guilty, only to cry for mercy, thus trifling with men's lives as a thing of little or no value! The Jurymen, like W. T. G. Caulker were fall blooded Negroes. A European holds the reins of the Colonial Government. Though the learned lawyers whose services were engaged in that notorious and odious Caulker case did their best for and against, and the learned judge summed up all the important facts in connection with the case into one focus, yet they were all dependent on those full-blood ed Negroes, who, without an assenting voice returned a verdict of "Guilty" The death warrant could not have been signed, nor the gallows erected, and the lives of the *poor innocent men* would have been spared but for the Jurors; and yet they gave rise to the "Public opinion" by their plead ng guilty this moment, and mercy the next moment! Such fickleness is not characteristic of Jurors. Where then does the blame rest, on the Government or the Jurors? In what is the life of W. T. G. Caulker better than the lives of those who have been hurried unprepared to the awful tribunal of God in the late Shaingay raid? The lives of Rev. J. Gomer and his harmless party of missionaries with their wives were embittered, many traders were maltreated and trade paralized, and all because of one man and his accomplices.

It is however encouraging to know that the author of "Public Opinion" believes in the retributive government of God, and also in the Bible. He should not have failed to see that Prov. II v. & xxi. Prov. xxi. 12. Gen. ix. 6. and a collation of other passages have been literally fulfilled in this case. On the whole that article should not have come from the pen of a West African. For situated as we are, and surrouded by these restless and warlike tribes, it the author of "Public Opinions" has any interest in the good of the public, he will soon be the author of an appeal to the very government which has done the best it could for the good of the Aurnon, and the Public without thanks.

POOR BEN.

Why He Never Was Late.

"How is it that you are never late at Sunday School, Edwin?" I asked. His Sunday School began a quarter before nine in the morning. and I concluded that many of the children found it hard to be prompt, as they came straggling in all through the opening service; Edwin, never—he was always in time.

"How is it, Edwin?"

"O, I always plan to come," said Edwin. I put the polish on my boots over night. I find my Bible and question book and place them in a safe corner beforehand. I brush and put on my Sunday clothes before breakfast So after breakfast and prayers I start in time to get there before the Superintendent rings the school to order."

"And you don't lag by the way?"

"Never," said Edwin. It is better to be five minutes too early than one minute too late."

Ah, boys, see how it helps one along to have a plan.—*Sel*

MISSIONARY LETTERS. BY ADDISON.

The Greatest Missionary

Saul of Tarsus is the man. He was the flaming of fire-brand that kindled the gospel flame of salvation in a thousand hearts and a score of lands. He is first introduced to the reader of Scripture as a young Jew who voted with those who condemn the first Christian martyr to death; and then guarded the clothes of the witnesses "who stoned Stephen, calling upon God" This was not all. "Being exceeding mad against them, I persecuted them even to strange cities" The intensity of his hatred and the fervor of his opposition are expressed in such language. "And Saul yet breathing out threatening and slaughter," as though his very breath was heated with the fire of persecution. In this state of mind and heart he sets out to visit Damascus and bring back to Jerusalem those whom he found there who called on the name of Jesus. When nearing the city he meets his persecuted Lord, is struck with blindness that his eyes might be opened to the truth, and is converted from a persecutor to the most zealous and powerful of all who called themselves Christians. In God's message to him by Ananias it was declared, "For he is a chosen vessel unto me to bear my name before the gentiles and kings and the children of Israel. Thus he was

CALLED

by the Lord of the harvest to go forth into the great untried and untrodden field of the gentile world to begin the work of "bringing the nations to God. True, tee way of access had been opence by Peter to receive gentiles into the church. But to this "chosen vessel was committed the great work of gathering into this open door the "other sheep,, which were not of the Jewish fold. To what more important work was ever mortal called? Only second to the mission of the Messiah was the mission of the great apostles of the gentiles.

The word missionary, from *mitto*. to send implies one who is sent forth to preach the gospel of Jesus Christ. Is it not a glorious calling? Who would not be a messenger of such tidings as the gospel tells? Who would not obey the heavenly Voice calling to such a work? Whatever others had done or might do, Saul was ready to "launch out into the deep, and let down the net,, into the untried waters of gentile deprarity. His ardent nature carried the same fiery zeal at the new direction given his life. His nature and by education he was richly

ENDOWED AND PREPARED.

Concluded in our next.

THE CHINESE IN THE COLONIES.

Concluded from page 1.

her gates A compromise, however, is not likely to be facilitated by an appeal to mob law.—*Sel.*

To the Editor of Early Dawn.

Dear Sir—In reading your Issue of the 31st ult; I saw an Article signed a Trader, showing the Government as it were its duty, that natives ought to pay license, for plying their boats canoes &c, in British Waters. Will Mr Trader allow me to tell him plainly, that this is not his business, and that England expects every man to see after his own business. It really seems to me that Mr Trader has shown a spirit of covetousness toward the poor natives, that are pitied by our Gracious Sovereign the Queen. Mr Trader do you covet the natives' privilege because they are coming up, while some of your countrymen are down? Do you not know that a treaty has been signed by her Majesty and our forefathers by which, we have the right to ply our Crafts in British waters without paying license? Or is it because *we* natives are refusing to Trade with you African Merchants, but are selling our kernels to European agents out here? Awaiting Mr Trader's reply, and, thanking you Mr Editor for space occupied.

I am,
Yours faithfully,
BURER CHARLEY.
A real Native.

Medicine!

Medicine!!

Now on hand & for sale at the

S. M. MISSION STORE

Acid Phosphate,
Blackberry Cordial,
Beecham's Pills,
Cathartic Pills,
Castor Oil large & small,
Calisaya and Iron,
Cough cure (Hensley),
Dyspepsia cure,
Damina Pills,
Eno's Frnit Salts,
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Grindilia Asthma,
Gout cure,
Iron Tonic Bitters,
Kidney cure,
Liver Regulator,
Lion Pills & Ointment,
Mc'Neil's Blood Pills,
Renie's Magic oil,
Nerve and bone liniment,
Porous Plaster,
Pain Killer,
Pain Exterminator,
Pain Dispeller,
Pectoral wine,

J. A. EVANS

Bonthe,
May 22. '88.

S. M. MISSION STORE.

Having Completely closed out OUR OLD STOCK OF

Woolen & Cotton Goods,

Are now beginning to replenish

Our Shelves

With entirely New

GOODS.

Some of which have arrived by the last Steamer and others are expected in the next few weeks.

N.B.—We still keep on hand a fresh & fine supply of provisions

J. A. EVANS

Bonthe, Apl 21, '88.

MARKET REPORT OF African Produce.

—oOo—

PALM OIL.—With large supplies, and only a limited demand, the market is dull. Closing "transit."

Lagos		£18	10	0				
Old Calabar		17	15	0	to	£18	0.	0.
Bonny & Cameroon		17	15	0				
Benin		17	7	6	to	17	10.	0.
Accra, Addah & Quittah.		17	0	0				
Brass, Niger and New Calabah.		16	15	0	to	17.	0.	0.
Sierra Leone & Sherbro.		16	5	0	to	17.	0.	0.
Congo		16	12	6	to	15.	15.	0.
Appam Saltpond & Winnebah.		15	10	0	to	15.	12.	6.
Dixcove & Liberian		15	10	0				

PALM KERNELS are quieter. Quotations "transit," basis 5 per cent.

Lagos, Old and New Calabar, Bonny, Cameroons & Abonnem	£10	3	9	to	£10	5.	0.
Brass	10	0	5				
Benin	9	17	6				
Congo	9	15	0	to	9	17.	6.
Liberian, Sherbro and Sierra Leone.	9	10	0				
Addah, Quittah, Saltpond Apam Winebah.	7	15	0	to	9	5.	0.

BENNISEED—Sales at 40s. per 384 lbs.
GROUND NUTS } No change.
COPRA }
COFFEE—Very firm, and we expect higher prices. Bold berry, 54s. to 55s, Liberian 60s. to 70s. per cwt.
COCOA—From 45s. to 65s. per cwt. as in quality.

INDIA RUBBER—Very quiet and sellers have to submit to a further decline.

Gambia Niggers fair to prime	1s.	9d.	to 1s.	11d.
Sierra Leone	1s.	6d.	to 1s.	8d.
Thimbles	1s.	6d.	to 1s.	8d.
Congo and Gaboon Balls	1s.	2d.	to 1s.	6d.
Soft and Flaky ball.	0d.	8d.	to 0d.	9½d.
Hard Cape Coast, Axim, Assine	1s.	1d.	to 1s.	4½d.
Liberian	1s.	0d.	to 1s.	3d.
Saltpond	0d.	8d.	to 9d.	11d.
Accra Pressed and dried.	0s.	9d.	to 1s.	1d.
Do. ordinary	0s.	7½d.	to 0s.	7½d.
Flake and Lumps.	0s.	7d.	to 0s.	7½d.

GUM COPAL—In good demand.
BEESWAX—Slow of sale.
GINGER—In good request. Sales 19s. 9d. to 20s. 3d. pr. cwt
GUINEA GRAINS } In demand.
CHILLIES }
CAMWOOD—Market very quiet and no change in price.
BARWOOD } No Stock.
EONY }
CALABAR BEANS.—5½d. per lb.
KOLA NUTS—Unsaleable.
MONKEY SKINS—In good demand.
IVORY—Next Sales in July.

EDWARDS BROTHERS.

Liverpool,
May 29th 1888.

TOTAL ABSTINENCE.

Seems a subject too far out on the Plains of Social progress to be even mooted at in the present stage of our Temperance movement, if it may be said, that we are moving in that line at all, as we most earnestly desire to feel that we are making at least an effort in that direction. But would it not be better in these days of great reform and gigantic Enterprises to step boldly forward and take a stand with the advanced promoters of prohibition and wage an earnest warfare against not only the immoderate sale and use of intoxicants, but to persuade men from the use of Liquors as not only a beverage, but for any and all purposes? I know well that we shall hear the cry just now that under this *climate* we must use *stimulants* in order to keep up under the debilitating influences that are brought to bear on the nervous system; but when I consider how many years consecutive labor of the most active, kind that I have been able to accomplish under this very same deplorable climate without the use of intoxicants, or beverages of that description. I am persuaded that the cry of climatic requirement is only at best a delusion and that men may break away from it as from any other fantum. And it would seem that it might be the easiest way to rid the land of the curse of strong drink to strike at once at the roots of the evil and expell it from the genteel parlours among the great as well as strive to wrench it from the hand of the weak and simple. Remove the evil from our midst and it will not delude or tempt any one to use it, abstain from drinking any and all kinds of alcoholic beverages then we shall not compell the simple to judge either as to quality, kind, or quantity to drink but they will learn from your example, not precept, not to touch the accursed thing.

The dealers in strong drink are not ignorant of its evil effects and even many times deplore the same, but the desire for present gain induces them in most cases to remain silent upon the subject; and yet without intention they sometimes expose their knowledge of these evils. An instance of which just now recurs to me; some years ago, In one of our large business Establishments I met the principal Agent much wrought up over the case of a poor mechanic of some kind that he had some time shortly before found destitute & had employed more out of Charity than otherwise. But it apeared this man was given to the cup and as soon as he began to earn a little money commenced to take drink until at length just the evening before the affair of which I relate, filled with rum, he had grossly insulted and assaulted the principal who was obliged in order to preserve the decorum as he said of the Establishment to arest and have him punished for the offense which he was certain, the man committed while under the influence of liquor and which he knew, and confessed, that the man would never have committed but for the vile stuff. The matter was however compromissed at a cost of 13s. to the offender.

J. A. E.

'Early Dawn'

PRINTING OFFICE.

Job Work Done at short

Notice.

Enquire of **C. G. BELL, Printer.**

OD HOPE STATION.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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Each notice should not exceed 4 lines every additional line or part of a line 6d extra.

From Religious Telescope.

MISSIONARY LETTERS.

BY ADDISON.

Endowed and Prepared.

for his great mission. By nature he possessed a master intellect. Who can read his epistles without being compelled to consider and acknowledge the force of his arguments! His logic was irresistable. The links were so welded by the white-heat of passion under the hammer of truth as to form a chain which could not be broken. His endowments were enriched and enhanced by the most thorough training. From his very childhood he was a student of the law. Then in the school of Gamaliel he had the best culture of the day. He was a Pharisee of the strictest sect, and an unyielding tenacity to their tenets was usual with him. To this was added the conscienciousness that closely bordered on fanaticism Conscientions in persecution, he became doubly so in rendering service to his Lord and Master. Combined with a deep humility, he possessed a lofty faith in God which knew no impossibility. "Who is able for these things?" he asks. "I can do all things through Christ which strengtheneth me," answers his faith. His intense energy and consuming zeal were the fires which set in motion and kept in motion those wonderful powers of mind and heart.

The work of preparation was completed. Having proceeded from Jerusalem to Antioch with Barnabas, he remained there in the church preaching and teaching.

ORDAINED AND CONSECRATED.

As they ministered to the Lord and fasted, the Holy Ghost said Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them they sent them away." This was the first ordination ever held, and Paul and Barnabas were the first ordained missionaries. What a scene was that! All heaven must have looked on with wonder and interest as the greatest of the missionaries began his world-wide journeys, extending through so many years and to so many lands. What mighty interests and results were repesented in that simple service in the church at Antioch! This scene repeated again and again in these later days will transform the whole world finally into a Christian land. To this work Paul consecrated without reserve all the rich gifts of mind and heart. To this missionary after he brought genius culture, training, hope of preferment all and counted it but loss for the sake of his Master and the salvation of men. This field and this work to-day are worthy of the best endowments and culture the world affords.

ENTERING THE FIELD.

Paul and Barnabas were plunged into the midst of the the harves. There stand's the grain ripe and waiting for the sickle of the reaper. They sail from Seluecia to Cyprus, where Sergius Paulus is converted and the church is established. From Cyprus they sail to Pergs, and then proceed to Antioch in Pisidia, Iconium, Derby and Lystra. At the last place they are recieved as gods, because of a miracle performed; but afterwards at the instigation of the Jews from Iconium, Paul is stoned, and cast out of the city as dead. While the bretheren stand about him weeping, he rises up and returns into the city. Departing from there, they return by way of the cities visited to Antioch again. After a short rest here, Paul, with Silas as his companion, sets forth to visit and confirm the churches. He proceeds farther westward and northward until he stands on the shore of the Ægean sea at Troas. There in the night vision while uncertain of his future course, he beheld the Macedonians crying for help. Sailing from there, they came to Neapolis and Philippi. Here they are scourged and cast into prison; but God delivered them by an eathquake and converted the jailer Then he way of Thessalonica, Berea and Athens, they came to Corinth, where he "continned a year and six months, teaching the word of God among them." After visiting Jerusalem, Paul proceeded through Asia Minor to Ephesus, where he dwelt two full years. Here, under the very shadow of the Temple of Diana, "so mightily grew the word of God," and increased, that the very foundations of heathenism were shaken. A bonfire of heathen books was made to the value $10,000. Paul pro.ceded again to Greece and Macedonia, and thence to Jerusalem, where he was arrested and kept two years a prisoner at Cæsarea, and then was sent in chains to Rome, where he was finally tried and beheaded.

Thus ends the earthly life of him whose martyr's crown glitters with hundreds of souls saved from death. His whole career was one of sacrifice, toil, and danger. Traveling on foot in the midst of savage tribes, in perils by sea and land in perils among false brethersn, traversing seas and continents to plant the church in the destitute regions of the earth he sought to go where none else had gone or would go. He would not build on "another's foundation." Thus in the life-time and by the efforts of one-flaming glowing zealous missionary of the cross, churches were planted in the great centers of influence throughout the Roman empire.

May the Lord send a thousand Pauls, richly endowed and thoroughly equipped, into the harvest of heathedom that are ripe for the reaping.

PRICES OF AFRICAN PRODUCE

Are lower, decidedly now, than at this time, one year ago, and the stocks on hand are very large, in the European Markets, all of which seem rather against the good time, that we have been hoping for and expecting in the line of Trade; however it may be only apparently so, as it is possible to do a large and even profitable Trade in African Produce, at even lower rates, than it has yet reached, if those in the Trade will only make up their minds to accept the situation. And instead of reducing the prices of merchandize down to the lowest cash basis, put on a reasonable margin to meet the prices demanded by gatherers (not to say the producers) of the produce and it will then be possible to buy produce at such a rate—fast enough as to make the trade pay at the present and even lower prices. It is true as a native merchant said to the writer in the depression of 1886; "it does not matter what the price is in the European Markets, so long as we can buy the produce here in a sufficient quantity and at a profitable rate;" hence after all, the fall in prices of produce need not necessarily embarass the the trade since there has been also a considerable falling off in prices of Merchandise, owing it may be true to the sluggishness of the market, but is likely to continue for a time. But another encouraging fact connected with the trade in these parts is, that the native demand is so much for produce, leaving it altogether in the hand of the merchant as to how much he is to pay for merchandise; so that if merchants will unite on the question of prices for merchandise, and make it high enough to allow themselves a profit on the produce, after paying for it price demanded by the native; then offer him his price for his stuff. The matter of prices will be settled at once, and a flourishing trade will be the result wherever not otherwise hindered.

J. ALBERT

Bonthe, 9th Nov. '88.

THE MISSIONARY WORK.

The World seems alive to this great and noble work as never before, and yet the cause seems to be in greater need now than at any time in the past. From every part of the World, as we look over the reports of the many Missionary Societies there appears the want of men or funds to carry forward the work, if not in general, in some particular department, so that so far as I am informed on the subject of Missions, which expresses my mind more than any other, I see a want of aid of some kind every where, and those wants are really it would seem on the increase with every succeeding year. What does this mean? that while christendom is bending her utmost energies toward the work of saving the World, the want of the cause of Missions are increasing beyond the capacity of the church to meet them, and that after a desperate struggle for the conquest of the World, that Zions Armies will at length have to furl their banners and give up in despair? I believe not, but it does seem to mean, that the united energies of the church of Christ are operating so mightily against the powers of darkness, that the gates of the nations hitherto closed against the gospel are being thrown open so rapidly, that the laborers and means of the present are not sufficient to enter all the openings for successful Missionary work. And hence the strain to-day up on the church is for means to occupy, the wide field of the world already open as never before; and which cannot enlarge to any great extent, while the means of the church are capable of being enlarged to an unlimited extent. In other words the cause of Missions has already in a manner, triumphed.—J. A. E.

The Early Dawn.

BONTHE, SHERBRO.

JULY 15, 1888.

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The third that we may mention is the Bompeh Mission of the Woman's Missionary Association of the U. B. C. It was, we believe established, in 1878 by the above Association with Head-quarters at Rotifunk in the Bompeh District, & has four central Stations from which Itinerating is carried on throughout the country. Bompeh Mission has been harrassed at various times by wars, and has perhaps suffered more from that source than any of the U. B. C. Missions, yet to-day it bids fare to equal, if not outstrip the others in many respects.

Other particulars might be stated of these various Missions, their territory, Superintendents, Employees, buildings &c. but we have not space at limit at present, yet should state that each and every one is planned for and actually doing a grand work in spreading the gospel message among the real heathen tribes of this part of the coast.

BENNISEED.

About two and a half or perhaps three years ago, there was a fair promise of a large quantity of this grain coming into the market; and it was then commanding a fair price, and ready sale, at the various factories in Sherbro. As to just the amount of it bought during those years that it was in the Market we are not informed, but from the quantity that came under our observation we should judge that the aggregate was quite large, and indeed were so informed, by several reliable parties, whose names do not just now recur to memory, nor is that a matter of particular importance since the fact is generally known among traders, that there was a considerable trade but a short time ago in Benniseed, but that for some reason, it has ceased to be as it formerly was, and that now we see and hear but little of Benniseed, in Sherbro. But there is a demand tor it in the Markets of Europe and that too at a good price; and this has led us to wonder, why there is not more being done here in Benniseed. Enquiring of a native man of business,—i. e. acquainted with Trade and under employment as a clerk,—who has large connexions with the country, and he informs us that since the prices had gone down, the country people have not cared to give attention to the growing of Benniseed hence we see so little of it. This explanation makes plain one side of the case—that of the grower—But yet a mystery hangs about the other side,—that of the buyer of Produce,—and that is for us to understand the cause of little or no demand here for a kind of Produce, that is in ready demand at a fair price in the European Markets, whither all our produce tends. Will not some of our readers give us an answer on this subject?

Some Changes,—have already taken place in connection with the Branch Mail s. s. *Formoso*, and others are expected to follow. Capt. T. Arthur Windham, has, we learn, gone to England; and Mr. James Paterson formerly first officer, who had been home on a short leave, has returned to the coast and taken charge of the s. s. *Formoso* as master; and we feel sure from what we know of Capt. Paterson's affability of manners, that he will do all in his power to make it pleasant for passengers; who may have occasion to travel with him, and as we understand that there is to be a reduction in the fair of passengers,—especially Cabin—we anticipate a larger patronage of the Vessel in the near future, and which we may say, it well deserves.

ADVERTISING—Is we are glad to note, becoming far more common, than it used to be; and yet the demand is not one fourth of what it should be, for the ammount of business carried on in the settlements and river districts: for there is no small proportion of the people both in the colonies and the rivers who can read, and many do read the papers, hence the Man or Firm that wishes to catch the Trade should Advertise their goods and keep the matter before the public.

Bridges Roads And Streets.—In our perambulations about the place, we have much pained for sometime, to see the conditions of the bridges &c, but of late there has been a little attention given to these especially are we pleased to see a lot of timbers at the Medina street bridge or public pier and to hope that it is soon to be put in order. We noticed too some cleaning of streets by the Authorities in places, but many of the streets and some of the bridges are in a bad condition and have been for a good while. we have refrained from noting these for several reasons, but chiefly to give sufficient time for steps tobe taken for improvement which we had hoped would have been ere this. Of course we are aware that the Comdt., is absent but there is always a provision made for the collecting of the revenue, and to attend to other matters of Government here, and we feel that there ought to be also a means provided for looking after the proper repair and keeping of our Streets Bridges, and Roads; we hope that this notice may have the desired effect, and that we may not have occasion to recur to this subject again.

FORGIVENESS

"If ye forgive not men their trespasses, neither will your heavenly father fogive your trespasses." What a sorry plight if we must there hating this one, and hating that one, and wishing this one a damage and some one else a calamity, and we ourselves needing forgiveness for ten thousand times ten thousand obliquities of heart and life. When our last hour comes, we want it to find us all right. I do not suppose that I am any more of a coward than other people, but I declare to you that I would not dare to sleep to night if there was any being in all the earth with whom I would not gladly shake hands, had during the night hours my spirit dismissed to other realms. I should, because of my unforgiving spirit, be denied Divine forgiveness.

"But," says some woman, "there is that old creature that has so injured me that rather than make up with her I would die first." Well, sister, you may take your choice—for one or the other it will be—your complete pardon of her or God's eternal banishment of you. "But," says some man, that fellow who cheated me out of those goods, or damaged my business credit, or started that lie about me in the newspapers, or by his perfidy broke up my domestic happiness, forgive him I can not, forgive him I will not. Well, brother take your choice. You will never be at peace with God till you are at peace with man. Feeling as you now do you would not get so near the harbour of heaven as to see the lightship. Better leave your enemy with God who said: "Vengeance is mine and I will repay." "You may say, I will make him sweat for that yet; I will make him squirm. I mean to pursue him to his death;" but you are damaging yourself more than you damage him, and you are making heaven for your own soul an impossibility. If you will not be reconciled to you, be reconciled to him. In five or six hours it will soon be sundown. The dailies will bloom against the western sky. Somewhere between this and that take a shovel and bury the old quarrel at least five or six feet deep. "Let not the sun go down upon your wrath."

"But," you say, "I have more than I can bear; too much is put upon me and on I go to Salem if I am somewhat revengeful and unrelenting." Then I think of the little child at the moving of some goods from a store. The father was putting some rolls of goods on the child's arm, package after package, and some one said, "That child is being overloaded, and so much ought not to be put upon her," when the child responded, "Father knows how much I can carry," and God, our Father, will not allow too much imposition on his children. It is the day of clearing it will be found, yet had not one annoyance too many, not one vexation too many, not one outrage too many. Your heavenly father knows how much you can carry.—Sel.

Personal

Mr. James Paterson, formerly the 1st officer of the s.s. Formoso has returned from England, he has been promoted in the service & is now master of the Ship. While here on the last voyage of the Steamer, Captain Paterson, accompanied by our good jovial Friend Mr. James Wright, called in to see us. And we were indeed glad to meet Captain Paterson again and to congratulate him upon his safe return as also his promotion, he subscribed and paid for our Journal for a year to be sent to Mrs. Paterson at home; and assured us that he had interested some friends while in England in the *Early Dawn*. We wish Capt. Paterson success in some changes which he is effecting we believe in the management of the s.s. Formoso see another note in this issue.

Rev. S. B. Morrison,—of Avery Station has been quite ill, but was much better. We are glad to note, at our last hearing from Manoh Gbangroo.

Mr. James. Wright.—Chief Engineer of the s.s. *Formoso* leaves in short for England, and we regret to learn that possible may not return, to these parts again, we shall miss his genial face, and jovial air, as he has become a very welcome visitor to our office; always bringing with him a bit of sunshine no matter how cloudy the day, or how gloomy the prospects of business, Mr. Wright has been always Bright.

Drs. Jarrett and Johnson,—gave us a call on the 13th inst. The former our esteemed Colonial Surgeon of this place is about taking his leave for England and kindly brought the latter, Dr. Johnson around and introduced him as the person to preside over health and sickness during his (Dr. Jarrett's) absence. We wish Dr. Jarrett a pleasant leave, and Dr. Johnson a successful practice.

SELLING A DAUGHTER'S BODY.

A highly respected physician in authority for the following story of almost unbelievable depravity. An old man in this city depends for support upon the work of his daughter, his only child. He was not worthy of that support, for he was a slave to the most hideous of harsh masters—the whiskey bottle. He made no efforts to earn an honest living for himself, although able of limb and sound of mind. But the old man is almost constant dweller at whiskey shops and loafing corners.

His daughter went out to sew, and her father compelled her every day to give him a quarter to buy liquor. By her toil she secured a sewing machine and did her sewing at home. She did everything in her power to draw her father out of the folds of the monster that, with a thousand arms, was dragging him down. The neighbors reasoned with him and scolded him, but to no success.

One day, when all the streets of Cleveland were covered with ice, the daughter slipped and fell, near the public square. She was picked up badly injured and carried to one of the hospitals. Her fall was too much for her frail system, weakened and run down by unceasing toil, poor food, cheerless days and nights of sorrow.

For several days she tossed in fever, and, although kindly cared for, she finally died. The father missed her daily attendance for rum and pawned the the sewing machine to buy more liquor. The poor dead girl was buried quietly, no one going to the pauper's graveyard, except the undertaker and the father. The ladies who lived neighbors to the girl made a beautiful wreath to be put upon the coffin, and gave it to the father to be placed there in the grave. The wreath he sold for liquor. At night, when the rum cravings came on strongest, the old man secured a horse and wagon, drove to the grave where his dead daughter was buried, tore the emaciated body from its resting place, conveyed it away to the storage room of the medical college. He sold it there for a miserable pittance—a few dollars—with which he again went to kneel down before the frightful idol to whom he had offered up health, happiness, home, his only child, and his own soul. Humanity so sunk is happily seldom seen. *Sel.*

Rev. D. K. Flickinger D.D. —According to our latest advices from U. S. A. expected sail for Europe on the 13th of June, this was quite an unexpected information, to us, as we had been informed only shortly before that he would not likely sail before October 11th. But we believe that it is to attend some important business in connection with our German Mission, that has caused the Bishop to take an earlier leave of America.

ALPHA Factory.

York Island SHERBRO

Is Now Open for TRADING

F & A. SWANZY

GEO. LEACH

Agent-in-Charge.

TOBACCO.

Messrs. SWANZY'S renowned fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogshead of about 1250 lbs nett, Half Hogshead of about 550 lbs nett; also their Kentucky "Bull Head" brand—in similar packages.

Tobacco in Boxes.

To meet the requirements of the Up-River Traders, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed not nailed down, Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected; so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F & A. SWANZY.
ALPHA FACTORY.
June 29th '88. Sherbro.

GREAT Reduction IN PRICES.

THE Undersigned beg to inform their FRIENDS and CUSTOMERS that they have received a fresh supply of AMERICAN GOODS, which they are now offering at the following rates;—

NEW FLOUR *Happy Home.*

£1. 18. 0. per Bbl.

NEW BISCUITS,

0. 18. 0. per Bbl.

KEROSINE *Crystaline brand.*

0. 13. 0. per Case

TOBACCO, per hgd. as 1 hgd.

0. 0. 11. per lb.

(Delivered in York Island or Freetown at buyers option.)

Other American Goods at greatly reduced rates.

Kisher & Randall (Lmtd).

T. DALTON,—Agent

York Island,
July 2, '88.

THE RAINS.—Continue to fall rather heavy, and as our place is low, we are much troubled by the running of the water in the streets, which, of course is rendered something worse by the poor drainage system of the town of Bonthe, and is very disagreeable to persons obliged to move about the place, and especially at night when it is dark, for one is not only liable to plunge into water over his shoetops, but is in danger of falling into bad places washed out by the heavy rains. Some places, the grass when wet as it is most of the time now makes it very unpleasant to get along on the streets. The result of so much rain and cold is considerable sickness in the community.

From Koneonany,—we have a good report, from Mr. T. M. Cole Teacher in charge of the Mission Station, but his Article is too late for today's Issue (15th inst.) but will appear in our next D.V. however we may say he reports good religious services at different places, and some collections although many of the people have had to remove on account of the hard-times.

BIRTH.—On Sunday the 8th inst. at 8 o'clock p. m., the wife of Mr. Wm. B. Grosvenor of a daughter.

The Early Dawn.

BONTHE SHERBRO

July 15, 1888

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A highly respected physician is authority for the following story of almost unbelievable depravity: An old man in this city depends for support upon the work of his daughter, his only child. He was not worthy of that support, for he was a slave to the most hideous of harsh masters—the whiskey bottle. He made no efforts to earn an honest living for himself, although able of limb and sound of mind, but was an almost constant dweller at whiskey shops and loafing corners.

His daughter went out to sew, and her father compelled her every day to give him a quarter to buy liquor. By her toil she secured a sewing machine and did her sewing at home. She did everything in her power to draw her father out of the foldy of the monster that, with a thousand arms, was dragging him down. The neighbors reasoned with him and scolded him, but to no success.

One day, when all the streets of Cleveland were covered with ice, the daughter slipped and fell near the public square. She was picked up badly injured and carried to one of the hospitals. Her fall was too much for her frail system, weakened and run down by unceasing toil, poor food, cheerless days and nights of sorrow.

For several days she tossed in fever, and, although kindly cared for, she finally died. The father missed her daily attendance for rum and pawned the the sewing machine to buy more liquor. The poor dead girl was hurried quietly, no one going to the pauper's grave-yard; except the undertaker and the father. The ladies who lived neighbors to the girl made a beautiful wreath to be put upon the coffin, as it gave it to the father to be placed there in the grave. The wreath he sold for liquor. At night, when the rum cravings came on strongest, the old man secured a horse and wagon, drove to the grave where his dead daughter was buried, tore the emaciated body from its resting place, conveyed it away to the storage room of the medical college. He sold it there for a miserable pittance—a few dollars—with which he again went to kneel down before the frightful idol to whom he had offered up health, happiness, home, his only child, and his own soul. Humanity so sunk is happily seldom seen. *Sel.*

Rev. D. K. Flickinger D.D. —According to our latest advices, from U. S. A. expected sail for Europe on the 13th of June, this was quite an unexpected information to us, as we had, been informed only shortly before that he would not likely sail before October 11th. But we believe that it is to attend some important business in connection with our German Mission, that has caused the Bishop to take an earlier leave of America.

ALPHA Factory.

York Island SHERBRO

Is Now Open for TRADING

F & A SWANZY

GEO. LEACH

Agent-in-Charge.

TOBACCO.

Messrs. SWANZY'S renowned fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogshead of about 1250 lbs nett. Half Hogshead of about 550 lbs nett; also their Kentucky "Bull Head" brand in similar packages.

Tobacco in Boxes.

To meet the requirements of the Up-River Traders, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed not nailed down, Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected, so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F & A. SWANZY.

ALPHA FACTORY

June 29th '88. Sherbro.

GREAT Reduction IN PRICES

THE Undersigned beg to inform their FRIENDS and CUSTOMERS that they have received a fresh supply of AMERICAN GOODS, which they are now offering at the following rates:

NEW FLOUR *Happy Home*

£1. 18. 0. per Bbl.

NEW BISCUITS,

0. 18. 0. per Bbl

KEROSINE *Crystaline brand*

0. 13. 0. per Case

TOBACCO, per hed. or ½ hgd.

0. 0. 11. per lb

(Delivered in York Island or Governors at buyers option.)

Other American Goods at greatly rduced rates

Fisher & Randall (Lmtd)

T. DALTON,—Agent

York Island,

July 2, '88.

THE RAINS.—Continue to fall rather heavy, and as our place is low, we are much troubled by the running of the water in the streets, which, of course is rendered something worse, by the poor drainage system of the town of Bonthe, and is very disagreeable to persons obliged to move about the place, and especially at night when it is dark, for one is not only liable to plunge in to water over his shoetops, but is in danger of falling into bad places washed out by the heavy rains. Some places, the grass when wet as it is most of the time now makes it very unpleasant to get along on the streets. The result of so much rain and cold is considerable sickness in the community.

From Koneonany.—we have a good report, from Mr. T. M. Cole Teacher in charge of the Mission Station, but his Article is too late for today's Issue (15th inst.) but will appear in our next D.V. however we may say he reports good religious services at different places, and some collections although many of the people have had to remove on account of the hard times.

BIRTH.—On Sunday the 8th inst. at 8 o'clock p. m. the wife of Mr. Wm. B Grosvenor of a daughter.

MARKET REPORT OF African Produce.

PALM OIL.—Since our last we have to record a further depression, supplies having been plentiful and a large quantity visible on the way. Stock on the 31st May 8268 tons against 8862, at the end of April. Stock on 31st May, 1887, 9700 tons. Prices 20s. to 25s. more this time last year than now. Last Friday, at the London Auctions, there was a slight advance in the price of tallow. Sales during the week, 900 to 1000 tons. We quote "transit."

	PRESENT PRICE.
Lagos	£18. 5. 0. to 18. 10. 0.
Bonny	17. 5. 0. to 17. 10. 0.
Cameroon	17. 2. 6. to 17. 7. 6.
Benin	16. 10. 0. to 16. 15. 0.
Old Calabar	17. 5. 0. to 17. 10. 0.
Brass, Niger and New Calabar.	16. 5. 0. to 16. 10. 0.
Congo	16. 0. 0. to 16. 5. 0.
Loanda	16. 15. 0. to 17. 0. 0.
Accra, Adah, Quitah, Popo, and Pram Pram	16. 12. 6. to 16. 17. 6.
Sherbro and Sierra Leone	15. 15. 0. to 16. 0. 0.
Saltpond, Appam, Chamah, Anamaboe, and Winnebah.	15. 7. 6. to 15. 12. 6.
Half Jack and Grand Bassam.	16. 15. 0. to 17. 0. 0.
Grand Bassa, Monrovia, Sinoe & Cape Palmas.	15. 5. 0. to 15. 7. 6.

PALM KERNELS.—There is a good demand but prices have fallen during the fortnight nearly 7s. 6d. a ton. We close with a slightly better feeling in the Market Quotations "transit" basis 5 per cent.

	PRESENT PRICE.
Lagos, Old Calabar, Bonny Brass Niger, and Cameroon	£9. 12. 6. to 9. 17. 6.
Benin	9. 8. 9. to 9. 13. 9.
Congo and Landana	9. 7. 6. to 9. 12. 9.
Sierra Leone and Sherbro.	8. 15. 0. to 9. 15. 5.
Monrovia, Sinoe & Grd Bassa	9. 0. 9. to 9. 9. 0.
Adda and Quittah.	7 5. 0. to 9. 0. 0.
Saltpond, Appam, & Winneba	7. 5. 0. to 8. 10. 0.

BENNISEED.—40s. to 50s. per 384 lbs.
COPRA.—£12 to £13 per ton.
GROUND NUTS—A small lot of good Bathurst in the shell sold at £14 10.. 0 to £15. per ton. Decorticated £13 to £14 10. 0.; but no business to report.
COFFEE.—Very firm, but no advance as yet over our last quotations. Bold berry 54s.: Liberian 65s. to 68s. per cwt.
COCOA.—45s. to 60s. per cwt. No business to report.
INDIA RUBBER.—Sales during the weeks about 12 tons however is restricted as holders are firm, but there is little disposition to buy.

Gambia Niggers, fair to prime	1s.	8d. to 1s. 10d.
Sierra Leone do. do.	1s.	5d. to 1s. 7d.
Thimbles	1s.	6d. to 1s. 7½d.
Congo and Gaboon Ball	1s.	2d. to 1s. 5d.
Soft and flaky Ball	0s.	7d. to 0s. 9d.
Hard Cape Coast, Axim and Assinie	1s.	1d. to 1s. 3½d.
Liberian	1s.	0d. to 1s. 2½d
Saltpond	0s.	8d. to 0s. 11d.
Accra Pressed and Dried	0s.	9d. to 1s. 3½d.
Do. ordinary	0s.	6½d. to 0s. 7½d.
Flake and Lumps	0s.	6½d. to 0s. 7d.

GINGER.—Nothing doing.
GUM COPAL—There is a distinctly better feeling, and 140 barrels Sierra Leon have sold at full prices. Common 3½d. to 5d.; medium to fare 6d. to 7½d.; 8d. to 9½d. for good and fine. Red Angola at 86s. per cwt.
BEESWAX—Gambia £4. 10 0 to £4. 15. 0. Sierra Leone £4. 0. 0. to £4. 5. 0.
GUINEA GRAINS— } In demand, but no supplies at
CHILLIES } first hand.
CAMWOOD—£7. to £9 10. 0. per ton.
BARWOOD—£2. 12. 6. £2. 15. 0. per ton.
EBONY—Gaboon £4. 12. 6. to 6l. Old Calabar 4l. 5. 0. to 5l.
CALABAR BEANS—None here.
KOLA NUTS—No demand.
MONKEY SKINS—The sales take place on the 13th instant, and we will report fully in our next.

Liverpool, 8th June 1888. EDWARDS BROTHERS.

Note.—In the above report we give only present prices, omitting those of same time last year for want of space. Ed.

BEECHAM'S PILLS.

For the Headache, Dizziness or Swimming in the Head, Wind, Pain, and Spasms at the Stomach, Pains in the Back, Gravel, and flying Pains in the Body, Rheumatism, &c., &c.

No matter how violent the patient is afflicted with the above complaints, let him take four, five, or even six of my Pills, and in nine cases out of ten, they will give relief in tweenty minutes they can be taken at any time in the day, and if they are taken at bed time, the patient will be all right the following morning, for the Pills will go direct to and remove the cause, for the cause of it is no more nor less than the wind, and in many cases wind and water together, with other noxious matter, very often arising from the air we breathe being contaminated with poisonous and other oxnious vapours, and sometimes from unwholesome food: in either case, or from any other cause the, blood becomes contaminated in its circulation from the lungs, and thereby carried to every part of the body, and as there is a complete circulation of the blood every six minutes, this noxious humour combined, with wind and water, is carried to and from every part of the body every six minutes. In many cases there are flying pains in the body—sometimes in the back, sometimes in the side and at other times in the arms and legs, and are often called rheumatic pains but which in reality are nothing more than wind and water mingled with the blood, and carried to every part of the body in its circulation. Let anyone troubled with any or all of the symptom here described take my Pills, as above directed, and afterwards take two Pills morning and night for a few days, which will carry off all oxnious humours, expel the wind, and cause a free circulation of the water, and lay the foundation of health and strength.

—*Extract from Beecham.*

S. M. MISSION STORE.

Having Completely closed out OUR OLD STOCK OF

Woolen & Cotton Goods,

Are now beginning to replenish

Our Shelves

With entirely New

GOODS.

Some of which have arrived by the last Steamer and others are expected in the next few weeks.

N.B.—We still keep on hand a fresh & fine supply of provisions

J. A. EVANS

Bonthe, Apl 21, '88.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. V. BONTHE, SHERBRO, WEST AFRICA, JULY. 31, 1888. No. 14

The "Early Dawn."

Published Semi-Monthly, At

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Under the Auspices of the Board of Missions of the

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Subscriptions to be sent to Rev. J. GOMER, *Shengeray*, Mr. E. A. LEWIS, *Free town, West Africa*, Rev. Wm. MCKEE *Dayton, Ohio, U.S.A. or to the Editor.*—

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Religious Directory.

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Wesleyan Methodist. Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.) Good Hope
Pastor, Rev. G. N. Jowett
Asst Do. Rev B. C. Taylor

AFRICA.

The entire length of Africa is 5,000 English miles. It has four great rivers which if stretched in line would equal 82,600 statute miles. The commercial territory forms a belt one hundred and fifty five miles deep around the entire continent. The price of land in the river basis is about thirty cents per acre. The time must come when railroads will be built across this continent, so as to develope its natural resources. For which the church must be ready, so as to carry the gospel to its people. *Sel.*

God hears the hearts without the words, but he never hears the words without the heart.

LOW PRICES OF MERCHANDISE.

Are of little or no inducement to the real consumers in Africa, or at least this part of the continent, and I very much doubt it in any other part, among the real native populations, for when a native of the up river and especially interior comes down with his produce to the River Factory or those in the Settlements his object is not to speculate but to obtain requisites—just what he needs for the time with little or no reference to the future—and will buy that at any price, if left to himself, and just that and no more, even were you to offer it to him for half the cost he would not take another piece; hence reduced prices on Merchandise really lessens the amount of Trade, or rather of Produce that will be brought to the Market. For if a consumer from the interior can obtain what he wants for 100 Hampers of Produce, he will not bring down 150 no matter what reduction you make to him on your Merchandise. This I know is not the case with the Middle men, who hopes to gain by having as low as he can so as to make as large profit as possible, but it is the case with real consumers even in the settlements among civilized Africans, as I have tested very many times, when I have endeavored to sell a larger quantity of any article, for real consumption, at even fifty per cent less; and I have often been able to effect a larger sale at regular rates without difficulty when the party was really in need of the goods. All the ado about the reduction of prices, any farther than to bring down a few articles to a normal basis, I regard as useless, and killing, to the Trade. J. ALBERT.

To the Editor of the "Early Dawn."

FOR TEACHERS OF U.B.C. SCHOOLS.

Dear Sir,—Before my report is ready for the "Early Dawn," The Sherbro and Mendi Mission Schools will have begun the work of the term. I wish therefore in this issue of your paper to remind our teachers that an important object among many of the inspections and examinations of our Schools is to secure uniformity of work and the best results possible. Teachers not having the Graded Plan, would do well to apply to Revs. J. Gomer or J. A. Evans. The Grades attained by the Pupils in the recent examination may also be seen in the offices of the respective Districts. Let each Teacher study the best interest of his School and classes so that at the next Annual meeting he may have the benefit of well studied plans and suggestions. Yrs very truly.

D. F. WILLESPOUGH

July, 1888.

A STUDENT'S VOICE

From the Rufus Clark & Wife Theo. Training School

Many people seem to lose sight of the fact that there are a great many evils beside slavery which are more debasing, if continued will ever chain down nations and countries at the foot of semi-civilization. I say semi-civilization from the fact that true civilization consists in the polishing the whole man. Many I know claim that slavery is the prime cause of Africa's degradation. But is slavery a cause or an effect, is the question that ought to be considered. Africa is degraded I admit but not the most degraded country as I have often heard some say. Africa is a country that is not behind or on the background in its contribution to the civilization of the world and to day can it be said that she is the most degraded of of all countries? Certainly not. This is a fact that is evident and all careful readers can bear me out in that. In some parts of Africa where the slave trade is carried on to a great extent there are four regulated forms of government. Besides, there are manners and customs observed among illiterate Africans which are peculiarly striking to the stranger, and need only a little improvement to make them what they ought to be. It should be borne in mind that I am not advocating slavery; for I believe it to be an evil in every sense of the word. But there are a great many evils more hideous in form and debasing in every respect, among them the Hydra-headed monster evil the rum traffic. If the seeker of truth wishes to find the truth let him consider these evils together with the attendant on—and see whether he can be justified in saying that slavery is the prime cause of Africa's degradation. Those who have travelled on the coast and interior of Africa can testify that there is not so much degradation noticed in the interior as on the coast and the cause of this can largely be attributed to the rum traffick and the blame heaped on the heads of those who have introduced it into our country. For instance, question a native African as to which brings more misery, the rum traffick or slavery? He will answer you the rum traffick. Degrading as this monster evil is, yet many have their eyes closed against truth and say slavery is the prime cause of Africa's degradation. The Grecians on whose civilization the most enlightened nations of the world have built, were people who owned slaves; and in some of their cities the slaves were more in number than the citizens, and we too see how the Spartans became an aggressive military people.

Facts are too numerous to mention to prove that slavery is not the prime cause of Africa's degradation. I venture also to say that we as Africans are not so cruel to slaves as were the Greeks and Romans. But were those nations on account of their baborous treatment of their slaves, counted the most degraded nations of their age? No. The age of Pericles was one of grand dramatic composition, and of the greatest works of architecture and sculpture and to-day Grecian civilization is adorned.

Says an eloquent speaker "I am not prepared to admit that Africa is the most degraded country," neither am I. There are causes diversified in their nature that tend to degrade any nation or people, and as a fact, those who are exporting intoxicating drinks to our country cannot readily admit, and will not admit until that veil of sin is taken from their faces, that the, monster Rum with attendant evils are retrogrilling the world hour by hour. More again.

W. H. J.

Shaingay Mission

HARD TIMES.

Almost any and everywhere you go you can hear the cry of Hard Times or as the usual, expression is "*Time Hard Sir;*" and more also, as most people say, the times are becoming harder every day and it is pretty difficult for any one to feel otherwise, as the financial pressure is so hard on business men that they are obliged to cry out, while professional men are in scarcely less straightened circumstances from the low salaries they receive or the small amount of service that the public requires, for lack of means to pay for such services. The poor which really from the masses, and always appear to be ground under the heaviest of the pressure, Cry from real hunger and destitution, they offer their all—their services—upon the public alter, but it is thrust away a thing unacceptable, and then their wail becomes more lamentable in our ears, but who can assuage their grief? God and heaven alone stand ready and able to hear the cry and supply the wants of all. Who then will flee to the everlasting arms?—J. A. E.

THE LIQUOR TRAFFIC.

From what I can understand is not lawfully practiced, by a full member of any of Christian connexions, in the settlement of Sierra Leone, at least I understand that a communicant of any Church may be denied the sacrament of the Lord's Supper if he be a dealer in spirituous liquors, and Wesleyans are prohibited from class privilges for such offense. This being the case it seems strange that this awful Traffi, in rum and gin has gained such a footing. To me it argues inconsistency and reprehensy inconsistency in the practice of some European christians in allowing themselves to practice the use of wines as a beverage and further in allowing christian merchants in England to manufacture and sell the vile stuff to the African trade. Reprobacy in allowing the first native christians to enter into the rum business; for either they or their teachers must have retrograded.

R. J. BEAL.

ADVERTISEMENT SCALE.

Reduced rates.

(FOR EACH INSERTION.)

A whole page	£1 10 0
A whole column	0 8 0
Half-a-column	0 5 0
One-fourth of a column	0 3 0
One-eighth of a column	0 2 6
Marriage	0 2 0
Births and deaths	0 1 0
Domestic servants wanted	0 1 0
Servants wanting situations	0 1 0

Each notice should not exceed 4 lines every additional line or part of a line 4d extra.

"Just being in a hurry all over," is the fit description of a little girl of my acquaintance.

The Early Dawn.
BONTHE, SHERBRO.
JULY 31, 1888.

THE TRADE IN SHERBRO.

It is said by some at least if not the most of the merchants and traders, as well as even the Market Women, was never worse than at the present; and indeed it does seem very much like it; for there is not the produce coming into the market that one would suppose ought to come and certainly not sufficient for buyers to obtain large quantities, in the time they should to make it pay when merchandise is at such a low figure as at the present time, and produce being so high here in comparison with the European Market prices; thus leaving so small a margin, for profits, that it may be eaten up in the least extra expense from whatever source it may arise. Merchants perceiving the decrease in trade, and possibly in the quantity of produce coming into the market commenced sometime ago to reduce the prices of their merchandise and more recently it would seem they have become rather excited over the matter and flung out their Hand-Bills and Placards publishing reductions and greater reductions of prices of merchandise, but to what profit has it been there has been no perceptible improvement in the trade to about the same sluggishness in the market continues and only the same amount of produce has been bought as would have been if the prices of merchandise had been kept up; the only thing then that we can see that has resulted from the reduction of prices has been a loss to the dealers, and further proceedings of the same kind will result only in greater losses and no improvement of the trade. For the very reason that it is not a reduction in the price of merchandise that is now needed to quicken into activity the sluggish trade of Sherbro; but the demand of today is a higher price for produce and that, too, almost without reference to the price of merchandise, so if the public would but open their eyes to it the problem is easy of solution; let the merchants combine, raise the price of their goods 50 per cent above where it now stands, then add 25 per cent to the present merchandise price of produce and allow the cash price to remain where it is; then instead placarding their prices down here and in Freetown send out hundreds of Hand bills to the rivers announcing the advance in the price of produce for merchandise. It would be seen in a very short time that the gatherers of produce would set to work to get big money, and produce would flow down in quantity.

THE CAULKER CASE AGAIN.

We regret very much to note the amount of Criticism that is in one way or or another being heaped upon the Government for the course pursued in the execution of the criminals at Shaingay. For it seems to be readily conceded on every hand that they were guilty of murder and that the verdict of the jury was a correct one. The trouble or source of complaint seems however then to arise out of 1. The manner of execution, hanging as common felons while some contend that they were princes of the house of the Caulkers. 2. The place of their execution Shaingay the chief town of the Caulkers. 3. The paucity of the gathering that witnessed the execution. In answer to the first we may safely say, Ichabod-the glory had departed. Of the second it is the place where the crime was committed. The third was for want of inhabitants in the vicinity at the time of the execution. The questions of jurisdiction or non-jurisdiction, are altogether extraneous to the case and must be a matter of future settlement. If the Governor had commuted the sentence of death to either life Imprisonment or Transportation the country people would at once have attributed it to their Fetish or medicine, so that as before we conclude that the best course was pursued in the case. And that all the criticisms that are made only tend to confuse the minds of statesmen and retard measures for the further effectual settlement of country matters.

Messrs FISHER AND RANDDALL LTD.,

We call attention to the Advertisement of the above Firm on our fourth page in order to correct the PRICES of ARTICLES as given in the same, which by a slight inadverteney were not, corrected in the advertisement, they should read as follows *Viz.*

NEW FLOUR (*Happy Home*)
£1. 16. 0. per Bbl
NEW BISCUITS,
0. 16. 0 per Bbl.
KEROSENE *Crystaline brand*
0. 12. 0. per Case.
TOBACCO per hgd or ½ hgd.
0. 0. 10½ per lb.
per cwt or 100 lbs box. 0. 1. 0.

THE EXECUTION OF THE CAULKERS.

Much is being said by the public about the execution of these men, as to why, and how, and where, it to took place, I have been repeatedly asked my views on the subject, as my name often occurred in connection with the parties, and during the trial, I have simply this to say, they were executed because the Chief Justice and the Governor thought they deserved it, after a fair and impartial trial and the jury having pronounced them guilty of wilful murder 2. they were executed on the Mission grounds at Shaingay on a vacant lot overlooking the sea. Mr. Wilberforce and myself both objected to grant ing the place at first, but after Captain Halkett had made search and could find no other available grounds we yielded our objection. 1. because of the timely assistance that the Government had rendered the Mission during the war to deny them this when no other spot could be found, it appeared to us would be the grossest ingratitude, 2. then, too, we wished to discourage superstition for already the people were saying if they were executed there, their spirits would be walking about in the night to trouble people, we knew that if they were received into the Heavenly Mansions, they would never wish to trouble people here, but if they were so unfortunate as to be carried captives down to the prison below, they would not be allowed to return to trouble people here, and we were correct, for it has now been over six weeks and not one of them has been seen or heard of.

Before ascending the scaffold chaplain Taylor read and prayed with them and committed them to God he had faithfully done for them all that could be done by man, also Rev J B. Frederick of the A. M. E. Church in Freetown had imparted much spiritual food to them, and we have good reason for beleiving that Wm. T. G. Caulker and Lahie were fully trusting in their Saviour, they behaved well on the scaffold, Lahie was anxious for it to be over, he was the first to speak from the scaffold he said "*oh* father I do bad, I die today *do* father you must forgive me and take me to heaven for Jesus Christ sake amen."

Thomas Cobar Caulker next spoke, he denied bringing the war, said "Domingo swore false against him, he could never bring those blood hounds to destroy his country, there was no one to protect his sisters, cousins, and nephews &c." he bade us good bye. William offered a short prayer "oh Lord into thy divine hands do I commit my soul through Jesus Christ amen."

Thomas said in Sherbro, "do you stand and witness such a death especially me God is there." The Sheriff gave the signal the trap fell and the three were launched from time into eternity. Only a few hundred persons were present; for this there were several reasons, the principal one was that very many of the people in the country had either directly or indirectly aided in the war, and they believed that the Governor wished to get them to Shaingay so he could catch them and take them to Freetown and they deserted their towns when they knew that soldiers & constables were being brought here, it is now all over, we are safe and to God be all the praise.—J. GOMER.

Shaingay July '88

THE MISSIONARY WORK

Another reason for the present stain upon the resources of the Church of the World to support the cause of Missions is that the gospel is largely yet, especially in the Missionary fields, being preached to the poor, these are they who fill the rolls of the Missionary Church Books, and tho' numerous they possess but little of this world's goods, and so are unable to help the cause of Missions forward as they would desire. This fact is generally over looked, the poverty of the Parishs of India and the slaves of west Africa who possess almost absolutely nothing and most of whom can earn nothing for themselves, these all having souls to save, are regarded as fit subjects of Gospel grace, and the Missionary labors to win them to Christ and receives them into the Church where they need careful attention from the best and firmest Christian workers but they have nothing to give for the support of their spiritual guide and that reverts upon the Christians of other communities; of whom only a small proportion, in many parts of the World are really wealthy, and too often the large gifts, of the rich are Spasmodic and not very frequent hence the Church even where it is strongest has to depend more upon small contributions and the steady giving of the comparatively poor; while in almost every Missionary field it must of necessity gather in a large percentage of persons of little or no means. This then being the case, the question will most naturally be asked, will it ever be any better? to this I feel assured in answering yes, it will; and the improvement will be far more rapid than the most sanguine can now imagine, of which I must write in my next.

J. A. K.

Subscribe for The "*Early Dawn.*"

Personal

Rev. D. F. Wilberforce,—of the Rufus Clark and wife Training School was among us again for a few days from the 16th to 19th, when he proceeded to Danville to look after some financial interests of that Station; he also held the Avery Quarterly Meeting for the Presiding Elder of the district on the 22d & 23d insts.

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Missionary coll.	£2. 14. 9.
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At this time of the season, the religious work confined only in the Station, as there are in every direction swamps, and great swellings and waters impede my proceeding to any out Stations. This Station to me, appears, as an Island surrounded by water entirely, and for which cause, one should be careful how he makes frequent travels to and fro, else his life will be in imminent danger of suffering from Rheumatism. There are good times here just now in regard to attendance in church and class meetings but there are times when there used to be few gatherings in church, owing to the present cry of the people "too much hungry" and they are seen in the bush cutting Palm Cabbage for their food.

The Day and Sabbath Schools have a very good standing and success is seen in each. May God enable us to do his work faithfully, so that we may reap the harvest with joy.

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Factory.
York Island
SHERBRO
Is Now Open for TRADING
F & A SWANZY
GEO LEACH
Agent in Charge

TOBACCO.
Messrs. SWANZYS
el fragrant Crown Tobacco
can be obtained at their Sherbro Factory in Hogshead of
about 1250 lbs nett. Half
Hogshead of about 500 lbs
nett; also their Kentucky
"Bull Head" brand in same
packages.

Tobacco
in Boxes.
To meet the requirements
of the Up Rivers Traders
Messrs Swanzy have had both
brands of their Tobacco specially packed into Boxes containing 100 lbs nett weight
These Boxes contain the
choicest leaves and the Tobacco being most carefully pressed there is absolutely no break
en or mashed Tobacco to be
found therein
The Boxes are of
wood, with hinges to the lid
which is secured by one nail
down. Should the box be opened while in canoe and any of the
Tobacco be taken out, it can
be instantly detected; so that
RIVER TRADERS in buying these Special Boxes, can
rely upon receiving the exact
weight they send for.
F & A SWANZY
ALPHA FACTORY
June 23rd '88 Sherbro

GREAT
Reduction
IN PRICES.
THE Undersigned beg t
inform their FRIENDS an
CUSTOMERS that they hav
received a fresh supply
AMERICAN GOODS, whic
they are now offering at th
following rates;—
NEW FLOUR *Happy Hom*
£1. 18. 0. per Bbl.
NEW BISCUITS,
0. 18. 0. per Bbl
KEROSINE *Crystaline brand*
0. 13. 0. per Case
TOBACCO, per hgd. or ½ hg
0. 0. 11. per lb
*Delivered in York Island
Freetown at buyers option.*
Other American Goods
greatly reduced rates.
Fisher & Randall (Limt
T. DALTON, Agen
York Island,
July 2, '88.

S. M. MISSION
STORE.
Having Completely closed
OUR OLD STOCK O
Woolen &
Cotton Goods
Are now beginning to replen
Our Shelves
With entirely New
GOODS.
Some of which ha
Arrived by the la
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N.B.—We st
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J. A. EVA
Bonthe, Apl 21, '88.

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Enquire of C. G. BELL, Pr
GOOD HOPE STATION.

ALPHA Factory.

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F. & A. SWANZY.

ALPHA FACTORY.

June 29th '88. Sherbro.

GREAT Reduction IN PRICES.

THE Undersigned beg to inform their FRIENDS and CUSTOMERS that they have received a fresh supply of AMERICAN GOODS, which they are now offering at the following rates;—

NEW FLOUR *Happy Home.*

£1. 18. 0. per Bbl.

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KEROSINE *Crystaline brand.*

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T. DALTON, -Agent

York Island,
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Woolen & Cotton Goods,

Are now beginning to replenish

Our Shelves

With entirely New

GOODS.

Some of which have arrived by the last Steamer and others are expected in the next few weeks.

N.B.—We still keep on hand a fresh & fine supply of provisions

J. A. EVANS

Bonthe, Apl 21, '88.

'Early Dawn'

PRINTING OFFICE.

Job Work Done at short

Notice.

Enquire of C. G. BELL, Printer.

GOOD HOPE STATION.

MARKET REPORT OF African Produce.

PALM OIL—Has been in active demand partly for speculation and a large business has resulted at a general advance of 5s. and 10s. per ton. About 1300 tons changed hands closing steady at following quotations "transit."

Lagos £18. 15s.—Old Calabar and Bonny, £17. 10s.—Cameroons, £17. 7. 6.—Benin, £17.—Accra kinds, £16. 15s. & £17—Brass, Niger, New Calabar. £16. 10s.—Congo, £16. 5s.—Sherbro, £16. & £16. 5s.—Appam Salt Pond & Winnebah, £15. 7s. 6d. & £15. 10s.—Dixcove & Liberian, £15. 5s. and 15£. 7s. 6d.

PALM KERNELS—Medium kinds in fair demand and steady but fine are 2s. 6d. and 5s. lower. We quote "transit" basis 5 per cent shell.

Lagos, Old Calabar, Bonny, Cameroons and Abonnema, *l9. 5s. & l9. 7s. 6d.*—Brass *l9. 2s. 6d.*—Benin and Congo, *l8. 17s. 6d. & l9.*—Quitta kinds Liberian and Sherbro, *l8. 15s.*—Common Shelly, *l8. 10s.*

COPRA and BENNISEED—Small sales at late rates.

GROUND NUTS—150 Bags good Bathurst in the shell at *l15. & l5. 2s. 6d.*—COFFEE, Quiet and rather easier, 100 Bags bold berry at 52s. with sales of Elephant 63s. & 64s.—COCOA, Neglected nothing doing.

INDIA RUBBER—

Gambia Niggers fair to prime	1s. 8d. to 1s. 10d.
Sierra Leone " "	1s. 5d. to 1s. 7d.
Thimbles	1s. 4d. to 1s. 7d.
Congo and Gaboon Ball	1s. 2d. to 1s. 5d.
Soft and flaky Ball	0s. 7d. to 0s. 9d.
Hard Cape Coast Axim & Assinee	1s. 0d. to 1s. 3d.
Liberian	0s. 11d to 1s. 2d.
Salt Pond	0s. 7d. to 0s. 10d.
Accra, pressed and dried	0s. 8d. to 1s. 0d.
Accra ordinary	0s. 6½d. to 0s. 7½d.
Flake and Lumps	0s. 6½. to 0s. 6¾d.

☞ About 25 TONS African sold at recent lower prices.

BEESWAX—Sales of good Gambia at £4. 10s.—GUM COPAL, About 50 Barrels Sierra Leone at 4½d. to 8½d. some small lots ordinary to fair Accra at 26s. and 30s. and 33 Brls White Angola at 27s. 6d. and 42s. 6d. as in quality.—GINGER Lower, 140 Bags common quality selling at 16s. and small lots fair to good at 17s. 6d. 18s. GUINEA GRAINS—About 20 bags at 25s. 9d. ex quay. CALABAR BEANS—A few packages at 5d. EBONY—No less in the absence of arrivals. CAMWOOD—A few tons £7. for ordinary small. Sherbro at £8. to £8. 10s.

Liverpool,
30th June 1888.

EDWARDS BROTHERS.

Effect of a Temperance Wave.

It is said of the 300 or 400 employees of the Crump Label Company at Montclair, N. J., which recently refused to print labels for liquor, wine, beer, or cider, there are not more than half a dozen who have not signed the pledge. Some of them were hard drinkers. When the great temperance movement started in Montclair the men began to feel its influence and the company felt that it should do something to show its sympathy with the men—and so declined all alliance with the liquor business.—*Sel.*

The church must not forget to minister to the spiritual wants of men. The gospel must be preached. The divine messages of love must be proclaimed.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. V. BONTHE, SHERBRO, WEST AFRICA, AUGUST 15, 1888. No. 15

The "Early Dawn,"

Published Semi-Monthly, At

BONTHE, SHERBRO,

Under the Auspices of the Board of *Missions of the U. B. IN CHRIST.*

TERMS OF SUBSCRIPTION

One Year by Mail,	£0 6 0
Delivered in Bonthe,	0 5 0
Half yearly by Mail,	0 3 0
Ditto. dele'vd in Bonth,	0 2 6

ADDRESS.—*Communications to* J. A. EVANS, *Editor & Publisher, Bonthe, Sherbro, West Africa,*—

Subscriptions to be sent to Rev. J. GOWER, *Shimiyay,* Mr. E. A. LEWIS, *Freetown, *West Africa,* Rev. Wm. McKEE *Dayton, Ohio, U.S.A. or to the Editor.*—

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Commandant	C. H. Harley Moseley
Coroner	The Commandant
Deputy Coroner.	Wm. Hughes.
Chief Clerk	W. Hughes
Interpreter	J. D. Rogers.
Bailiff.	P. E. B. Buckner
Sub-Treas. & Col. Chief Clerk	G. H. Garrett J. D. Macaulay.
Tide Waiters	J. N. Crown, J. B. Turner, S. G. Cole
Asst Examg. Officer Saliah.	Jasper Caulker.
Assistant Col. Surgeon. R. C. S.	M. L. Jarrett. M
Dispenser	Rowland May
Postmaster.	H. R. Williams.
Inspector of Police.	M. E. Betts.
Gaoler.	J. A. Dennis.
Overseer of Roads.	A. O. Walker

Religious Directory.

St. Matthew's Church, Victoria Road Pastor,	Rev. G. G. M. Nicol, B.A.
Wesleyan Methodist, Lime Street Pastor,	Rev. J. C. Thomas
Mendi Mission, (Congregational.) Good Hope Pastor,	Rev. G. N. Jowett
Asst Do.	Rev R. C. Taylor

From the Colonies and India.

THE POSITION IN THE PACIFIC.

The *Times* has taken up the vexed question of annexation amongst the Pacific Island groups somewhat comprehensively in its issue of June 19, in which an exhaustive review of the whole position is given by a correspondent who evidently possesses considerable knowledge of his subject. His tone however, as regards the attitude which England should assume, in face of the position as it is at present developed, is rather disappointing to those who have followed the course of Pacific Island affairs sufficiently long to become acquainted with the actual facts of the case. France has been engaged in the work of exploitation among the Pacific archipelagoes for the past 50 years, while Germany has only opened her eyes to their importance within the last half dozen years yet France has become possessed of comparatively little territory compared with the magnificent countries which have come under the influence of Prince Bismarck's pioneering proteges. It is suggested that the great impetus which has recently been given to the annexation movement on the part of our foreign neighbours in the Pacific is due entirely to the circumstance that the Panama Canal may be reckoned upon as likely to become *un fait accompli* in a comparatively short time. This is undoubtedly the fact. Even now, with the possibility of the near accomplishment of this great commerce-revolutionising work staring us in the face, there is an inexplicable apathy displayed, in the Australian Colonies and in England, as to the probable effect of the opening of the canal upon trade at the Antipodes. For the greater part, of course, Frenchmen in the Pacific are ardent admirers of Baron de Lesseps and of his gigantic scheme at the isthmus. From the very inception of the canal idea they have recognised in it a something which was to raise the tricolour—commercially and in other senses—high above the Union Jack and other flags which float scattered over the broad face of the Pacific. That they have been working in the light of this contingency has been obvious for many years to those who are acquainted with the true state of affairs in that part of the world, nor, indeed, has their object been in any way concealed. Although the tricolour has waved over Tahiti for more than forty years, no great effort was made to develope that country till a comparatively recent period, when the French administration at Papeete suddenly discovered its importance, and, octopus like, began to reach out in all directions from poor old Queen Pomare,s headquarters. All Tahiti, the Paumotus, the Tubuai group, and other less important atoll groups in that region have now become absolutely French; and there indeed appears to be a generally-recognised danger that some attempt will be made to bring Raratonga under French sway as well. From the French aggressiveness in one quarter we turn to the Germans, who, the *Times* correspondent complacently observes, are seriously contemplating the annexation of Tonga and Samoa to their already extensive dominions in the Pacific. According to his idea of the position, England, with the large and resourceful islands of Australia and New Zealand already firmly in her possession, can afford to be generous all round, and allow our foreign neighbours to come still closer to our doors at the Antipodes. As far as Samoa is concerned of course Germany already virtually owns that group as surely as the United States owns the Hawaiian archipelago in the north. But why should we be advised to countenance German aggression in Tonga—a group which, though placed by the *Times* correspondent to the east of Fiji, will be found to be more to the south-east of that group, and nearly in the ocean track between our Colonies of Fiji and New Zealand? If Tonga should eventually go to the Germans, English policy in that portion of Polynesia would indeed be sadly to blame. Commercially speaking, the Germans—as represented by the great "South Sea Island Kings," Godlefroi & Co., of Hamburg—pioneered the Tongan Archipelago many years ago, but their somewhat eccentric methods of barter rather disgusted the intelligent islanders, and the German power has all but vanished from the group. On our part we have had a very fair chance in Tonga. But the missionaries, who everywhere else in the Pacific have done so much towards civilising the natives and educating them up to the trading standard, have almost ruined us as a respectable nation in King George's dominions. For this, that enterprising and ambitious missionary-politician, the Rev. Shirley Baker, Prime Minister of Tonga, is somewhat to blame, but it may be hoped that Sir John Thurston, in his capicity as High Commissioner for the Western Pacific, will shortly put matters right in that quarter. As in many other places, we are greatly behind in the great international race which is going on in the Pacific. The fact that we have been fortunate in securing Australia, New Zealand, and Fiji, should not be held to act as a preventive to further activity on our part in those seas. On the contrary indeed, it is our bounden duty, constituted as we are at present, to closely guard the interests of our prosperous Colonies at the Antipodes, and this we shall certainly not be doing if we allow every Power which comes along to usurp those commercial strongholds which British traders have spent scores of years in developing, and which stand, so to speak, at the very doors of our trade across the Pacific.

Our Appeal to the Young.

Of the many and devious paths that are open to youthful feet, none are so dangerous as the temptation to alcholic drink; wine, beer or cider, whisky, brandy or gin, and a numerous and long list of names that are applied to the various kinds of stimulating drink, all containing more or less poison—poison for the stomach, poison for the brain, poison for the body, poison for the mind, poison for to-day, poison lasting through to-morrow, and poison that will blast our hopes for all eternity. Poison for ourselves, poison for our homes poison for our country; and every department of life, every stage of progress, and all our interest, both for the present and the future, are blighted and blasted by this hideous consuming curse of rum. And the most responsible parties are those who offer the allurements—the rum-seller, whether this be in a gilded saloon or in one of the lowest dens of our city.

It the liquor-traffic is annihilated by a majority of your votes, if rum selling is outlawed, and to sell intoxicating liquor is made a crime, and the people combine to enforce such provissions of law, this will banish the vile stuff out of the city and all over the country; then shall we raise our voices with a grand hallelujah of praise and thanksgiving; our country will be redeemed from one of the vilest and most debasing scourges that might have brought down on our heads the vials of God's wrath; but we expect to hail the glad day when the rum power shall be overthrown, and this dawn of the millennium will prove a cloud of mercy to shower blessings on our glorious country.

The horror of our lives should be the possibility of being tempted to take the intoxicating cup. If we do not take the first glass, there is but little danger that we will be moderate drinkers, we are perfectly sure that we are safe from the drunkard's doom. Therefore the only safe and sure guaranty of our freedom from this awful curse of a craving appetite for alcoholic liquor is "touch not, taste not, handle not, for at last it bit-th like a serpent and stingeth like an adder." A few more fleeting years, and all our boys, and most likely our girls, too, will be priviledged to cast their ballots for those who will have the making and executing the laws. In this country we are all sovereign, and it depends on you to say whether the rum-power shall rule the land, or whether prohibition of the liquor-traffic shall be our grand ambition."*From an Am. Paper.*

A PILLOW FOR JESUS.

A very little boy was one day reading to his mother in the new Testament. He came to these words, "The foxes have holes, and the birds of the air have nests, but the Son of man hath nowhere to lay his head." His eyes filled with tears, and at last he sobbed aloud. At length he said, "I am sure, mamma, if I had been there I would have given him my pillow."—*Sel.*

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The Early Dawn.
BONTHE, SHERBRO.
AUGUST 15, 1888.

INDUSTRIAL EDUCATION

Was perhaps never more needed in any part of the world, than it is at present, in these settlements. Where there is scarcely anything attempted, but Trade by all classes of persons. Not in the employ of Missions, the Government, or the larger Commercial Establishments; & even some of the latter employees, excepting perhaps those under the Government are doing a petty Trade. Much of this is due, doubtless, to the fact, that there has been little or no secular Training, in anything else but trade, for we can scarcely say business, as there has been very little, if any training in business beyond that obtained in the employ of merchants. Hence there is but little known of the Theory business, but still nearly all are trading. We have schools and high schools that are doing noble work in their line. But the land is becoming filled with professionals, while we have very few trained to Industry of any kind, a thing which we need the most. For which reason we feel that Industrial Training Schools, ought to be established at once. And on this line we would suggest "*Girls Homes*" for Training girls to cook, wash, Iron, sew, &c. "*Boys Homes*" to train boys in Trades and Farming, of course reading, Writing, Spelling, and ciphering should be taught in these Homes, but precedence in every case should be given to Industry.

THE SCARCITY OF CASH

Can scarcely be questioned now, in the Sherbro, for it begins to be the general complaint, merchants try to ignore, it would seem, the real necessity of cash in the business of Sherbro of course, and you will often hear some one or another say that he wants produce, or that he cannot load vessels with sovereigns, which expressions are all true enough, as far as they go. But it must be admitted that business, large or small, goes easier even in Sherbro when there is a reasonable amount of cash in circulation; for there are certain obligations that must be paid in cash as duties &c. And there are many others, that would be more conveniently paid in cash, as labor &c. However of late there seems a great scarcity of cash from some cause, and we are of the opinion that it is owning largely to the fact that it is, and has been for some months paid into the Government chest for Duties from whence very little of it returns to circulation in Sherbro; as the Government, at Freetown, seems to entirely forget the necessity of Public Improvements here and hence pay out but little here beyond the salaries of the service and the wages of the smallest possible number of laborers.

There may be other possible reasons for the scarcity of cash, as for instance the miserly propensities of some few persons; but we can scarcely believe that there is much hard cash hoarded in the Sherbro, the people are too generally disposed to trade. Nor do we believe that there is any considerable amount of cash sent out of the Sherbro by any other than those in Government employ or service; however if we are not correct we shall be obliged to any one who will give us the real reason of the present scarcity of cash in Sherbro.

DIED—At the Parsonage, in Heddle Street of this place, Rev. G. G. M. Nicol, B. A., Pastor of St. Luke's Parish Sherbro, on the night of the 13th instant. Mr. Nicol had attended Class service in the morning, and called on a few of his members, and spoke of himself as well, and it would appear that many people thought the same, he was up and about his work until after 12 o'clock; but soon became very ill, and despite every effort to relieve, by Physician and kind friends he sank into the arms of death in less than ten hours. Thus died the active young and much beloved Pastor of St. Luke's. We sympathise very much with his family and extensive charge, and from promises made to us we hope to be able to publish a better and more extended account of the above in our next issue, and should be glad if it could be something Biographical, and worthy of the pious life of our deceased friend.

EMPLOYMENT.

The subject of the "unemployed" has gone the rounds of the World, we may say, and has at last reached these ends of the Earth—West Africa—and very properly too, may this subject engage our attention at this time when the number of persons to be employed is so great and still on the increase. Young men have fitted themselves at home and abroad for service, and now come to offer themselves to the existing establishments for employment, but too often only to be refused, on several accounts, such as *no vacancy*, no funds, bad business, &c., &c. This is indeed very embarrassing to worthy young men who have by dint of effort and perseverance succeeded in passing through their course of studies; that after all they are only to meet with disappointment in finding nothing to do. Our esteemed contemporary The *Artisan* in its issue of July 28, under the Caption "Employment" says and truly too, "Sierra Leone of all places, seems the worst circumstanced for the scarcity of means it affords for employment to its daily increasing inhabitants." And the *Artisan* pretty correctly lays the blame at the door of the *native men of money*, who rather hoard their means than employ it for the general improvement of their country and fellowmen. We however, while agreeing, in the main, with our contemporary, have a slight apology to offer, for our native native *men of means* and that is, in most cases they do not know just in what way best to employ their capital to advantage and so as not to become the losers without either benefitting their race or country. This too, will account in a measure, for the parsimony observed in the native management of business, in hiring cheap clerks and giving close personal oversight to their business as it is only in this way they can see a possibility of profit and success in business. They have so often been deceived by clever chaps, that they very naturally avoid the smart fellows, who offer their services lest they should suffer. Hence we believe it is, that many young men from school cannot obtain employment from their own country men. On the other hand the want of confidence in each other, and a knowledge of corporate business enterprises prevents the investment of much hoarded wealth in the hands of natives. Therefore for the present, we only see hope for the better by the inducement of Foreigners to come among us and open now. *Industrial Enterprises* of every profitable kind as educators of the people in labor & business. This will give employment to those now seeking for it, true it may be in other lines than they have prepared for, and also for others yet to come forward of all classes of persons must have employment provided for them, 1. the educated from the schools 2. the trained up in families or under masters, 3 Freedmen refugees &c. from the outlying countries about us, in all of these there are male and female to be provided for. The Industrial Institutions will provide for all if only established and properly conducted.

A Friendly Gathering.—Was the name given to us, the other day, for the sociable enjoyed at Mr. Wm. Hughes' on the evening of the 8th inst, by a select party of friends. The occasion was one of the best that we have enjoyed for a long while, and we congratulate Mr. Hughes upon the success of the same.

Roads, Streets, and Bridges.—We are glad to note that the work on Medina Street Bridge continues, however, not in the substantial way that we think it ought to be done, but we presume it is being done as well as circumstances will allow. Mission Road has had some attention too. But there are yet several other streets that awfully need repair However we should, in justice, say that the local Authorities at Sherbro are not to blame for the neglect of our Streets.

SOCIAL GATHERINGS.

Of the better class, are not, we regret to say, as frequent in our town, as we should think would be conducive to the better feeling of our community, as also their Social advancement. Possibly there are reasons why our people are not inclined to be sociable and friendly with each other to any considerable extent. But if not, then for the good of all; this matter should receive attention.

FROM THE KITTAM.

The country is still in a disturbed state, and many of the natives are making quick their escape to some other locality in order to be freed from further disturbances.

Just a few weeks ago a neighbouring town of Laggor, which is supposed to be the seat of a wealthy native farmer was pulled down by some of the Loma warriors, and it is stated that up to the present they are still in possession of the place. A rice farm occupying so many acres of land, property of the above farmer was cut and divided by the warriors among themselves. No further report has reached here respecting chief Mackiah's doings; all that could be gathered from information is, that he is still at Largor making all preparations to pitch another war.

It is a curious fact however to observe that since this chief has been carrying his wars from one town town to another it has always proved a failure; none of the towns have yet been taken by him; on the contrary he generally suffers heavy losses, yet notwithstanding his repeated failures, he still persists in his nefarious intentions. It is the general opinion, that had it not been for the sake of peace and order which the majority of the chiefs have assured the Government of this man Mackiah would have long since been captured, and dealt with accordingly. It is rumoured that the main object of this chief in pitching his war on Bandajumah and like places, is simply to get a passage to the Gallinas; where he intends carrying out his warlike raid; but chief Mormor Kie Kie would not grant him a passage, stating that he could not on any account second his wishes for such an attempt, and this has led to the bitter feeling that the above chief has, towards the latter.

The report respecting Darwah's death has been confirmed; and the majority of his warriors are now fighting desperately, which serves as a mark of revenge for the irreparable loss they have sustained—besides this, other reports have not yet reached me.—Meanwhile I conclude.

Yours very truly,
PEACEFUL BEE.

Aug. 14, '88.

NEWS ITEMS.

The Geringer Affair—is now we understand, all settled, and much trouble in the country saved, all by the timely movements of the Government here under the charge of G. H. Garrett Esqr.

Rumors of War,—are heard again as preparing for an attack on Shaingay, the report this time it is said comes from up the country, but it is somewhat confused as to what locality it hails from, yet it is said that some man, that had been in Mr. Macfoy's employ, is the person who bought the war, hence suspicion is again directed to Francis Caulker, of course we do not vouche for the truth of this rumor.

Makiah in the Kittim is reported to be still on the war-path see the article of Peaceful Bee in this Issue.

The Largest Funeral,—We believe ever witnessed in this place, was that of the Revd G. G. M. Nicol B. A. Pastor of St. Luke's Parish Sherbro, which took place yesterday at 4 p.m. at St. Matthew's Church Victoria Road this place. Delegations were present from Bendoo, York-Island, Victoria, &c.

Board of Missions Report.—The thirty fifth Annual report of The Board of Missions of the United Brethren In Christ; has been duly received at this Office with many thanks to the Miss. Secretary for the same. We note that this work increases and interest with every succeeding year; and this thirty fifth Issue is most especially a large and well filled Pamphlet, containing a table of contents' which enables the reader to readily refer to any particular subject. It should be read by all who are interested in our Missionary work.

MUTUAL CONFIDENCE.

This, in the natural order of things must necessarily exist between parties standing in close relation to each other, if their interest or happiness is sought. Where it exists there can be nothing but love and happiness, goodwill and esteem, and the opposite where it does not exist. Want of mutual confidence is bane and curse of many portions of the world, but especially of the West Coast of Africa." Whence come the splits and divisions, dissatisfactions and misunderstandings, distrust, bickerings and backbitings, is it not largely attributable to the want of that mutual confidence which tends to cement very closely, two or more parties standing in any particular relation to each other?

Let it exist in a firm, and it will flourish. In a church, and the labor of the minister will be blest; in a school, and the labors of the teachers will not be in vain. Let it exist between parents and children, husband and wife, and the family will be conspicuous for domestic happiness. Between merchants or Agents and clerks, employers in any sphere or capacity and employees of any kind, and both parties will be satisfied. But why should it not be so? Where does the blame rest; with employers or employees? A voice from an employer says "With Employees." Another voice from an Employee says, "decidedly with employers." But a third voice from a neutral and disinterested party says "from both" to which an echo answers both. It is a painful and undeniable fact, that confidence betrayed, causes the confiding party great pain and disappointment; and after placing due confidence in one & another & being disappointed, he is disinclined to make another effort but holds thigh in his right hand, for general observation, his motto, "Since man to man is so unjust, I do not know what man to trust." An Employer may place confidence in an employee, only to be disappointed; this is bad. But it is equally bad for an employee to place due confidence in an employer only to be disappointed. What then is to be done, is there no remedy? Are distrust half heartedness hollowness, murmurings and grumblings to exist where confidence, whole heartedness, frankness and satisfaction and peace ought to prevail? I think it argues a sad state of affairs in our midst.

Let each study to be true to his fellow, Merchants or employers treat their employees with due respect and employees fail not to give them their dues or in a word "Do to others as you would be done by" and that mutual confidence which has almost altogether departed from our midst will speedily return, bringing in a train of blessings.

POOR BEE.

Bonthe,
Aug. 8th '88.

REPORT OF MANDO STATION FOR THE MONTH ENDING JULY 8.

Rev Sir.—There has been great improvement during this month by our people in Religious work, which gives me great encouragement. One could hardly imagine how anxious our people are at this time for the bread of life to be imparted to them. Those who were careless and indifferent about the saving of their souls are very anxious now to give heed to the sound of the Gospel. There is hope to be realized, that souls will be again restored to the fold, who have wandered away from God.

The Itinerating work is going on gradually in a few outstations and there is much encouragement which gives joy to the heart. A visit to Kabole on the 8th inst. was very encouraging, when a large number of people assembled for worshipping God.

Day and Sabbath Schools still have good standing, but we regret to say, that we fail to have new comers to swell our numbers in the former; and means for supporting children just now is very nearly impossible to obtain, may God who has the work provide suitable means so as to encourage and enlarge our numbers in both schools.—T. J.

For the "Early Dawn."

A Student's voice from the Rufus Clark and Wife Theological Training School,—(Continued.)

Africans as a rule do not fully carry out the modern meaning of the word slavery, for they do not regard the word as such. They think slaves must be had and so regard them as mere domestics. Humanity I claim does not groan and suffer so much as the bitter cries and groans that were heard in the days when slavery existed among the most civilized nations of the world. It is well that I here give my humble advice to those who are ready to form opinions of the African character, that they do not judge by their observations of those with whom they daily come in contact on the coast. These are not at all the representatives of African character, as the influence of foreigners has a good deal to do with their morals and manners. I speak not from prejudice as some have done, but from facts read and seen. Before one can fully decide on this momentous question, it is well to have in mind the facts of the past and present of this nation and blending them in one so as to prognosticate what the future will be. It is not out of place to bring before thoughtful minds how God overrules the conduct of bad men, and the working of bad institutions, and bad principles and practices to the furtherance of his wise and benevolent purposes. I make mention of this in regard to American slavery, seeing that in my last on this same subject the Grecian and Roman nations were brought perminently to view and these are ancient nations. The two greatest and most civilized nations upon the face of the Globe participated in this nefarious traffic of human beings, and previous to the emancipation of the enslaved, these nations are looked upon and admired as the most civilized nations. If the slave trade makes a nation or people the most degraded, then, there are many other countries that can march side by side with Africa on platform of degradation as claimed by those affirm that "Slavery is the prime cause of Africa's degradation.—More again.—

W. H. J.

Shaingay Mission
August 9 '88

(From THE MILLION.)

THOUGHTS OF HEAVEN.

Ye come to me in midnight dreams
Old holy thoughts of Heaven,
And glorious are the spirit-beams
That to my soul are given
Of that fair clime aroun whose sky
No storm can break or sweep,
Where grief ne'er dims the radiant eye
And none are seen to weep.

Ye come to amid the care
That clouds the weary day,
And far from earth's polluted air
Ye waft my soul away;
And when some grief beyond control
Has bound me unto earth,
Ye whisper to my fainting soul
Of the immortal birth.

Like fragrant zephyrs from the shore
Of some far ocean isle
Ne pass my fainting spirit o'er
And every care beguile.
Oh! when the dews of death hang chill
Upon my dying brow,
Sweep thoughts of Heaven he with me still
And cheer my heart as now.—

LETTIE. J. BOODY

A GOOD CHILD.

"A good child! a good child!" said Mr. Edgar, as he left the room. "What should I do without her!"

Mary Edgar was a gay, careless, fun-loving little girl. She did not like school and her lessons, and when she was required to study at home she groaned over her hard lot not a little.

Mary loved her father very tenderly. He was a kind gentleman, who often suffered from severe pain in the head. One night when he was suffering in this way, Mary saw him trying to straighten out his account book. It was hard work to sum up the long lines of figures with the blood throbbing in his head; and Mary said:

"Please, papa, don't try to do it when you are in such pain."

"But it must be done to-night, little daughter," said Mr. Edgar.

"How I wish I could do it," said the little girl; and just then a good angel put a thought into her pretty head.

From that day Mary began to study. "To help papa" became her great ambition, and as she worked with a purpose she improved very fast.

It was not long before she was able to help him form the long lines of figures; and now that she is no longer a child, and her father has grown more and more feeble as age comes on, she is his trusted helper in all the details of his business.

She is very happy in this work; for love moves her hand and heart, and makes the labor light, and, as you know, her father is happy in having so good a child.

Boys.

Don't tease girls or boys smaller than yourselves. Don't take the easiest chair in the room put it into the pleasantest place and forget to offer it to mother when she comes in to sit down. Don't forget to treat your mother as politely as if she were a stranger lady who did not spend her life in your service; to be as kind as helpful to your sisters as you expect your sisters to be to you; to make friends among good boys. Take pride in being a gentleman at home; to take your mothers into your confidence if you do anything wrong, and, above all never lie about anything you have done; to make up your minds not to learn to smoke, chew, or drink, remembering these things can not be unlearned, and that they are terrible drawbacks to good men necessities to bad ones; to remember that there never was a vagabond without these habits. Observe all these rules, and they are sure to make you a gentleman.—*Sel.*

The Mission Debt—It is perhaps known to many of our readers that the Missionary Society of the U. B. Church has been laboring for some time past to pay off their debt of about Twelve Thousand Pounds; which had been accumulating throngh a long series of years. But we are pleased to note that during the past 12 months more than eight thousand pounds of that amt has been secured, and that there is every reason to hope that the remainder (four thousand pounds) will be secured the next 12 months. But to do this the free will offerings of the church and its friends every where in Africa as well as America will be required; so we extend the invitation to all who may wish to contribute to this good cause. Contributions will be received by Revd. J. Gomer, Shaingay, Revd. R. N. West, Rotufunk or at this office, and forward to the Treasurer of the Missionary society.

A Huge Alligator, is reported to have been killed in Bendoo, on last Friday morning the 10th inst. This crocodile is said to have been discovered, at rather a remarkable distance, from the waters edge, and we suppose this accounts for his capture; which seems to have been a fortunate affair for the natives, who it appears made beef of him.

Mr. C. S. Brown Sr. called in this morning as we were going to press. he seems quite well again.

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And glorious are the spirit beams
That to my soul are given
Of that fair clime aross whose sky
No storm clouds ever sweep,
Where grief ne'er dims the radiant eye
And none are seen to weep.

Ye come to amid the care
That clouds the weary day,
And far from earth's polluted air
Ye waft my soul away;
And when some grief beyond control
Has bound me unto earth,
Ye whisper to my fainting soul
Of its immortal birth.

Like fragrant zephyrs from the shore
Of some far ocean isle
Ne pass my fainting spirit o'er
And every care beguile.
Oh! when the dews of death hang chill
Upon my dying brow,
Sweep thoughts of Heaven be with me still
And cheer my heart as now.—

LETTIE J. BOODY

A GOOD CHILD.

"A good child! a good child!" said Mr. Edgar, as he left the room. "What should I do without her!"

Mary Edgar was a gay, careless, fun-loving little girl. She did not like school and her lessons, and when she was required to study at home she groaned over her hard lot not a little.

Mary loved her father very tenderly. He was a kind gentleman, who often suffered from severe pain in the head. One night when he was suffering in this way, Mary saw him trying to straighten out his account book. It was hard work to sum up the long lines of figures with the blood throbbing in his head, and Mary said:

"Please, papa, don't try to do it when you are in such pain."

"But it must be done to-night, little daughter," said Mr. Edgar.

"How I wish I could do it," said the little girl; and just then a good angel put a thought into her pretty head.

From that day Mary began to study. "To help papa" became her great ambition, and as she worked with a purpose she improved very fast.

It was not long before she was able to help him form the longlines of figures; and now that she is no longer a child, and her father has grown more and more feeble as age comes on, she is his trusted helper in all the details of his business.

She is very happy in this work; for love moves her hand and heart, and makes the labor light, and, as you know, her father is happy in having so good a child.

Boys.

Don't tease girls or boys smaller than yourselves. Don't take the easiest chair in the room put it into the pleasantest place and forget to offer it to mother when she comes in to sit down. Don't forget to treat your mother as politely as if she were a stranger lady who did not spend her life in your service; to be as kind as helpful to your sisters as you expect your sisters to be to you; to make friends among good boys. Take pride in being a gentleman at home; to take your mothers into your confidence if you do anything wrong, and, above all never lie about anything you have done; to make up your minds not to learn to smoke, chew, or drink, remembering these things can not be unlearned, and that they are terrible drawbacks to good men necessities to bad ones; to remember that there never was a vagabond without these habits. Observe all these rules, and they are sure to make you a gentleman.—*Sel.*

The Mission Debt—It is perhaps known to many of our readers that the Missionary Society of the U. B. Church has been laboring for some time past to pay off their debt of about Twelve Thousand Pounds; which had been accumulating throngh a long series of years. But we are pleased to note that during the past 12 months more than eight thousand pounds of that amt. has been secured, and that there is every reason to hope that the remainder (four thousand pounds) will be secured the next 12 months. But to do this the free will offerings of the church and its friends everywhere in Africa as well as America will be required; so we extend the invitation to all who may wish to contribute to this good cause. Contributions will be received by Revd. J. Gomer, Shaingay, Revd. R. N. West, Rotufunk or at this office, and forward to the Treasurer of the Missionary society.

A Huge Alligator, is reported to have been killed in Bendoo, on last Friday morning the 10th inst. This crocodile is said to have been discovered, at rather a remarkable distance, from the waters edge, and we suppose this accounts for his capture; which seems to have been a fortunate affair for the natives, who it appears made beef of him.

Mr. C. S. Brown Sr. called in this morning as we were going to press. he seems quite well again.

Y DAWN. 3.

(From THE MILLION)

THOUGHTS OF HEAVEN.

LETTIE J. BOODY

A GOOD CHILD.

Boys.

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Mr. C. S. Brown Sr. called in this morning as we were going to press. he seems quite well again.

MARKET REPORT OF African Produce.

—oao—

PALM OIL—During the fortnight there has been a considerable demand at rising prices, but we close with the market rather quieter.

We quote "transit"

Lagos £18 15 0—Old Calabar, Opobo and Bonny £17 15s 0—Cameroons, £17 12 6—Benin. £17 5 0—Accra, Addah, Quittah, Danoe, Grand Popo, Ahgwey, and Little Popo, £17 0 0—Brass, Niger, New Calabar and Loanda, £16 15 0—Congo, £16 10 0—Sherbro, Sierra Leone, and Rio Pongo, £16 5 0—Appam Chama, Anamaboe, Saltpond, and Winnebah, £15 10 0 to £15 12 6—Dixcove, Secondee, and Liberian, £15 5 0 to £15 7 6

PALM KERNELS has been very flat during the whole fortnight, but they close today with an advance on recent prices, but very little over those of our circular of June 22nd. Quotations "transit," basis 5 per cent.

Lagos, Old Calabar, Bonny, and Cameroons, £9 10 0 to £9 12 6—Brass, £9 5 0 to £9 7 6—Benin and Congo, £9 2 6 to £9 5 0—Quitta, Addah, Liberian, Sierra Leone and Sherbro, £9 0 0 to £9 3 9—Axim, £8 16 3—Cape Coast £8 12 6—Saltpond, Appam, Winnebah, Accra and Elmina, £7 15 0 to 8/ 15 0

COPRA—In fair demand at late rates.
BENNISEED—Recent arrivals not yet offered.
GROUND NUTS—Good Bathurst in the shell sold at 15*l.* 10s—COFFEE, Quiet and little lower. African bold berry 51s. 6d.; Elephant 53s. Liberian 63s. per cwt.—COCOA, Quiet. 46s. to 50s. per cwt according to quality.
INDIA RUBBER—Moderate enquiry and steady sales at following quotations :—

	3s
Fine Para	1s. 8d. to 1s. 10d.
Gambia Niggers fair to prime	1s. 5d. to 1s. 7d.
Sierra Leone do. do.	1s. 3d. to 1s. 6d.
Thimbles	1s. 2d. to 1s. 5d.
Congo and Gaboon Balls	0s. 7d. to 0s. 9d.
Soft and Flaky Ball	0s. 0d. to 1s. 3d.
Hard Cape Coast, Axim & Assinie	0s. 11d. to 1s. 2d.
Liberian	0s. 7d. to 0s. 10d.
Saltpond	0s. 8d. to 1s. 0d.
Accra pressed and dried	0s. 6½d. to 0s. 7d.
Do. ordinary	0s. 6½d. to 0s. 6½d.
Flake and Lumps	

GINGER—No change, retail sales only.
GUM COPAL—With considerable arrivals, the market continues depressed. Red Angola 75s. to 100s. Loanda, 27s. 3d. to 47s. 6d. Accra 25s. to 35s. per cwt. Sierra Leone 3d. to 9½d.
BEESWAX—Gambia 4*l.* 15s. Sierra Leone 4*l.* 5s.
BARWOOD—Dull 2*l.* 15.
CAMWOOD—Good to fine, 10*l.* to 12*l.* Inferior to fair, 6*l.* to 9*l.*
EBONY—Old Calabar 4*l.* 5s. to 5*l.* 10s. Gaboon 4*l* 10s to 7*l.* Stock continues large.
KOLA NUTS—No demand.
CHILLIES—Rather better demand, 50 bags sold at 23s. per cwt
CALABAR BEANS—Small balls at 5d.
PORDUPINE QUILLS—No demand.
COTTON—Fair enquiry 4½ to 5 5-16.
IVORY—The next sales will be on 31st July.

Liverpool, 6th July 1888. EDWARDS BROTHERS.

ALPHA Factory.

York Island
SHERBRO

Is Now Open for TRADING

F & A SWANZY
GEO. LEACH
Agent-in-Charge.

TOBACCO.

Messrs. SWANZY'S renowned fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogshead of about 1250 lbs. nett, Half-Hogshead of about 550 lbs. nett; also their Kentucky "Bull Head" brand—in similpackages.

Tobacco in Boxes.

To meet the requirements of the UP-RIVER TRADERS, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected; so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F. & A. SWANZY.
ALPHA FACTORY.
June 29th '88. Sherbro.

GREAT Reduction IN PRICES.

THE Undersigned beg to inform their FRIENDS and CUSTOMERS that they have received a fresh supply of AMERICAN GOODS, which they are now offering at the following rates ;—

NEW FLOUR *Happy Home.*
£1. 16. 0. per Bbl.
NEW BISCUITS,
0. 16. 0. per Bbl.
KEROSINE *Crystaline brand.*
0. 12. 0. per Case.
TOBACCO, per hgd. or ½ hgd.
0. 0. 10½. per lb.
(Delivered in York Island or Freetown at buyers option.).

Other American Goods at greatly rduced rates.

Fisher & Randall (Lmtd).
T. DALTON,—Agent.
York Island,
July 2, '88.

S. M. MISSION STORE.

Having Completely closed out
OUR OLD STOCK OF
Woolen & Cotton Goods,
Are now beginning to replenish
Our Shelves
With entirely New
GOODS.
Some of which have arrived by the last Steamer and others are expected in the next few weeks

N.B.—We still keep on hand a fresh & fine supply of provisions

J. A. EVANS
Bonthe, Apl 21, '88.

'Early Dawn'

PRINTING OFFICE.
Job Work Done at short Notice.
Enquire of G. G. BELL, Printer.
GOOD HOPE STATION.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. V. BONTHE, SHERBRO, WEST AFRICA, AUGUST 31, 1888. No. 16.

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Ditto. delv'rd in Bonth,	0 2 6

ADDRESS.—*Communications to* J. A. EVANS, *Editor & Publisher, Bonthe, Sherbro, West Africa,*—

Subscriptions to be sent to REV. J. GOMER, *Shaingay,* Mr. E. A. LEWIS, *Freetown, West Africa.* Rev. WM. MCKEE *Dayton. Ohio, U.S.A. or to the Editor.*—

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Overseer of Roads.	A. O. Walker.

Religious Directory.

St. Matthew's Church, Victoria Road Pastor,	Vacant.
Wesleyan Methodist, Lime Street Pastor,	Rev. J. C. Thomas
Mendi Mission, (Congregational.) Good Hope Pastor,	Rev. G. N. Jowett
Asst Do.	Rev R. C. Taylor

SUPPLY OF COLA NUT.

A paper from the Government in Freetown on the above subject,altho' the covering letter is dated Freetown August 9th did not reach us until the 17th instant when our last issue had been sent out, so that we were compelled to give it to our readers in the present issue. We regret very much the delay but it was in consequence of there being no Mail to this district after the 1st until the 17th inst.

THE PROBLEM OF MISSIONS.

My last on this subject, was published in the issue of this paper for Febry 15th, and closed with the suggestion of the disbanding of Missionary societies, as the sure means of preventing the possibility of Mission Debts in the future, and I consider the Debt factor of our problem therefore solved, for when we shall have no Missionary societies, we shall have no debt contracted by such societies.

The next question that arises is, can the work be carried on as well without the societies as it is with them? That it has been in past carried on successfully without the societies now in existence, is an established fact from history, as I have before shown in preceding articles on this subject. But it seems now necessary to show whether it is possible, again under the changed condition of things to carry on Missionary work as it was done in the Apostolic age? To my mind it is quite possible to do so and yet the demand of the age, or the solution of our problem does not seem to require the return to exactly the same methods of that age, but something of a medium between the crude operations of that time and the more systematic operations of the present age. Organized Churches in homelands and foreign fields, organized conferences of christian ministers and laymen everywhere for counsel and effort in the extension of the Gospel at home and abroad. Visits of foreign missionaries to home churches, and if possible of home ministers to foreign fields,all of which would tend to arouse and perpetuate an interest in the spread of the Gospel, and the increase of the liberality of the christians at home and abroad. By such an arrangement the churches in homelands would become better informed of the real condition of things in the foreign field; and so far it has been true that the better men are informed on the subject of missions, the more readily they give to their support, so let us dispense with the machinery of missionary societies as at present exist, and let there be a more direct communication between home ministers and foreign missionaries, and the number of the former will multiply, and the interest of home churches will increase, and not only ten times the means will be given for the work, but more than a hundred times the amount will be the result from homelands; and this is not all that will be accomplished; for scarcely will the homelands have commenced their liberality of men and money; when you will find that a great change will be brought about in foreign and now pagan lands; but which are now ready to receive christianity, as soon as the church can extend its more consecrated hand to them. Heretofore the missionary has to often been, the adventurer, the representive of a great society, and relied too much on human aid, and consequently has often, possibly unconsciously, pandered to human feelings, and wishes, he has tried to please the officers at the rooms, and in so doing he has sometimes lost sight of the power of cross, that which draws the world to Christ with irresistible potency. But if a change is effected that will make the missionary more independent of man, and more dependent upon God and Christ then we shall behold greater conquests among the heathen nations, the pride of whose great ones must be subdued by the simplicity of the meek followers of the Lamb of God. J. A. E.

For the "Early Dawn."

A Student's voice from the Rufus Clark and Wife Theological Training School,—(Concluded.)

In concluding this subject I wish to bring again before you & your many readers that it is not at my purpose to advocate slavery: as I believe it to be a giant wrong but to not before them that it is not the prime cause of Africa's degradation. It is an evil and a degrading one too. Some have adduced for their arguments the curse that the righteous Noah pronounced upon his grandson Canaan and that tracing it one could see how it made Africa to be the most degraded country in the world. But is this a reliable fact? must we not look to the right source from whence degradations commenced. When our first parents ate of the forbidden fruit they were then degraded morally and physically. So you see that sin is the prime cause of Africa's degradation. And following its tracks you will see and notice the different branches that it has made and none among them is so devasting as the Rum traffick and its numerous attendant evils. Africans do enslave one another I admit, and so do many other nations that are less baberous than what Africa is. It is a wonder to me why some would not scruple to Africa is the most degraded country and slavery the prime curse of it. While we are a degraded people it is well for us to know that Africa's able sons are bending their energies towards elevating their race. There are geniuses in Africa, intellectual giants, and men qualified to meet up the times, and the time is hastening on when there will arise an Alfred the Great to give character and consolidation to this despised nation that has yet to play a part in the Grand Drama of the world's civilization. I say right here that Africa would not have been so degraded as detractors say had it not been that Christ Christ let the first European slave dealer left his country for ours and which finally resulted in the sending of one hundred and ninety-eight slave ships to Africa and thereby encouraged the traffick in human beings. I cannot just now call to mind the number of gallons of spirit that are exported to Africa annually but you can by observation side with me that the number is an enormous one. And no wonder why the "Christian Temperance Army" is established in the Shaingay Mission to wage a warfare against intoxicating drink; and no wonder why the Rev James Johnson of Lagos is giving his time and talent to the prohibition importation and exportation of that monster into the West Coast of Africa. Let me conclude by saying that our efforts can in a great measure suppress this vice and it becomes our duty to do all we can in seeking the welfare and elevation of our people.

W. H. J.

Shaingay Mission
Aug 16th 88

FROM THE KITTAM.

Mr. Editor,—Since my last to you containing a short report of the then critical state of the country, I have been further informed of two subsequent attempts made by chief Mackiah, for the plundering of some other towns, but which (owing to his unskilful plans) proved unsuccessful. The above Chief with his followers, as I am informed and verily believe, are now at Largor their seat of war, contemplating no doubt what other steps to pursue that will tend to seasure their success in all future attempts; judging however from recent intelligence, I am led to the belief that it will be almost if not altogether impotible for them to achieve any success. Rumour says that Darwah (the brave and desperate warrior) has been caught by the Darmah war people, and is now under very close confinement; the news was even circulated about a fortnight ago that he was killed: and judging from what I have heard from other source, I cannot but give credit to the veracity of the former, than the latter. Perhaps you are aware Mr. Editor that the Darmah war people, by force and arms, took possession of a place called Bramah, few weeks ago; but finding the town destitute of such things as to satisfy their greedy passions, they were obliged to quit and return to their own town.

Chief Mormor Kie Kie and others who are mostly on the side of the Government for peace are now at Mamamah meditating what prudent means can be adopted in order to effect peace and, quietness in this vast territory.

Kittam as all are aware, is a great centre for the yielding of produce and has in a great measure helped towards the increase of the Sherbro yearly exportation; but at present the country is unsettled, or in other words,

"It is not as it should be.
And things are looking blue"

I however cherish the hope that it may not be long, when all warlike raids will cease, and peace and quietness be established.

I stop here for this time, you may hear from me again.

Yours very truly.
Kittam, PERCIVAL BAH.
Aug '88.

Wealth of The Country

The United States is said to be the richest nation in the world and to be increasing in wealth faster than in population. The census of 1880 estimated it at $44,642,000,000 The property, equally divided in 1860, would have given every man, woman and child $514. In 1870 it would have given each $624. In 1880 it would have given each $814. The wealth of England in 1870 was estimated at $34,000,000,000 in 1880 at $43,000,000,000.

The world at large is fast growing richer, The relations of Christianity to the increase of wealth has an illustration at the Sandwich Islands. It is claimed that there was never so much wealth in the church as at present.

While, therefore, the possession of wealth is justified by Christian ethics, it puts the possessor under heavy obligations to the multitude less favored. He who has obtained wealth has secured it more or less by the co-operation and labor of others. He can not, therefore properly hold his riches exclusively for his own benefit. Here is where the disciples of the gospel come in to ameliorate and elevate society generally as nothing else ever did or ever can, by applying the principle that it is not what we take up, but what we give up, that makes us rich.—*Sel.*—

The Early Dawn.
BONTHE, SHERBRO.
AUGUST 31, 1888.

WORTHY OF NOTE.—We refer to the dilligence with which the local Authorities of this place, have applied themselves to the improvement of our Streets, under very trying circumstances, both because of the inclemency of the weather, and the paucity of means at their command, much praise is due for this to the Officer in charge Mr. G. H. Garrett, and also no doubt to Mr. A. O. Walker Overseer of Roads. Of course, no one will understand by these remarks, that our Streets, Bridges, and Roads have been completely repaired, and that we have all as it should be again; but only just what we have said above that the local Authorities here have done well for the means they have had at their disposal. But we do most certainly see that a great deal more ought to be done, and that too, in a short time, or we must suffer greater inconvenience; yet we know just as well, that the means for the doing of it are not at the disposal of the Local Authorities. Cannot the legislative council of the Freetown Government be prevailed upon, to take up the matter of the Improvement of Sherbro ? certainly its members should be interested.

Please Note,—That while we cannot, by any means vouch for the rumors we some times give place to in our columns, yet we may be understood to have at least some grounds for belief, unless we state otherwise, and on account of which we give place to the rumor.

From the Bargroo we have the following information.

Rumour says that Soree Behyo despite of his skill &c., he fell a victim of war in the earlier part of the month.

That Francis Caulker has sent several heads of money to Ticonkoh to inducee the mendi war boys to make another attack on Shaingay in revenge of the death of his brother.

Shaingay District.

This district, I regret to say, is in a very unsettled state since the execution of the Caulkers. There has been continual rumours of Francis Caulker's war coming to cry for William, and Lahoi's people too were coming to cry for him. A couple of very reliable man came from Bargroo, who saw with his own eyes 15 canoes of Gin and four canoes containing cotton goods &c. that were being taken to the Mendi country to "buy war" for Shaingay. Another messenger brought a report that the Mendis were actually gathering at San-koon, and as soon as the moon was dark, to sweep down on Shaingay, and this time they were not coming to plunder but to kill; the Chief's head they must have, and the Mission must be destroyed. It is stated for a fact that when William T. G Caulker was getting up his war, he made all the chief men to swear that in case he was caught and transported, or hung, they would cry for him; and now they are bound to cry or the swear will prove fatal on them. Bembah Koon Church and Canray Feemah were amongst these leaders and they are still at large, and have been seen repeatedly about the Ribbee, Bompeh, and Cockborrah rivers. These are sworn enemies to the Chief; I have this too from good authority that the murray man who "cooked the war" for William claims that William asked only for war on Shaingay but nothing was said about the Mission, and that it was at the Mission that they were defeated, and not at the town of Shaingay Now they have cooked the war for the Mission, and they will surely succeed, for they will come at night and not in the day. All the reports say that this is a very large war and they are armed with guns as well as swords; Francis was known to send four cases of guns, to the Mendies so rumour says, only yesterday I received a letter from our Teacher at Rembee, he says "the war news that reaches us here is fearfull, yesterday a man from the lower Kargbor, told us that Francis Caulker's war is coming down upon us, as the Queen had authorised him to avenge the Caulkers at Shaingay for the death of his late brother. W. T. G. Caulker, whom Sir Samuel Rowe willfully hung at Shaingay, the greater part of the population of this section of country have fled, the man told us also that "the war is at the towns of Kob-Loo and Ghamglarmah" these towns are in the Mendi country. It is evident that people have been greatly encouraged by those incendiary articles which have been appearing in the *Weekly News* of late for they have circulated the report that Governor Rowe has been ordered to England, and that he is dismissed from the service for hanging those men.

The chief of Mentibye caught a woman that was a former slave of his,(who was liberated by Captain Halkett) tied her and sent her to Bargroo to be sold said the white people had not taken the country yet. It was certainly a mistake in Governor Rowe to leave us here without any protection, the people have no heart to make farm or do anything.

How long this state of things is to continue I know not I fear to go out to visit my Stations or the war might fall here in my absence.

J. GOWER.

Shaingay Mission
Aug 20th '88

The late Rev. G.G.M Nicol B. A.

On Monday night the 13th inst, the community of Bonthe were startled at the sudden death of the Rev. George Gurney Mather Nicol, B. A., pastor of St. Luke's Parish, eldest son of the Rev. G. C. Nicol, M. A., relict chaplain of the Gambia, and grandson of the Rt. Rev. Bishop Crowther of the Niger. He was born in 1856 and was baptized by the name of George Gurney Mather Nicol. The names Gurney and Mather were given him by his father in affectionate remembrance of two English Christian Ladies in England who took a deep interest in the father whilst in England.

The deceased never entered the walls of the Grammar School as a pupil, but was trained and educated by his father. He was sent to England in 1872 when he was 16 years of age—after preliminary training in a Grammar School in England he was sent to Cambridge University where he took the degree of B. A. He returned from England in 1879 and chose the bar or medicine for his profession, but acquiescing to the wishes of his father he chose the ministry.

He was admitted to Holy Orders in March 1883, and was appointed Curate of Holy Trinity Church, Kissy Road. When the church at Sherbro was suffering for want of a pastor he voluntarily responded to the call "Whom shall I send" when he answered "Here am I send me" and he came to Sherbro first as a deacon, and the following year he was inducted to the Church of this place as pastor.

The deceased, since his arrival in our midst has set the Church (that had almost collapsed) in a proper working order. He was a zealous and faithful servant of God. He denounced sin with a loud voice and if the readers of your journal will turn their attention to your issue of Feb. 28th 1887 and read, they will find that he denounced sin, as will be found from the purport of the sermon preached in St. Matthew's Church Feb. 20, from Gen. ix. 3. He did neither fear, nor dread the frowns of men.

In the committee room he was ever brave, impartial and true in his dealings. In the social circle he possessed a most unassuming character and was loved by every one.

It was through his suggestions that the New Church Building was set in motion in '87 and it was only in May last that he issued to the members of his church Rules for the "Better discipline of St. Luke's.

He had laid down many plans for the benefit of the church he so much loved, but alas! "man proposes" but "God disposes." On Sunday the 5th inst. he administered the Holy Communion at St. Matthew's. He launched his newly built boat on Thursday the 9th.—On Sunday the 12th he went with his boat to York Island where he preached, administered the Holy Communion, and baptized. One of his sermons that day was selected from Phil. i. 21. "For me to live is Christ and to die is gain." He was very vehement on this occasion, he impressed into the minds of his hearers the necessity of making preparation for the unseen world as death may come at any moment.

After discharging this faithful duty, at York Island, he returned to Bonthe.

Being a zealous and devout servant of Christ, he attended the Child ren's Class on Monday morning and enrolled the names of all the children on the list, when the little ones gladly said to one another "master done put me name nar book." After the class was over he went out visiting and returned home. About 12 o'clock on this day the deceased was very brave and his aspect was joyful and pleasing, but about 3 in the afternoon the report went throughout the town that pastor Nicol was dying; the report was received with utmost astonishment.

Crowds gathered at the parsonage, women wailing along the streets and in the mission compound. Immediately Dr. Johnson was sent for, and every effort were used by him to prolong life, but alas the summons had been issued and the command "come up higher" must be obeyed. Thus died the young, energetic, and devoted servant of God in the *32nd* year of his age, and the 5th of his ministry.

His remains lie buried in the cemetery at Bonthe, there to wait the resurrection of the just. The deceased pastor is the first Missionary of the P. E. Church that has been buried at Sherbro, and the parishioners of St. Luke's has suffered great loss in the death of their pastor. May they be able to console themselves under their affliction—and may God comfort his aged and afflicted parents and relatives.

The aged father arrived here by the s. s. Formoso on Friday the 17th and preached on Sunday the 19th at St. Matthew's Church from Heb. xi. 16. he also administered the Holy Communion. On Sunday 26th the Rev gentleman preached from Rev. vii. 9. to 12 vs. to a crowded congregation.—[Communicated.]

Requiescat in pav.

Bonthe, Aug. 19, 1888.

THE OUT LOOK

The Country at large, does not present the fairest prospects either politically or otherwise, at least just at this time, for although, the out-breaks of late, in fact since the forcible settlement of the Yonnie affairs have not been very considerable, yet it must be readily observed that the whole of the countries lying to the South of the Bompeh and north of the Liberian boundary are in a very unsatisfactory condition politically, and that misrule is prevalent almost everywhere, among native chieftains; the result being much disaffection. The scarcity, too, of food being so general is another source of great concern, among the people, and more it is hardly likely to better in the near future, at least, for the short planting, is likely to make a light harvest and unless great care is exercised the new crop will scarcely be sufficient to relieve immediate necessity. The worst, we anticipate, of the present, unsatisfactory state of things is that the politically disaffected, in the land, may easily gather and lead bands of hungry men to disturb the peace in order to secure plunder. Too much vigilance cannot be exercised by the Government, to put a stop to the least uprising anywhere within its supervision, as however, insignificant, it may at first appear, it will found to increase very rapidly under the present condition of things.

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VERY DESIRABLE.

It is, to have clean Streets and lanes, clean yards, clean houses arranged on both sides of clean Streets, and to meet clean folks on your way.

Example is always better than precept, and this the Government has demonstrated, by the course adopted during the intervening days between the past and present issue of the EARLY DAWN, when a defile of prisoners marched daily with hoes, cutlasses, and rakes, to Yhandahoo, to clear the high and rank weeds with which the principal Streets have been overgrown. Every lover of beauty cannot but be struck with the beauty of the appearance of Yhandahoo Streets, (though the work is yet imperfectly done) and will hardly be kept from exclaiming, "surely this is a move in the right direction!" It is very desirable that the good work thus commenced will be carried to perfection. Example in the right direction being thus set, the Government did not fail to send forth the herald of justice with the warning bell, whose warning tones were thus interpreted by him

"Bangalong" "clean your Streets Yards" "Bangalong"

Or three days hence, expect the footfall of justice." But before the herald of justice was sent forth with his warning bell, there were those who need not to be taught the love of cleanliness, for they love to see clean sites. They followed in the track of the Government and cleaned their Streets and Yards without being told.

Good breeding teaches one to mind his own business, and not meddle with what does not concern him. "In all labor there is profit, but the talk of the lips tendeth to penury." Our list of talkers and interrogators never was greater at any previous period than at present. There are men and women who would not scruple to pry into others domestic concerns, and would like to know the why and wherefore of every thing; thus wasting their precious time of laying plans and schemes that would greatly enhance their individual or domestic interests. These form the pest of society. "Meddlesome Matty" was amply repaid, when with her grand ma's spectacles on her nose, she spied her grandma's snuff box which is trying to open, with a sudden jerk the snuff came puffing on her face, and entered thro the channels of the nose into the innermost recesses of her meddlesome calibre, and made her sincerely repent and faithfully promised nevermore to meddle. It is very desirable that these pests of society be cured of this evil propensity, and be made to mind their own interests.

It is also very desirable that in future Sierra Leoneans of Sherbro show demonstrations of joy as an appreciation of the abolition of the odious and terrible house and land tax, and thus add the 22nd of August to the list of our public days. I am certain that most of those who own large houses and lands have own large houses and lands in Freetown. Or if they do not, some of their relatives own. And cannot you recollect those dreadful days when the little, that formed THE ACT, of our poor parents were exposed in the Streets (for not all who are rich today are descended from rich parents, but by dint of perseverance, with blessing of God, they are, what they are) When the few boxes were cruelly taken from mother by those heartless and relentless Bailiff, who thereby rendered themselves detestable like the Publicanes of old, both by the rich and poor, and some of those boxes contained your little trousers and shirts and jackets, and all to be put to the public Auction, unless the required sum be paid? And this not only one year, but every year? Some of those weary old souls who groaned under the cruel rod of the oppressors) are now resting in peace in their lowly beds under the clods of the earth, and they will smile to see the merchants and principal men of Sherbro participating in the joys of their brothers and sister and Sierra Leone. "Rejoice with those who rejoice."

When will we hear of a reduction of the price of rice?

It is very desirable that the merchants of this and adjacent places continue the former prices of their other articles of trade, and, if possible, even lower the prices of your gin and Rum and Whiskey and Old Tom and Brandy &c. &c. and lessen for us, "poor people" the exorbitant figure attached to Rice. Fourteen Shillings for a bag of rice containing only one Colonial bushel and five quarts is distressing to the ear of

Bonthe Sherbro. POOR BOY

SUPPLY OF KOLA.

Colonial Secritariat,
Sierra Leone,
August 9th 1888.

Editor of the "Early Dawn."

Sir,—I have the honour by direction of His Excellency the Administrator-in-Chief to forward the enclosed copy of a letter received from Messrs Thomas Christy & Co., London, on the above subject, for publication in your journal in accordance with the request expressed by them.

I also send herewith a small sample of the nuts mentioned in the last paragraph of their letter, which His Excellency asks you will be good enough to retain, and show to those who may be interested in the matter.

I have the honor to be, Sir,
Your most obdt servant,
C. BARNEY MITFORD,
For Actg. Col. Sec. & Treasurer.

From THOMAS CHRISTY & Co,

TO THE GOVERNOR W. C. A.

25, Lime Street,
London, E. C.,
June 1, 1888.

To the GOVERNOR,
Sierra Leone, W.C.A.

Sir,—We wish you would be good enough to make it known in the local papers that Kolah having proved of so much value, a demand has set in regularly for a chocolate and also for a beverage and we are very sorry to have to inform you that there have been several shipments received lately from the West Coast of Africa of Nuts, said to be Kolas, of which in reality, only 5 per cent were Kola Nuts, such as we know and used to receive from you.

We have at present in our warehouse quite a large shipment of such as we have described above, and for which we can find no use whatever. We have sent out samples of these nuts to the Coast, so that the people can be on their guard.

We send you by this post some of these Nuts that can be shown. We are fortunate in receiving through a Liverpool House today some leaves from a tree yielding one of these Nuts.

Yours truly,
(Sgd) THOMAS CHRISTY & Co.

Timely warning to whom this may concern.

Mr. Editor,—It is reasonable that one should ask the following questions.—

1. Is not Victoria connected with the settlements of Her Majesty?

2. Is not an officer placed there for the purpose of keeping the public peace, and not to act partial in his duties?

3. Is it that Victoria is insignificant among the stations that such base practices are to be allowed as the using of vague and abusive languages in the public highways to disturb the peace of others?

4. Why then are not proper steps taken for the putting down of such practices by a summons issued or otherwise?

It will be enough for a prudent man to have a single hint. Awaiting his reply. Thanking you for space granted me.

Truly yours,
A. VISITOR.

Aug 17th 1888.

TOO MUCH TALK.

Mr. Editor:—It would please Great grandfather Leonard to say a few words to his ministerial brethren. Sure, I have no malice aforethought against, any." No, not one.

We are liable to imitate the customs and habits of those by whom we are surrounded. A few of these I wish to mention: "My friends." "My dear friends" "I want to say to you this morning." "Permit me to say to you this evening." "I want to say here and now." We have them in the stand to say what they wish. When they have their say we will know that they wanted to say it. "Had circumstances been more favorable, I would have been better prepared to preach to you this morning." He wishes, I suppose, to have it understood that the sermon, if a poor one, is not owing to the lack of talent. "There are other points on this part of the subject that could be mentioned, were there time; but, as I told you in the beginning I purposed to be brief, I will pass on to the next division of the subject." While the hearers are wondering what more he could have said, their mind has wandered from the subject, while he has been talking more than forty words. "Many items might be mentioned, but as I purposed to be brief, I will pass to the last thought, and leave the subject with you."

Some of the preachers are fast travelers—do not know how many turns (of the body) across the rostrum in speaking a thirty-minute discourse. Some think they wear out the carpet too fast.
—S. LEONARD—*In Telescope.*

The members of the "Bonthe Mutual Literary Club" read an address at the Court Hall on the night of the 30th inst in honor of the departure for England of their patron G. H. Garrett Esqr. Act Comdt. followed by a Quadrille party.—

The Early Dawn.
BONTHE, SHERBRO.
AUGUST 31, 1888.

WORTHY OF NOTE.—We refer to the diligence with which the local Authorities of this place, have applied themselves to the improvement of our Streets, under very trying circumstances, both because of the inclemency of the weather, and the paucity of means at their command, much praise is due for this to the Officer in charge Mr. G. H. Garrett, and also no doubt to Mr. A. O. Walker Overseer of Roads. Of course, no one will understand by these remarks, that our Streets, Bridges, and Roads have been completely repaired, and that we have all as it should be again; but only just what we have said above that the local Authorities here have done well for the means they have had at their disposal. But we do most certainly see that a great deal more ought to be done, and that too, in a short time, or we must suffer greater inconvenience; yet we know just as well, that the means for the doing of it are not at the disposal of the Local Authorities. Cannot the legislative council of the Freetown Government be prevailed upon, to take up the matter of the Improvement of Sherbro ? certainly its members should be interested.

Please Note,—That while we cannot, by any means vouch for the rumors we some times give place to in our columns, yet we may be understood to have at least some grounds for belief, unless we state otherwise, and on account of which we give place to the rumor.

From the Bargroo we have the following information.

Rumour says that Soree Behyo despite of his skill &c., he fell a victim of war in the earlier part of the month.

That Francis Caulker, has sent several heads of money to Ticonkoh to induce the mendi war boys to make another attack on Shaingay in revenge of the death of his brother.

Shaingay District.

This district, I regret to say, is in a very unsettled state since the execution of the Caulkers. There has been continual rumours of Francis Caulker's war coming to cry for William, and Labai's people too were coming to cry for him. A couple of [illegible] age, a [illegible]ry Barves 15 [illegible] consisting cotton goods &c. that were being taken to the Mendi country to "buy war" for Shaingay. Another messenger brought a report that the Mendis were actually gathering at Sandokoun, and as soon as the moon was dark to sweep down on Shaingay, and this time they were not coming to plunder but to kill; the Chief's head they must have, and the Mission must be destroyed. It is stated for a fact that when William T. G. Caulker was getting up his war, he made all the chief men to swear that in case he was caught and transported, or hung, they would cry for him; and now they are bound to cry or the swear will prote fatal on them. Bomboh Koon Church and Canray Freemah were amongst these leaders and they are still at large, and have been seen repeatedly about the Rokbee, Bompeh, and Cockleroah rivers. These are sworn enemies to the Chief; I have this too from good authority that the murray man who "cooked the war" for William claims that William asked only for war on Shaingay but nothing was said about the Mission, and that it was at the Mission that they were to be feared, and not at the town of Shaingay Now they have cooked the war for the Mission, and they will surely succeed, for they will come at night and not in the day. All the reports say that this is a very large war and they are armed with guns as well as swords; Francis was known to send four cases of guns, to the Mendies so rumor says, only yesterday I received a letter, from our Teacher at Rembe, he says "the war news that reaches us here is fearfull, yesterday a man from the lower Kargboi, told us that Francis Caulker's war is coming down upon us, as the Queen had authorised him to avenge the Caulkers at Shaingay for the death of his late brother W. T. G. Caulker, whom Sir Samuel Rowe willfully hung at Shaingay, the greater part of the population of this section of country think the man told us also that "the war is at the towns of Koh Loo and Gbamgbamah" these towns are in the Mendi country. It is evident that people have been greatly encouraged by those incendiary articles that have been appearing in the *Weekly News* of late, for they have circulated the report that Governor Rowe has been ordered to England, and that he is dismissed from the service for hanging those men.

The chief of Mentibye caught a woman that was a former slave of his, who was liberated by Captain Haskett) tied her and sent her to Bargroo to be sold said the white people had not taken the country yet. It was certainly a mistake in Governor Rowe to leave us here without any protection, the people have no heart to make farm or do anything.

How long this state of things is to continue I know not I fear to go out to visit my Stations or the war might fall here in my absence.

J. GOWER.

Shaingay Mission
Aug 20th '88

The late Rev. G. G. M Nicol.

On Monday night the 13th inst. the community of Bonthe were startled at the sudden death of the Rev. George Gurney Mather Nicol, B.A., pastor of St. John's Parish, eldest son of the Rev. G. C. Nicol, M.A., retired chaplain of the Gambia, and grandson of the Rt. Rev. Bishop Crowther of the Niger. He was born in 1856 and was baptized by the name of George Gurney Mather Nicol. The names Gurney and Mather were given him by his father in affectionate remembrance of [illegible] Christian Ladies in England who took a deep interest in the father while in England.

The deceased never entered the walls of the Grammar School as a pupil, but was trained and educated by his father. He was sent to England in 1872 when he was 16 years of age—after preliminary training in a Grammar School in England he was sent to Cambridge University where he took the degree of B.A. He returned from England in 1879 and chose the bar as medicine for his profession, but acquiescing to the wishes of his father he chose the ministry.

He was admitted to Holy Orders in March 1883, and was appointed Curate of Holy Trinity Church, Kissy Road. When the church at Sherbro was suffering for want of a pastor he voluntarily responded to the call. Whom shall I send" when he answered "Here am I send me" and he came to Sherbro first as a Deacon, and the following year he was inducted to the Church of this place as pastor.

The deceased, since his arrival in our midst has set the Church (that had almost collapsed) in a proper working order. He was a zealous and faithful servant of God. He denounced sin with a bold voice and if the readers of your journal will turn their attention to your issue of Feb. 24th 1887 and read, they will find that he denounced sin, as will be found from their perusal of the sermon preached in St. Matthew's Church Feb. 20, from Gen. ix. 3. He did neither fear, nor dread the frowns of men.

In the committee room he was ever brave, impartial and true in his dealings.

In the social circle he possessed a most unassuming character and was loved by every one.

It was through his suggestions that the New Church Building was set in motion in '87 and it was only in May last that he issued to the members of his church Rules for the "Better discipline of St. Luke's.

He had laid down many plans for the benefit of the church he so much loved, but alas! "man proposes" but "God disposes." On Sunday the 5th inst. he administered the Holy Communion at St. Matthew's. He launched his new built boat on Thursday the 9th.—On Sunday the 12th he went with his boat to York Island where he preached, administered the Holy Communion, and baptized. One of his sermons that day was selected from Phil. i. 21. "For me to live is Christ, and to die is gain." He was very vehement on this occasion, he impressed it upon his hearers the necessity of making preparation for the unseen world as death may come at any moment.

After discharging this faithful duty, at York Island, he returned to Bonthe.

Being a zealous and devout servant of Christ, he attended the Child Service on Monday morning and enrolled the names of all the children on the list, when the little ones gladly said to one another "made done put me name nar book." After the class was over he went out visiting and returned home. About 12 o'clock on this day the deceased was very brave and his aspect was joyful and pleasing, but about 3 in the afternoon the report went throughout the town that pastor Nicol was dying; the report was received with utmost astonishment.

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From THOMAS, CHRISTY & Co,

TO THE GOVERNOR W. C. A.

25, Lime Street,
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June 1, 1888.

To the GOVERNOR,
Sierra Leone, W.C.A.

Sir,—We wish you would be good enough to make it known in the local papers the Kolah having proved of so much value, a demand has set in regularly for a chocolate and also for a beverage and we are very sorry to have to inform you that there have been several shipments received lately from the West Coast of Africa of Nuts, said to be Kolas, of which in reality, only a per cent were Kola Nuts, such as we have known and the remainder of these shipments consisted of a nut which breaks into several segments, some appearing of a pink colour, some of a gray colour and there is a skin on the inside of the nut. These is also another Nut now coming forward which has a rough crimsoned edge.

Two varieties of these nuts have been tested and we have just received a dispatch telling us that they are found to have a stimulating action. We need hardly impress upon you the great loss that will occur to all concerned in the introduction of these valuable Nuts if a fraud is thrown upon the quality.

We have at present in our warehouse quite a large shipment of such as we have described above, and for which we can find no use whatever. We have sent out samples of these nuts to the Coast, so that the people can be on their guard.

We send you by this post some of these Nuts that can be shown. We are fortunate in receiving through a Liverpool House today some leaves from a tree yielding one of these Nuts.

Yours truly,
(Sgd.) THOMAS CHRISTY & Co.

Timely warning to whom this may concern

Mr. Editor,—It is reasonable that one should ask the following questions:

1. Is not Victoria connected with the settlements of Her Majesty?

2. Is not an officer placed there for the purpose of keeping the public peace, and not to act partial in his duties?

3. Is it that Victoria is insignificant among the stations that such base practices are to be allowed as the using of vague and abusive languages in the public highways to disturb the peace of others?

4. Why then are not proper steps taken for the putting down of such practices by a summons issued or otherwise?

It will be enough for a prudent man to have a single hint Awaiting his reply. Thanking you for space granted me.

Truly yours,
A. VISITOR.

Aug 17th 1888.

TOO MUCH TALK

Mr Editor:—It would please Great grandfather Leonard to say a few words to his ministerial brethren. Sure, "I have no malice aforethought against any." No, not one.

We are liable to imitate the customs and habits of those by whom we are surrounded. A few of these I wish to mention: "My friends." "My dear friends" "I want to say to you this morning" "Permit me to say to you this evening." "I want to say here and now." We have them in the stand—let us say what they wish. When they have their say we will know that they wanted to say it. "Had circumstances been more favourable, I would have been better prepared to preach to you this morning." He wishes, I suppose, to have it understood that the sermon, if a poor one, is not owing to the lack of talent. "There are other points on this part of the subject that could be mentioned, were there time; but, as I told you in the beginning I purposed to be brief, I will pass on to the next division of the subject." While the hearers are wondering what more he could have said, their mind has wandered from the subject, while he has been talking more than forty words. "Many items might be mentioned, but as I purposed to be brief, I will pass to the last thought, and leave the subject with you."

Some of the preachers are fast travellers—do not know how many turns (of the body) across the rostrum in speaking a thirty-minute discourse. Some think they wear out the carpet too fast.
—S. LEONARD—*In Telescope*

The members of the "Bonthe Mutual Liteary Club" read an address at the Court Hall on the night of the 30th inst in honor of the departure for England of their patron G. H. Garrett Esqr. Act Comdt. followed by a Quadrille party.—

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July 2, '88.
tf

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(FOR EACH INSERTION.)

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One-eighth of a comm	0	2	0
Marriage	0	2	6
Births and deaths	0	1	6
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Subscriptions to be sent to Rev. J. Gowen, *Shaingay,* Mr. E. A. Lewis, *Freetown, West Africa.* Rev. Wm. McKee *Dayton, Ohio, U.S.A. or to the Editor.*—

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Coroner.	The Commandant.
Deputy. Coroner,	Wm. Hughes,
Chief Clerk	W. Hughes.
Interpreter.	J. D. Rogers.
Bailiff.	F. E. B. Buckner.
Sub Treas. & Col.	G. H. Garrett
Chief Clerk	J. D. Macaulay.
Tide Waiters,	J. N. Crown, J. B. Turner, & S. G. Cole
Asst. Exang. Officer	Sulymah Jasper Caulker.
Assistant Col. Surgeon.	M. L. Jarrett, M R. C. S.
Dispenser	Rowland May
Postmaster.	H. R. Williams.
Inspector of Police.	M. E. Betts,
Gaoler.	J. A. Dennis.
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Religious Directory.

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Mendi Mission, (Congregational.) Good Hope
Pastor, — Rev. G. N. Jowett.
Asst Do. — Rev R. C. Taylor

On this page, fourth column, we give about the hall of an article, signed *Locus Standi* our reasons for so doing are, first, that the part given is all that is necessary, and second, it occupies about as much space as the Article to which it refers.

The Problem of Missions.

The great ones of the nations of the earth have in past centuries of Missionary effort, been largely unreached by the Gospel in its essential potency,—i.e to say the spiritual influence of the truth—hence while in some cases they have been convinced of the reasonableness of the demands of the gospel, and have submitted to its baptism of water, themselves and their children, yet it has too often been the case that the heart has remained untouched or at least unrenewed by the Divine Spirit, and their pride has in a measure continued, and has hindered the progress of that humility, which readily consecrates the life to Christ, and puts the *all* upon the altar of Jehovah. Again hundreds, yea, multiplied thousands of the world's great ones have not yet been convinced, or have so far refused to admit the Truths of the Gospel. They have in fact, not had sufficient of the heat of the holy fervor of the church, brought to bear upon them, to melt into soft ness their hardened hearts of selfish pride. In other words the real church has kept itself at too great a distance from the heathen world, it has hid too much of its light in some way from the outside world, by the substitution of too few of its number, to "go preach the gospel to every creature," A christian denomination of over a hundred thousand communicants, sends out less than fifty persons to "preach the gospel to every creature" does this seem a reasonable proportion of the church to be sent out when the Savior's command is to every disciple of the cross, "go ye into all the world, and preach the gospel to every creature?" Certainly it does not seem so, and to my mind there must be a change, a larger number must in some way sacrifice the comforts of home and friends, and go abroad in to all lands, it may not be as employed Missionaries, but as christians seeking a livelihood, by the labor of their own hands, but ceasing not by day and night to warn men of their sins, and of the wrath to come In this way the church will be brought nearer to the heathen; and its warning voice will be heard in louder strains than now, and then too, the proud hearts of the nobles of the heathen world will be subdued, and the kings of the earth will begin to bring their glory into it,—the Church of Christ.—J. A. E.

To the Editor of the "Early Dawn."

Dear Sir,—Will you kindly grant me a little space in the columns of your esteemed paper, for the publication of the enclosed letters addressed to and received from Mr. C. S. Brown junr., by the Members of St. Mark's Church, York Island.—Whilst thanking you in advance, I beg to subscribe myself.

Truly yours,
H. HALTON HAFFNER.

York Island,
Aug. 30th, '88.

Mr. C. S. Brown junr.,—Sir, We the undersigned members in connection with St. Mark's Church, York Island, desire to express our entire satisfaction at the management of affairs in this station since the reins of the government passed from the hands of our late deceased catechist into yours.

Little did we think, at the time of your appointment by our much beloved pastor of blessed memory to take charge of this place, that you would have been able to work up the station to its present position.

We had began to be jubilant at the fact that you would have been permitted to continue your valuable services amongst us as Agent in charge, but it seems that Bonthe can ill afford to spare you and consequently we are to be deprived of your services.

You have our sincere gratitude for the life and activity you have infused into us. We cannot write much on this point, you know that our feelings exceed our sentiments.

The school children who have derived much from your teaching are not behind-hand in their regret at your departure.

You have our sincere sympathy for the death of our pastor, may a double portion of his spirit rest upon you.

Farewell! farewell!! Remember us in your prayers always, and we will do so in ours.

We remain, yours truly,

[Sgd] H. Halton Haffner,
C. M. Campbell,
T. Fitzjames French,
John A. Kenny,
William A. Smith,
Thomas Z. Lewis,
James R. Teckham.
&c, &c, &c.

York Island, Aug. 31, '88.

Gentlemen,—I have to acknowledge the receipt of your flattering though perhaps well meant letter, containing as it does many lofty sentiments appreciative of the poor efforts put forth to enliven the station during my short stay of a little over two months amongst you.

It appears, from your letter, that you had lulled yourselves in a misconceived security when you thought that my services were to continue here *ad illimitum*, for it was distinctly understood at the commencement that my charge was to be a temporary one.

I do not, however, think that I deserve *in toto* the eulogy you have unanimously ascribed to me, you yourselves come in for a large share inasmuch as you were not wanting in your duty in rendering me every possible assistance relative to the well-being of the station.

But we must not lose sight of the fact that our successes are mainly due to HIM from whom we derive all spiritual benefit: though a Paul may plant and an Apollos water, yet it is the sole prerogative of the Divine Donor to grant the increase and Spiritual growth.

I cannot, however, on this eve of my departure sever myself from the work here without some feeling of pain, may the encouragement and satisfaction it inspires continue to abound in the hands of my successor, and to this end my prayers shall not cease.

I thank you also for the sympathy expressed; the death of the pastor is, indeed, a heavy [illegible] fallen upon us all alike: may the father and family in general be endued with grace from on high which will enable them to sum up all christian fortitude to sustain the weight.

I shall not omit to make mention of you in my prayers, and I trust the same will meet with reciprocity on my behalf.

I am, Gentlemen,
Faithfully yours,
C. S. BROWN, Jn.

To Messrs.
H. Halton Haffner,
C. M. Campbell,
T. Fitzjames French,
John A. Kenny,
William A. Smith,
Thomas Z. Lewis,
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&c, &c, &c.

"Fools rush in, where Angels fear to tread."

Mr. Editor,—In perusing your valuable and interesting journal of the 31st ult., I happened to find an Article signed "A Visitor," who endeavoured in his out-of-the-way questions to ensnare or implicate into trouble the police constable in charge of Victoria.

In fact, I have no personal enemies in the matter, but as it would be culpably wrong to allow a man to trump advantageously on another's misdeeds, I am compelled from a pure and lively conscience to erase from the minds of your readers and the public the prejudicial notion "A Visitor" endeavored to infuse in them.

Every right-minded person in Victoria (except the prejudiced few who intend making the "Early Dawn" reporters' office) knows the police to be sober, dutiful, and impartial as regards his duties.

I am, dear Editor,
Sherbro, Locus Standi.
Sep. 10th '88.

The *palaces of emperors and the halls of kings* afforded the royal stranger no refuge! Alas! my brethren, seldom is there room for Christ in palaces! How could the kings of the earth receive the Lord? He is the prince of peace and they delight in war! He breaks their bows and cuts their spears in sunder; He burneth their war-chariots in the fire. How could kings accept the humble Saviour? They love grandeur and pomp, and He is all simplicity and meekness. He is a carpenter's son and the fisherman's companion. How can princes and rulers receive the new-born monarch? Of great ones of the earth, I am but little astonished that amid their glories, and pleasures, and toils and councils, ye forget that he existed, and—not one—accept Christ the Lord of all.

Sel.

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Assistant Col. Surgeon.	M. L. Jarrett, M R C S.
Dispenser	Rowland May
Postmaster.	H. R. Williams
Inspector of Police.	M. E. Betts,
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On this page, fourth column, we give about the half of an article, signed *Locus Standi* our reasons for so doing are, first that the part given is all that is necessary, and second, it occupies about as much space as the Article to which it refers.

The Problem of Missions.

THE great ones of the nations of the earth have in past centuries of Missionary effort, been largely unreached by the Gospel in its essential potency,—Ie to say the spiritual influence of the truth—hence while in some cases they have been convinced of the reasonableness of the demands of the gospel, and have submitted to its baptism of water, themselves and their children, yet it has too often been the case that the heart has remained untouched or at least unrenewed by the Divine Spirit, and their pride has in a measure continued, and has hindered the progress of that humility, which readily consecrates the life to Christ, and puts the *all* upon the altar of Jehovah. Again hundreds, yea, multiplied thousands of the world's great ones have not yet been convinced, or have so far refused to admit the Truths of the Gospel. They have in fact, not had sufficient of the heat of the holy fervor of the church, brought to bear upon them, to melt into softness their hardened hearts of selfish pride. In other words the real church has kept itself at too great a distance from the heathen world, it has hid too much of its light in some way from the outside world, by the substitution of too few of its number, to "go preach the gospel to every creature." A christian denomination of over a hundred thousand communicants, sends out less than fifty persons to "preach the gospel to every creature" does this seem a reasonable proportion of the church to be sent out when the Savior's command is to every disciple of the cross, "go ye into all the world, and preach the gospel to every creature!" Certainly it does not seem so, and to my mind there must be a change, a larger number must in some way sacrifice the comforts of home and friends, and go abroad in to all lands, it may not be as employed Missionaries, but as christians seeking a livelihood, by the labor of their own hands, but ceasing not by day and night to warn men of their sins, and of the wrath to come In this way the church will be brought nearer to the heathen; and its warning voice will be heard in louder strains than now, and then too, the proud hearts of the nobles of the heathen world will be subdued, and the kings of the earth will begin to bring their glory into it,—the Church of Christ.—J. A. E.

To the Editor of the "Early Dawn."

Dear Sir,—Will you kindly grant me a little space in the columns of your esteemed paper, for the publication of the enclosed letters addressed to and received from Mr C. S. Brown junr. by the Members of St. Mark's Church, York Island.—Whilst thanking you in advance, I beg to subscribe my self.

Truly yours.
H. HALTON HAFFNER.

York Island,
Aug. 30th, '88.

Mr. C. S. Brown junr.—Sir, We the undersigned members in connection with St. Mark's Church, York Island, desire to express our entire satisfaction at the management of affairs in this station since the reins of the government passed from the hands of our late deceased catechist into yours.

Little did we think, at the time of your appointment by our much beloved pastor of blessed memory to take charge of this place, that you would have been able to work up the station to its present position.

We had begun to be jubilant at the fact that you would have been permitted to continue your valuable services amongst us as Agent in charge, but it seems that Bonthe can ill afford to spare you and consequently we are to be deprived of your services.

You have our sincere gratitude for the life and activity you have infused into us. We cannot write much on this point, you know that our feelings exceed our sentiments.

The school children who have derived much from your teaching are not behind-hand in their regret at your departure.

You have our sincere sympathy for the death of our pastor, may a double portion of his spirit rest upon you.

Farewell! farewell!! Remember us in your prayers always, and we will do so in ours.

We remain, yours truly,

[Sgd] H. Halton Haffner,
C. M. Campbell,
T. Fitzjames French,
John A. Kenny,
William A. Smith,
Thomas Z. Lewis,
James R. Teckham.
&c, &c, &c.

York Island, Aug. 31, '88.

Gentlemen,—I have to acknowledge the receipt of your flattering though perhaps well meant letter, containing as it does many lofty sentiments appreciative of the poor efforts put forth to enliven the station during my short stay of a little over two months amongst you.

It appears, from your letter, that you had lulled yourselves in a misconceived security when you thought that my services were to continue here *ad illimitum*, for it was distinctly understood at the commencement that my charge was to be a temporary one.

I do not, however, think that I deserve *in toto* the eulogy you have unanimously ascribed to me, you yourselves come in for a large share inasmuch as you were not wanting in your duty in rendering me every possible assistance relative to the well-being of the station.

But we must not lose sight of the fact that our successes are mainly due to HIM from whom we derive all spiritual benefit: though a Paul may plant and an Apollos water, yet it is the sole prerogative of the Divine Donor to grant the increase and Spiritual growth.

I cannot, however, on this eve of my departure sever myself from the work here without some feeling of pain, may the encouragement and satisfaction it inspires continue to abound in the hands of my successor, and to this end my prayers shall not cease.

I thank you also for the sympathy expressed; the death of the pastor is, indeed, a heavy blow that has fallen upon us all alike: may the father and family in general be endued with grace from on high which will enable them to sum up all christian fortitude to sustain the weight.

I shall not omit to make mention of you in my prayers, and I trust the same will meet with reciprocity on my behalf.

I am, Gentlemen,
Faithfully yours.
C. S. BROWN, Jn.

To Messrs
H. Halton Haffner,
C. M. Campbell,
T. Fitzjames French,
John A. Kenny,
William A. Smith,
Thomas Z. Lewis,
James R. Teckham.
&c, &c, &c.

"Fools rush in, where Agels fear to tread"

Mr. Editor,—In perusing your valuable and interesting journal of the 31st ult., I happened to find an Article signed "A Visitor," who endeavoured in his out-of the-way questions to ensnare or implicate into trouble the police constable in charge of Victoria.

In fact, I have no personal concern in the matter, but as it would be actually wrong to allow a man to trump advantageously on another's situation, I am compelled from a pure and lively concience to erase from the minds of your readers and the public the prejudicial notion "A Visitor" endeavoured to infuse in them.

Every right-minded person at Victoria (except the prejudicial few who intend making the "Early Dawn" gre-porters' office) knows the police to be sober, dutiful, and impartial as regards his duties.

I am, dear Editor,
Sherbro, Locus Standi,
Sep. 10th '88.

The *palaces of emperors and the halls of kings* afforded the royal stranger no refuge! Alas! my brethren, seldom is there room for Christ in palaces! How could the kings of the earth receive the Lord! He is the prince of peace and they delight in war! He breaks their bows and cuts their spears in sunder; He burneth their war-chariots in the fire. How could kings accept the humble Saviour? They love grandeur and pomp, and He is all simplicity and meekness. He is a carpenter's son and the fisherman's companion. How can princes find room for the new-born monarch? O great ones of the earth, I am but little astonished that amid your glories, and pleasures, and wars and councils, ye forget the Anointed, and cast out Jesus Christ the Lord of all.

Sel.

The Early Dawn.
BONTHE, SHERBRO.

SEPT. 15, 1888.

SHAINGAY DISTRICT

In our last issue we published a letter from Rev J. Gomer of the above district giving an account of the disquieting rumors in that quarter, after having set up the communication we sent the Original, to the Commandant's Office at the request of the Officer in charge to be forwarded to the Governor for his consideration, and we are pleased to give in this issue, the reply, we have received by the direction of His Excellency through the Commandant's Office and which fully shows not only the interest of the Government in the affairs of the country, but also the promptitude with which such matters are taken up when communicated in any thing like a reliable manner.

Commandant's Office,
Sherbro, Sep. 5th 1888.

Sir—With reference to the letter from Mr. Gomer forwarded by you to this office, on the subject of disquieting rumours from the Shaingay District, I beg to state that it was duly submitted for His Excellency's consideration by whom I am directed to request that you will be good enough to inform Mr. Gomer that steps have been already taken to find out the grounds for these rumours and that he has been assured by the Chief of Mo-Cassie, Dodo and by Francis Caulker himself that so far as they are concerned they are groundless. The Inspector General informs His Excellency that two Constables who have just journeyed overland from Shaingay via Yaposma, Mentibie, and Senneheo also report that no war news reached them.

Mr. Gomer may therefore rest assured that the Government will not fail in their duty and will always be pleased to hear from him as to how matters go on.

I have the honour to be, Sir,
Your obedient servt.,
C. BERNEY MYRRAN,
Actg. Commandant.

Rev. J. A. Evans,
Mendi Mission,
Bonthe

Stealing from the Dead.—We have often heard it said of a confirmed thief, "that he would steal the coppers off a dead man's eyes" but we could never believe such a thing possible. Yet we have a case so near like it, right in this place that our faith will be much strengthened in such belief. We refer to the case of the youngman who was convicted and sent to prison the other day for purloining the goods of the late Rev. G. G. M. Nicol, while pretending to be taking care of them; such dastardly conduct cannot be denounced with sufficient energy to make it appear in its true light.

Visit of Rev. G. C. Nicol, M. A.

Retired Chaplain of the Gambia to Bendoo,

On Monday Aug. 27th last the Rev. G. C. Nicol retired chaplain of the Gambia, and father of the late lamented Rev. G. G. M. Nicol, B.A., pastor of the Sherbro Mission, kindly paid a visit to Bendoo, at the request of Mr. C. S. Brown, Catechist in charge, for the purpose of administering the Lord Supper and Baptism to his Parishioners of St. Luke's Church. He came in the new boat lately built and launched by his late son.

He was accompanied by four women and a girl—members of St. Matthew's church Bonthe. On their arrival at Mr. Roux the Frenchman's wharf they were greeted by some of the members of the church and school children who escorted them to the Mission House. After resting themselves a while they proceeded to the church at 12. 30 p. m. The Rev. gentleman admitted four infants into the church by the Ordinance of Baptism and addressed the congregation. over 120, composed of Sierra Leoneans and natives from Rev. vii. 9—12. The service was solemn and impressive—deep attention sat upon every face. After this he administered the Holy Communion. At the close of the service, he went with Mr. C. S. Brown, accompanied by the members and church wardens to the respective homes of the sick members to administer the Lord's Supper; The home of Mrs. Louisa F. Cole, wife of Mr. J. T. Cole, Agent for Mr. Roux, now in France was first visited. He expressed his sorrow for having found her so prostrated by sickness. After giving her some words of consolation and recommending certain remedies for her health; he administered the Holy Communion which she received thankfully and with great joy. It is gratifying to notice that Mrs. Cole when young was one of the many young Ladies trained up at the home of the Revd gentleman. Leaving her residence, he proceeded on to Mrs. Maria Macauley's an old Marroon woman, who is really now in the decline of life; her age is calculated about 90, and she spoke of soon going home to join the Holy Army Martyrs. Some words of comfort were offered to her and the communion administered. On being told by her eldest son Nath. Snowbald in whose house she resides that the Rev gentleman is the father of her late lamented Pastor she replied in great emotion "Are go meet am dey" meaning in heaven. The Rev Gentleman was much struck with the simplicity of this old Lady's faith. Turning to her son, he said, you have a Godly mother and I hope her example will be imitated by you. Leaving this the Rev gentleman proceeded to the last house of the sick where he met four sick persons members of the Church namely, three women and one man (a Sherbro) who had assembled themselves together waiting for his arrival. He gave them a few words of encouragement and directed them to Jesus the Great Physician of their souls and bodies. The Holy Communion was administered to them which they received with much joy. He closed by singing the Doxology.

He paid a short visit to Mr J. B. Wright J. P. son of the late Rev J. Wright Wesleyan minister. Much praise is due to Mr. Wright for the active interest he has always taken in the work of the Church in this place, especially the Treat he has always given to children attending the week day and Sabbath Schools year by year.

After a little rest and refreshment the gentleman with his escorts left the mission House for the wharf from whence they sailed to Bonthe at 6 p. m.

The members of St Luke were highly pleased with the visit paid to them by the Rev gentleman; and his services among them were most acceptable. It is to be hoped that the All Wise Creator, who has hitherto afflicted him in the removal of his dear son and Pastor of the Sherbro Mission by death, will support him and his family in their painful bereavements

Yours,
AN EYE WITNESS.

Bendoo Sherbro
12th Sept. '88

G. H. GARRETT ESQ. Actg Comd't AND THE Bonthe Mutual Literary Club.

On Thursday evening, 30th ult, the members of the above Club presented a farewell address to their patron G. H. Garrett Esq Actg Comd't of Sherbro on the eve of his departure on leave of absence to England.

Precisely at 7 p. m., the members of the Club repaired to the Court Hall and notwithstanding the, inclemency of the weather that evening, several ladies and gentlemen responded to invitations sent them by the members of the Club, About half an hour after, the Commandant accompanied by Mr. W. Hughes entered the Hall when the Band of the "Bonthe Excelsior Club" played the National Anthem. After the Comd't had taken his seat Mr. D. M. P. Thorpe the Club's Secretary read the address which was well prepared and is couched with terms of encomiums of the services and help rendered to the Club and to the Community in general by the worthy Actg. Commandant and patron. After the reading of the address Mr. Hughes (Hon member) was called upon to address the meeting. He said that he was glad to be present at the Hall to hear the address read and that it has given him a good deal of satisfaction, but regrets to say that the Club has been backwards in fulfilling the promise made to the public as the designation of the Club identifies. That there has been no Debate or Lecture since the one held in the St. Matthew's School room, but he hopes it will not be long when the members of the Club will be up to their duties.

Mr. Bidwell Coker, the Asst. Secty, next spoke. This gentleman recapitulated the good deeds done by Mr. Garrett as Comd't of Sherbro, and patron of the Club—he pointed out that the actg. Comd't was a noble minded and philanthropic man, that wherever he goes he leaves a lasting impression upon the minds of those whom he has left and he hope that on his next return to Sherbro he will be honored with the dignified position of Civil Commandant of Sherbro. (cheers and applause.)

Mr. Brighton Turner the Cor. Secty of the Club next addressed the meeting —This gentleman in his usual style took the floor amidst loud cheers and applause. Being a Custom House officer and in a position to know the qualities of Mr. Garrett, dwelt largely upon the excellent qualities of this gentleman, both in his public and private character as being the right man in the right place. He wished him a pleasant voyage home.

The Commandant replying to the address said that he had almost forgotten that there was a Club in Bonthe, for he has been here about 3 months and yet never heard of any lecture or Debate or any other amusements save and except the celebration of Her Majesty's Birthday, and he trust that the members may unite in raising the Club to its proper basis, and he would like to hear of its progress from time to time—Referring to the speeches of Messrs Coker and Turner, he replied that the praise awarded to him was noble, but should be given to those who have assisted him to discharge his duties, he also referred to the names of Mr. Songo Davis and Serj. Johnson of Sulymah in the highest terms.

The vote of thanks was moved by Mr. Thorpe, seconded by Mr. H. C. Jenkins, and supported by Mr. Wilhelm—This gentleman (Mr. W.) who is one of those who helped to retard the progress of the Club by his frequent absence, was on the eve of his departure for the Gambia, he gave a speech much against himself and it is to be hoped that he will set a better example at the Gambia, We remark new! will be published in this book.

After this was over, dancing commenced till about 11 30. p. m.

We wish Mr. Garrett "*Bon Voyage*'

—[*Communicated*.]

Bonthe,
Sep. 10, '88.

HOUSE BUILDING

This subject ought to receive some attention, as everyone is more or less interested on this line, as they must have a place to live, or at least to live in some of necessity, being in desitute circumstances, are compelled to build out of the simplest materials, that they can find, but there are very many who have some means with which to build but not enough to erect a large brick or stone basement on which to build a house and many have little or no use for such a basement. This class of people often erect humble houses as to go to great expense to embellish such structures, with windows, doors, and fine interior wood work such as I have been led to admire for its taste and beauty. These embellishments cost as much for a mud house as they would for any other building, and the mud walls will continually be a source of expense, and one soon feel the sense of being in a "dirty mouse," as the common expression goes. How much better it would be, for such persons, while spending their money, to erect something more substantial and neat, something in keeping with the fine tastes exhibited in the interior wood work of many mud houses; and this is now possible since we have cheaper lumber than in former years, as also mason and carpenters at reasonable wages all at hand. French Houses would cost but little more than some mud houses and would be far neater and more pleasant to their occupants, last much longer, and be in every way more satisfactory.—*I. Attierd*

The Work Continues.—We again, refer to the perseverance with which our local Authorities are continuing to apply themselves to the work of improving our Streets. We have been much pleased to see our New Acting Comdt. G. H. Mitford Esqr. busily engaged in personally supervising the work

NEWS ITEMS.

Sept. 4.—S. S. Formoso from Freetown with Miss P. Macauley.

Sept 5.—Formoso for Freetown with Messrs. C. S. Brown jr. and C. T. Wilhelm.

From Victoria.—We learn, that Mrs. Nicol, wife of Mr J. B. Nicol Catechist, had recently given birth on the 6th inst to twins, for which we felt to rejoice with the parents. But we regretted very much to learn that shortly after the happy advent of the gnileness pair in the Mission house, that thieves broke through and stole a portion of Nicol's valuables, and for this we sympathize with him. Victoria and vicinity seems to be the resort of theives for it is only a short time ago since we saw a man from that way, that had been in gaol for ten days for stealing.

At Yokeh on Friday night of the 7th, inst; the Government pay boat was upset. Fortunately it was near the shore, and although no one was lost yet it was reported that such articles as cartridges &c &c were not found and that Sergeant Taylor with the other passengers have almost had the worst of it.

9.—The marriage of Mr. Geo. N. Jarrett to Miss Eliza C. Davis took place at the Wesleyan Chapel on Sunday morning.

It is reported that the Bailiff of Sherbro in his official capacity at Manoh Bargroo, found a large box containing "Fangay" in the premises of one Farmah Cockay which he ordered to be snuk, and in less than ten minutes the large box had its rest in the deep water.

Mr. Bucknor returned from Manoh Bargroo on ill health.

13—Passengers per Formoso from Freetown Ven. Archdeacon Robbin, Rev. O. Moore, Messrs. J.B. Parkinson, S.B. A. Macfoy, L. Grant, C. S. Brown, Junr & others.

For the *Early Dawn*.

Dear Editor,—The Editorial of the last issue of the *Artizan* contains what I consider, a misconstruction of the Article of the Rev J. Gomer in the last issue of the *Early Dawn*.

Much as I could wish to refrain from any comment on that Editorial, I am obliged to make a few remarks. That the readers of the *Artizan* may not fail to understand the true meaning intended to be conveyed by its columns, the Editor should be more explicit in his statements to character which that Editorial is calculated to devoid of.

What are we to understand by the phrase "British Subjects, some of whom are involved in the criminal intentions disclosed?" Are we to understand the relatives of the late Wm. Canker, in whose hearts the fire of revenge has been kindled and constantly fed by the seditious articles contained in the *Weekly News*, and the Editorial of the last issue of "*The Artizan*," or true loyal British Subjects of Sierra Leone residing in Shaingay District?

The Author of "Read, mark, Learn," in The *Artizan* has found a moral on the Article in question. "We are our own destroyers." And if any serious troubles arise, at, or about Shaingay at any subsequent date, to incur the drainage of the already impoverished colonial exchequer, and the loss of many valuable lives and property, and bitter wailings in our streets, it is not because the hostile faction of the Caulkers, and their mercenaries (the Mendies) are sure of the justness of their cause, but because they are being daily incited and goaded to revenge and rebellion against the British Government by your restless pens.

POOR BEN

Bonthe, Sherbro

THE CHEERFUL GIVER.

Is loved by God and man. I may say, as the Apostle—God—has declared his love for such in his own glorious word, and the love of man—has shown in ways, almost, unutterable that he loves the human being, who cheerfully confers benefits, upon his fellows, or contributes willingly to any worthy cause such as one, man, however, recreant in other respects will involuntarily honor, because of the kindliness of the cheerful giver's disposition, more than in consequence of his gifts The readiness with which the cheerful donor hands out his gift, is that which gives comfort to the receiver of the gift, and, in fact, blessing to the giver. The cheerful hand is the one that can bestow its little or much, with the best grace to the recipient and draw out the spontaneous smiles of benediction from him who receives in such gracious profusion, as to make the donor feel that "It is more blessed to give than to receive" And yet for all, that such are the pleasing results of cheerful giving, still our World has, in it, comparatively few cheerful givers. A pity for many readers will say, as they glance over these lines, and remember some one to whom they have applied for help, but who did not render it cheerfully; however it might be better for the reader to ask himself the question, "Am I a cheerful giver?" One of the precious few whose mission it is to lighten burdens of the distressed, and especially God's children, in this world of sorrow? Have you given to the least of the disciples of Christ a cup of cold water? Have you given to your minister who for years has been dispensing the Word of Life and Salvation? Have you given to the cause of missions for the spread of the Gospel? And if you have given of all, have you done it cheerfully as you would that men should do to you? Remember that "God loveth a cheerful giver"—J. A. E.—

The Old Tinder-Box.

To our younger readers many of the things now in common, every day use seem as though they had always been. It is not easy for the child of today to imagine a time, not far in the past when there were no railway trains, no steamboats, no telegraphs or telephones no reaping or mowing machines, and when a thousand useful things now familiar had not even been thought of Among the small things which we now would not know how to get on without are friction matches. Yet to many of our older readers the memory of the time when matches were unknown is yet fresh. A writer in *Wide Awake* for June; under the heading above, tells us how people used to get along without matches, and how strong a prejudice there was against their use when they were first introduced:

"Probably there are few children of the present day who have ever seen, or even heard of, the old fashioned tinder box and matches. Yet fifty years ago the friction match, now so universally used, had but just been invented, and did not come into general use for many years.

"Before the year 1836, or thereabouts, house keepers were obliged to use matches of domestic manufacture. These were small pieces of white pine wood, perhaps twice the size of our match, the ends of which had been dipped in melted brimstone. A small iron skillet in which to melt the brimstone was once a common kitchen utensil in many families in New England, if not elsewhere.

"The only way to light one of these brimstone matches was to bring it in contact with a spark of fire. For this purpose there used to be kept in every house a small tin box filled with burnt rags, and this was called a tinder box. In order to obtain a light a common flint was struck with considerable force against a piece of steel made of convenient size, which produced a few sparks. These, lodging upon the burnt rags, made sufficient fire to enable one to readily light the match.

"Those smoldering rags (for the sparks thus obtained did not produce a blaze) were often very extinguished by a round tin cover called a damper. To thus create fire required some experience, especially in damp weather or with cold fingers on winter mornings. We have known people to make "a bad piece of work" with the flint and steel, and to succeed only with great patience in "striking a light." If one happened to be cross or nervous the chances were that he could not succeed at all. Nor was it an infrequent slight to see the good wife of the house running across the street with a shovel to borrow a shovelful of "live coals" from a neighbor, the chimney smoke of whose dwelling proved that she had a fire. The closings to the match of commerce was one of the first of what we now consider modern conveniences, in many families it was one of the "children's chores" to prepare wood for the matches and to dip the ends in melted brimstone. These matches were sometimes to be bought in shops, but New England economy more frequently led each family to prepare its own. Still it was not uncommon for poor children to make a trifle of money by selling bundles of matches to there more fortunate neighbors.

"In sparsely-settled neighborhoods great care was exercised at night by the head of the household to keep the fire "live to prevention that there should be a good bed of live coals" at the hour of retiring. These he covered with many shovelfuls of ashes to prevent them from burning out. The next morning the coals were usually found to be "live" on raking over the ashes, and served to start the day's fire. It was not an imposed to think preserve the family fire through the year without recourse to tinder box and matches.

"Then the new friction-match was welcomed by most housekeepers, although here and there some old people objected to it, considering it a dangerous article, as no doubt it is when carelessly used or left lying about. The first friction-match invented required to be drawn across a piece of fine sand-paper in order to produce a light. This was called a lucifer, and was much safer, although not convenient, as the present match. Then came the present patent friction-matches, which used to be called "loco-focos." There were no fancy match-boxes in old times, and the tinder box was not considered an ornamental article, but was kept out of sight in the cupboard or on the kitchen mantel piece.—Children's Friend.

Some Celebrated Women.

The mother of Robert Burns was a remarkable woman, of enviable disposition, deep religious feeling, and used to give wings to weary hours by chanting songs of praise and national ballads.

Lord Bacon's mother is said to have been a woman of superior mind, great learning, and deep piety.

John Wesley's mother, Susannah Wesley, has been called "the real foundress of Methodism." She was distinguished by her remarkable intellect, her piety, and her domestic management. When not seven years old John had providentially been saved from a terrible death. The rectory was burned down at night, and its inmates except John had escaped, but he was sleeping in a room which the flames rendered inaccessible. The rector of the family knelt on the ground and committed the soul of the child to God, when suddenly he appeared at the window of his chamber. A peasant mounted on the shoulders of another, and rescued him at the instant that the roof fell in.

"I do intend," said his grateful mother, "to be more particularly careful of the soul of this child that Thou hast so mercifully provided for than ever I have been, that I may do my endeavor to instill into his mind the principles of true religion and virtue. Lord, give me grace to do it effectually and prudently, and bless my attempt with good success." Ibid.

Appointment of an Acting Queen's Advocate.

As Official Gazette dated 3rd September, is in course of public circulation and reads thus, "His Excellency the Administrator in Chief has been pleased to appoint James A. M'Carthy, Esqr., Barrister-at-Law, to be Acting Queen's Advocate during the absence on leave of the Hon. J. S. Donastorg. To take effect from this date."—By His Excellency's Command, J. J. Crooks, Acting Colonial Secretary and Treasurer.

The Administrator-in-Chief looked to in the Bonthe is Lieut. Colonel C. Mosby who, by the advice and with the consent of his Executive Council delights to honor the Hon. James A. M'Carthy, Barrister-at-Law.

We are glad that the fair administration of justice is the interest of all concerned, for the avoidance of a series of systematised irregularities, and to save Bonthe from political jungles and confusion, the Government has wisely decided upon this step

Besides the irregularities which would be avoided, this appointment is a means of a great saving in the economical management of the Government which would have had to pay 4 guineas or so for every prosecution by Counsel engaged on behalf of the Government during the coming Sessions of the Courts—a cost that would more than meet the salary of the appointed Queen's Advocate.

—*Weekly News*

Sun Shine Again.—At the Commandant's Quarters, since the departure of Comd't and Mrs Mosely for England, the very nicest of gentlemen Capt A. North Daniel and G. H. Garrett Esqr. have occupied the House but some how a sombre gloominess would settle down about the place, in spite of all the geniality of these highly esteemed Gentlemen, this was all banished recently by the arrival of the new Acting Comd't C. H. Mitford Esqr, with his lady, one glance at the windows is enough to convince the passerby that there is feminine presence—a bit of sun shine within. We wish them a pleasant sojourn in the Sherbro.

Mr Francis Caulker, is a frequent visitor to our place and while here last week he called on us, and we had a considerable interview with him on the subject of the *vast rumors*, and showed him what Mr. Gomer had written; but Mr. C. says that he cannot understand how these rumors have got into circulation as he has had no thought of war or revenge. That he has never been up to buy war or any thing of the sort, and cannot do such a thing.

The Early Dawn.
BONTHE, SHERBRO.
SEPT. 15, 1888.

SHAINGAY DISTRICT.

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Sherbro, Sep. 5th 1888.

Sir,—With reference to the letter from Mr. Gomer forwarded by you to this office, on the subject of disquieting rumours from the Shaingay District, I beg to state that it was duly submitted for His Excellency's consideration by whom I am directed to request that you will be good enough to inform Mr. Gomer that steps have been already taken to find out the grounds for these rumours and that he has been assured by the Chief of McCassie, Dodo and by Francis Caulker himself that so far as they are concerned they are groundless. The Inspector General informs His Excellency that two Constables who have just journeyed overland from Shaingay via Yaposma, Mentibie, and Sennehoo also report that no war news reached them.

Mr. Gomer may therefore rest assured that the Government will not fail in their duty and will always be pleased to hear from him as to how matters go on.

I have the honor to be, Sir,
Your obedient servt.,
C. BURNEY MITFORD,
Actg Commandant

Rev J. A. Evans,
Mendi Mission
Bonthe

Stealing from the Dead.—We have often heard it said of a confirmed thief, "that he would steal the coppers off of a dead man's eyes" but we could never believe such a thing possible. Yet we have a case so near like it, right in this place that our faith will be much strengthened in such belief. We refer to the case of the youngman who was convicted and sent to prison the other day for purloining the goods of the late Rev. G. G.M. Nicol while preceeding to be taking care of them: such dastardly conduct cannot be denounced with sufficient energy to make it appear in its true light.

Visit of Rev. G. C. Nicol, M. A.
Retired Chaplain of the Gambia to Bendoo.

On Monday Aug. 27th last the Rev. G. C. Nicol retired chaplain of the Gambia, and father of the late lamented Rev. G. G. M. Nicol, B.A., pastor of the Sherbro Mission, kindly paid a visit to Bendoo, at the request of Mr. C. S. Brown, Catechist in charge, for the purpose of administering the Lord Supper and Baptism to his Parishioners of St. Luke's Church. He came in the new boat lately built and launched by his late son.

He was accompanied by four women and a girl—members of St Matthew's church Bonthe. On their arrival at Mr. Roux the Frenchman's wharf they were greeted by some of the members of the church and school children who escorted them to the Mission House. After the ceremonies a while they proceeded to the church at 11.30p.m. The Rev. gentleman admitted four infants into the church by the Ordinance of Baptism and addressed the congregation. over 120, composed of Sierra Leoneans and natives from Rev. vii. 9—12. The service was solemn and impressive—deep attention sat upon every face. After this he administered the Holy Communion. At the close of the service, he went with Mr. C. S. Brown, accompanied by the members and church wardens to the respective homes of the sick members to administer the Lord's Supper. The home of Mrs. Louisa F. Cole, wife of Mr. J. F. Cole, Agent for Mr. Roux, now in France was first visited. He expressed his sorrow for having found her exceedingly prostrated by sickness. After giving her some words of consolation and recommending certain remedies for her health; he administered the Holy Communion which she received thankfully and with great joy. It is gratifying to notice that Mrs. Cole when young was one of the many young ladies trained up at the house of the lamented gentleman. Leaving her residence, he proceeded on to Mrs. Maria Macauley's an old Maroon woman, who is really now in the decline of life; her age is calculated about 90, and she expects soon going home to join the Holy Army Martyrs. Some words of comfort were offered to her and the communion administered. On being told by her eldest son, Mr. Macauley in whose house she resides—that the gentleman is the father of her late lamented Pastor she replied in good emotion "Are go meet am dey" meaning in heaven. The Rev Gentleman was much struck with the simplicity of this old Lady's faith. Turning to her son, he said, you have a Godly mother and I hope her example will be imitated by you. Leaving this the Rev gentleman proceeded to the last house of the sick where he met four sick persons members of the Church namely, three women and one man (a Sherbro) who had assembled themselves together waiting for his arrival. He gave them a few words of encouragement and directed them to Jesus the great Physician of their souls and bodies. The Holy Communion was administered to them which they received with much joy. He closed by singing the Doxology.

He paid a short visit to Mr. J. B. Wright J. P. son of the late Rev J. Wright Wesleyan minister. Much praise is due to Mr. Wright for his active interest he has always taken in the work of the Church in this place, especially the Treat he has always given the children attending the week day and Sabbath Schools year to year.

After a little rest and refreshment, the gentleman with his escorts left the mission House for the wharf from whence they sailed to Bonthe at 5 p. m.

The members of St Luke were highly pleased with the visit paid to them by the Rev gentleman, and his services among them were most acceptable. It is to be hoped that the All Wise Creator, who has hitherto afflicted him in the removal of his dear son and Pastor of the Sherbro Mission by death, will support him and his family in their painful bereavements

Yours,
AN EYE WITNESS.

Bendoo Sherbro
12th Sept. '88

G. H. GARRETT ESQ. Actg Comd't
AND THE
Bonthe Mutual Literary Club.

On Thursday evening, 30th ult, the members of the above Club presented a farewell address to their patron G. H. Garrett Esq Actg Comd't of Sherbro on the eve of his departure on leave of absence to England.

Precisely at 7 p. m., the members of the Club repaired to the Court Hall and notwithstanding the inclemency of the weather that evening, several ladies and gentlemen responded to invitations sent them by the members of the Club. About half an hour after, the Commandant accompanied by Mr. W. Hughes entered the Hall when the Band of the "Bonthe Excelsior Club" played the National Anthem. After the Comd't had taken his seat Mr. D. M. P. Thorpe the Club's Secretary read the address which was well prepared and is couched in terms of commendation of the services and help rendered to the Club and to the Community generated by the Commandant during his said position.

After the reading of the address Mr. Hughes (Hon member) was called upon to address the meeting. He said that he was glad to be present at the Hall to hear the address read and that it has given him a good deal of satisfaction, but regrets to say that the Club has been backwards in fulfilling the promise made by the people as the designation of the Club signifies. And that there has been no Debate or Lecture since the one held in the St. Matthew's School room, but he hopes it will not be long when the members of the Club will be up to their duties.

Mr. Bidwell Coker, the Asst. Secty. next spoke. This gentleman congratulated the good deeds done by Mr Garrett as Comd't of Sherbro and patron of the Club and pointed out that the acting Comd't was a noble minded and philanthropic man, that wherever he goes he leaves a lasting impression upon the minds of those whom he has left and he hope that on his next return to Sherbro he will be honored with the dignified position of Civil Commandant of Sherbro. (cheers and applause)

Mr Brighton followed the Asst. Secty. of much the same address and the meeting.

—This gentleman in his usual style took the floor amidst hard cheers and applause. Being a Custom House official and in a position to know the qualities of Mr. Garrett, dwelt largely upon the excellent qualities of this gentleman, both in his public and private character as being the right man in the right place. He wished him a pleasant voyage home.

The Commandant replying to the address said that he had almost forgotten that there was a Club in Bonthe for he has been here about 3 months and yet never heard of any lecture or Debate or any other amusements save and except the celebration of Her Majesty's Birthday, and he trust that the members may unite in raising the Club to its proper basis, and he would like to hear of its progress from time to time—Referring to the speeches of Messrs Coker and Turner, he replied that the praise awarded to him was none his, but should be given to those who have assisted him to discharge his duties, he also referred to the names of Mr. Sango Davis and Serjt Johnson of Sulyonah to the highest terms.

The vote of thanks was moved by Mr. Thorpe, seconded by Mr. H. C. Jenkins, and supported by Mr. Wilhelm—This gentleman (Mr. W.) who is one of those who helped to retard the progress of the Club by his frequent absence, was on the eve of his departure for the Gambia, he gave a speech much against himself and it is to be hoped that he will set a better example at the Gambia, his remarks need not be published in this issue.

After this was over, dancing commenced till about 11 30 p. m.

We wish Mr. Garrett "*Bon Voyage*"
—[*Communicated.*]

Bonthe,
Sep. 10, '88.

HOUSE BUILDING

This subject ought to receive some attention, as everyone is more or less interested in this line, as they must have a place to live, or at least to oblige; some of necessity, being in destitute circumstances, are compelled to build out of the simplest materials, that they can find, but there are very many who have some means with which to build but not enough to erect a large house or the basement on which to build a house and many little or no use for such a basement. Generally people often erect large and lofty houses at great expense to embellish such structures, with windows, doors, and fine iron work such as I have been led to admire for its taste and beauty. These ostentatious show are much for a small house as they would for any other building, and the mind will continually be a source of expense, and one always feel the sense of being in a "starry house," as the common expression goes. How much better it would be, for such persons, while spending their money, to erect something more substantial and neat, something in keeping with the fine tastes exhibited in the interior wood work of many mansions and that is now possible since we have cheaper Lumber than in former years, as also most carpenters at reasonable wages all at hand. French Houses would cost but little more than some mud houses and would be far greater and more pleasant to their occupants, last much longer, and be in every way more satisfactory. —*I. Alien*

The Work Continues.—We again, refer to the perseverance with which our local Authorities are continuing to apply themselves to the work of improving our Streets. We have been much pleased to see our New Acting Comdt. C. B. Mitford Esqr. busily engaged in personally supervising the work

NEWSITEMS.

Sept. 4.—S. S. Formoso from Freetown with Miss P. Macauley.

Sept 5.—Formoso for Freetown with Messrs C. S. Brown jr. and C. T. Wilhelm.

From Victoria.—We learn, that Miss Nicol, wife of Mr J. B. Nicol Catechist had recently given birth on the 6th inst to twins, for which we felt to rejoice with the parents But we regretted very much to learn that shortly after the happy advent of the guileless pair in the Mission house, the theives broke through and stole a portion of Nicol's valuables, and for this we sympathize with him. Victoria and vicinity seems to be the resort of theives for it is only a short time ago since we saw a man from that way, that had been in gaol for ten days for stealing.

At Yokeh on Friday night of the 7th. inst; the Government pay boat was upset. Fortunately it was near the shore, and although no one was lost yet it was reported that such articles as cartridges &c &c were not found and that Sergeant Taylor with the other passengers have almost had the worst of it.

9.—The marriage of Mr. Geo. N. Jarrett to Miss Eliza C. Davis took place at the Wesleyan Chapel on Sunday morning.

It is reported that the Bailiff of Sherbro in his official capacity at Manoh Bargroo, found a large box containing "Fangay" in the premises of one Farmah Cockay which he ordered to be sunk, and in less than ten minutes the large box had its rest in the deep water.

Mr. Bucknor returned from Manoh Bargroo on ill health.

13—Passengers per Formoso from Freetown Ven. Archdeacon Robbin, Rev. O. Moore, Messrs. J.B. Parkinson, S.B. A. Macfoy, L. Graft, C. S. Brown, Junr & others.

For the *Early Dawn.*

Dear Editor,—The Editorial of the last issue of the *Artizan* contains what I consider, a misconstruction of the Article of the Rev J. Gomer in the last issue of the *Early Dawn.*

Much as I would wish to refrain from any comment on that Editorial, I am obliged to make a few remarks. That the readers of the *Artizan* may not fail to understand the true meaning intended to be conveyed by its columns, the Editor should be more explicit in his statements (a character which that Editorial is specially) devoid of.

What are we to understand by the phrase "British Subjects, some of whom are involved in the criminal intentions disclosed?" Are we to understand that the family of the late Wm. Caulker, in whose hearts the fire of revenge has been kindled and constantly fed by the seditious articles contained in the *Weekly News* and the Editorial of the last issue of *The Artizan*," or the family of British Subjects of Several Towns residing in Shaingay District?

The Author of "Read, mark, Learn," in The *Artizan* has found a moral on the Article in question. "We are our own destroyers." And if any serious troubles arose, at, or about Shaingay at any subsequent date, to impair the finances of the already impoverished colonial exchequer, and the loss of many valuable lives and property, and bitter wailings to our streets, it is not because the Rev gentleman (who's Christian and their mercenary motives the Author has a share of the just ness of their cause) but because they are being daily incited and goaded to revenge and rebellion against the British Government by your restless pens.

POOR BEN

Bonthe, Sherbro

THE CHEERFUL GIVER.

It is loved by God and man I may say, as the former has promised to bless the giver and in his own unselfish words, "the latter" man also shows in ways almost innumerable that he loves his human being, when he contributes willingly to any worthy cause which on one hand, however personal in effect proposes will immediately benefit, because of the kindliness of the charitable giver's motive action, more than in consequence of his gift. The readiness with which the cheerful donor has lent out his gift, is that which gives comfort to the receiver of the gift, and in fact, blessing to the giver. The cheerful hand is the one that can bestow its gifts or money with the best grace to the needy, and bring out the spontaneous smiles of benediction from him who receives in such gracious fashion, as to make the donor feel that it is more blessed to give than to receive" And yet for all, that such are the pleasing results of cheerful giving, still our, World has, in comparatively few cheerful givers to be met with, most of my readers will say. We they glance over these lines, and remember some one to whom they have applied for help, and who did not lend it cheerfully, and who it might be better for the receiver not to lend at the question. "Am I a cheerful giver?" Ask of the previous few whose mission it is to help the poor, the afflicted, the sick, the destitute Orphan children, in this world of sorrow? Have you given to the best of their ability? Have you given to the cause of Christ a cup of cool water? Have you given to your mother sister, brother, who has been discarding the World for Christ sake? Have you given to the needy and distressed? Have you given to the spread of the Gospel? Have you been given of all have you done cheerfully as you would that men should do unto you? Remember that "God loveth a cheerful giver" —J. A. E.—

The Old Tinder-Box

To our younger readers many of the things now in common, every day use seem as though they had always been. It is not easy for the child of to-day to imagine a time, not far in the past, when there were no railways, no steamers, no steamboats, no telegraphs or telephones, no reaping or mowing machines, and when a thousand useful things now familiar had not even been thought of. Among the small things which are now worn not know how to get on without are friction matches. Yet to many of our older readers the memory of the time when matches were unknown is yet fresh. A writer in *Hide and Seek* in June, under the heading above tells us how people used to get along without matches, and how strong a prejudice there was against their use when they were first introduced:

"Probably there are few children of the present day who have ever seen, or even heard of, the old fashioned tinder box and matches. Yet fifty years ago the friction match, now so universally used, had not just been invented, and did not come into general use for many years.

"Before the year 1806, or thereabouts, house keepers were obliged to use matches of domestic manufacture. These were small pieces of white pine wood, perhaps twice the size of our match, the ends of which had been dipped in melted brimstone. A small iron skillet in which to melt the brimstone was once a common kitchen utensil in many families in New England, if not elsewhere.

"The only way to light one of these brimstone matches was to bring it in contact with a spark of fire. For this purpose there used to be kept in every house a small tin box filled with burnt rags, and this was called a tinder box. In order to obtain a light a common gun flint was struck with considerable force against a piece of steel made of convenient size, which produced a few sparks. These, lodging upon the burnt rags, made sufficient fire to enable one to readily light the match.

"These smoldering rags (for the sparks thus obtained would not produce a blaze) were often kept extinguished by a round tin cover called a damper. To thus create fire required some experience, especially in deep weather with a fresh breeze blowing. We have known people to make "a bad piece of work" with the flint and steel, and to succeed only with great patience in "striking a light." If one happened to be cross or nervous the chances were that he could not succeed at all. Nor was it an infrequent thing to see the good wife of the house running across the street with a shovel to borrow a shovelful of "live coals" from a neighbor the chimney smoker of whose dwelling proclaimed that she had a fire. This change to the match of commerce was one of the first of what we now consider modern conveniences in many families. It was one of the children's chores to prepare wood for the matches and to dip the ends in melted brimstone. These matches were sometimes to be bought in shops, but New England economy more frequently led each family to prepare its own. Still it was not uncommon for poor children to make a trifle of money by selling bundles of matches to their more fortunate neighbors.

"It sparsely settled neighborhoods great care was exercised at night by the head of the house to keep the fire. The cook presumed that there should be a good bed of fire under the ashes at the hour of retiring. These by many households of select to prevent them from burning out. The next morning the coals were usually found to be there on raking over the ashes and covered with ashes. Even then it was not an unusual thing for the family fire through the year without recourse to tinder box and matches.

"The modern friction-match was welcomed by most household keepers, although here and there some old people objected to it, considering it a device of the evil one. It must be admitted that for a long while the friction match was not a very safe article to use. It often exploded with a loud report, and left a sulphurous smell behind it. The best friction-match invented required to be drawn across a piece of fine sand paper in order to produce a light. This was called a lucifer, and was much safer, although not convenient as the present patent friction-matches, which are known as 'parlor-matches.' There were many match boxes in old times, and the tinder box was not considered an ornamental article, but was kept out of sight in the cupboard or on the kitchen mantel piece.—Children's Friend.

Some Celebrated Women.

The mother of Robert Burns was a remarkable woman, of amiable disposition, deep religious feeling, and loved to give songs to weary hours by narrating stories of peace and national incidents.

Lord Bacon's mother is said to have been a woman of superior mind, great learning, and deep piety.

John Wesley's mother, Susannah Wesley, has been called "the real foundress of Methodism." She was distinguished by her rare intellect, her piety, and her domestic management. When not seven years old John had providentially been saved from a terrible death. The rectory was burned down at night, and its inmates except John had escaped, but he was sleeping in a room which the flames rendered inaccessible. The rector and his family knelt on the ground and committed the soul of the child to God when suddenly he appeared at the window of his chamber. A peasant mounted on the shoulders of another, and rescued him at the instant that the roof fell in.

"I do intend," said his grateful mother, "to be more particularly careful of the soul of this child than I have hitherto been provided for than ever I have been that I may do my endeavor to instill into his mind the principles of true religion and virtue. Lord, give me grace to do it prudently and prudently, and bless my attempt with good success."

Ibid.

Appointment of an Acting Queen's Advocate.

An Official Gazette dated 3rd September, is in course of public circulation and reads thus:—His Excellency the Administrator in Chief has been pleased to appoint James A. M'Cassim, Esqr., Barrister at Law, to be Acting Queen's Advocate during the absence on leave of the Hon J. K. Donaldson. To take effect from this date.—By His Excellency's Command, J. J. Crooks, Acting Colonial Secretary and Treasurer.

The Administrator in Chief referred to in the Notice is Lieut. Colonel J. M. Mulloy who, by the advice and with the consent of his Executive Council delights to honor the Hon. James A. M'Cassim, Barrister at Law.

We are glad that for the fair administration of justice in the interest of all concerned, for the avoidance of a series of systematical irregularities, and to save Bailiff from Judicial jungles and confusion, the Government has wisely decided upon this step.

Besides the irregularities which would be avoided, this appointment is a means of a great saving in the economical management of the Government which would have had to pay 4 guineas or so for every prosecution by Counsel engaged on behalf of the Government during the coming Sessions of the Courts—a cost that would more than meet the salary of the appointed Queen's Advocate.

—*Weekly News*

Sun Shine Again.—At the Commandant's Quarters, since the departure of Capt and Mrs Moody for England, the very nicest of gentlemen Capt A. North Daniel and G. H. Garrett Esqr. have occupied the House but some how a sombre gloominess would settle down about the place, in spite of all the geniality of these highly esteemed Gentlemen, this was all banished recently by the arrival of the new Acting Comd't C. B. Mitford Esqr, with his lady, one glance at the windows is enough to convince the passerby that there is feminine presence—a bit of sun shine within. We wish them a pleasant sojourn in the Sherbro.

Mr Francis Caulker, is a frequent visitor to our place and while here last week he called on us, and we had a considerable interview with him on the subject of the *war rumors*, and showed him what Mr. Gomer had written; but Mr. C. says that he cannot understand how these rumors have got into circulation as he has had no thought of war or revenge. That he has never been up to buy war or any thing of the sort, and cannot do such a thing.

ALPHA Factory.

York Island SHERBRO

Is Now Open for TRADING

F. & A. SWANZY

GEO. LEACH

Agent–in–Charge.

TOBACCO.

Messrs. SWANZY'S renowned fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogshead of about 1250 lbs. nett, Half-Hogshead of about 550 lbs. nett; also their Kentucky "Bull Head" brand— in similpackages.

Tobacco in Boxes.

To meet the requirements of the UP-RIVER TRADERS, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected; so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F. & A. SWANZY.

ALPHA FACTORY.

June 29th '88. Sherbro.

MARKET REPORT OF African Produce.

ARRIVALS: "Benin," 938 casks oil, 260 tons kernels. Due "Loanda," 1080 casks oil, 430 tons kernels. Passed Grand Canary: "Nubia," 1450 casks oil, 400 tons kernels, 1040 bags coffee and cocoa, 330 packages rubber.

Passed Sierra Leone: "Sherbro," 1450 casks oil, 330 tons kernels; "Malemba," (for Havre and Hamburg), 860 casks oil, 400 tons kernels; "Biafra," 600 casks oil, 860 tons kernels.

Passed Accra: "Ambriz," 1000 casks oil, 460 tons kernels. Passed Lagos: "Mandingo.

PALM OIL—Sales during the fortnight, 900 tons at an advance of 5s. to 10s. upon our last quotations.

Prices are, "transit":

Lagos	£19 10 0	to	£19 15 0
Bonny and Old Calabar	17 15 0	to	17 17 6
Cameroons	17 12 6	to	17 15 0
Benin	17 10 0		
Accra, Addah, Quittah, Pram Pram, Popo, & Loanda	17 7 6		
Brass, Niger, and New Calabar	£17 0 0	to	£17 2 6
Congo, Sierra Leone, and Sherbro	16 10 0	to	16 15 0
Appam, Saltpond, Winnebah, Chama & Anamaboe	15 15 0		
Dixcove, Elmina, and Liberian	15 10 0		

PALM KERNELS.—Have been in continued good demand and close very firm. Quotations "transit" basis 5 pr cent shell.

Lagos, Old and New Calabar, Bonny, Cameroens and Abbonnema	£10 2 6	to	£10 5 0
Brass and Sao Thome	9 17 6	to	9 10 0
Benin and Congo	9 15 0	to	9 17 6
Addah Quitta, Popo; Sherbro and Liberian,	£9 10 0		
Saltpond, Winnebah, Elmina, Accra, and Appam	£8 5 0	to	£9 5 0

COPRA—Continues in good demand, at £12 to £13 per ton.

BENNISEED—In good demand. No new arrivals.

COFFEE—A little easier in price. Bold Berry 50s. Elephant 60s. Liberian 53s. to 60s. nominal.

COCOA—Nothing doing.

INDIA RUBBER.—There has been a good enquiry, during the fortnight and a considerable business done. Flake unsaleable, prices pretty steady as below.

Gambia Niggers, fair to prime	1s. 8d. to 1s. 10½d.
Sierra Leone do. do.	1s. 5d. to 1s 7d.
Thimbles	1s. 3d to 1s. 6d.
Congo and Gaboon Ball	1s. 0d. to 1s. 4½d.
Soft and Flaky Ball	0s. 7d. to 0s. 8½d.
Hard Cape Coast, Axim and Assinie	1s. 0d. to 1s. 3d
Liberian	0s. 11d. to 1s 2d
Saltpond	0s. 7d. to 0s 10d.
Accra Pressed and Dried	0s. 8d. to 1s. 2d.
Do. ordinary	0s. 6½d. to 0s. 7d.
Flake and Lumps	0s. 6½d. to 0s. 6½d.

GUM COPAL—Rather more enquiry, resulting in moderate sales of Sierra Leone at 4d. to 7d. without any improvement in prices. Small lot of Accra sold at 27s. 6d.

BEESWAX—Slow of Sale. Gambia £4. 15 Sierra Leone £4 to £4 5.

GUINEA GRAINS—Sold at 25s. 9d.

GINGER—Sold at 17s. very dull.

EBONY—No further sales. Gaboon £4 to £7. Old Calabar £4 to £6.

BARWOOD—£2. 15 per ton.

CHILLIES—Nothing doing.

KOLA NUTS, PORCUPINE QUILLS—No demand.

CALABAR BEANS—Last sold at 5½d., wanted.

MONKEY SKINS—There having been no sales during the fortnight we are unable to give any report. We should recommend our friends to be very careful in buying these, seeing that all furriers will be supplied for the coming winter season, and before the next season comes, there may be a change of fashion, in which case skins are likely to fall very much in value.

EDWARDS BROTHERS.

Liverpool

17th August 1888.

GREAT Reduction IN PRICES.

THE Undersigned beg to inform their FRIENDS and CUSTOMERS that they have received a fresh supply of AMERICAN GOODS, which they are now offering at the following rates;—

NEW FLOUR *Happy Home.*

£1. 16. 0. per Bbl.

NEW BISCUITS,

0. 16. 0. per Bbl.

KEROSINE *Crystaline brand.*

0 12. 0. per Case.

TOBACCO, per hgd. or ½ hgd.

0. 0. 10½. per lb.

(Delivered in York Island or Freetown at buyers option.).

Other American Goods at greatly reduced rates.

Fisher & Randall (Lmtd).

T. DALTON,—Agent

York Island,

July 2, '88. tf

ADVERTISEMENT SCALE.

Reduced rates.

(FOR EACH INSERTION.)

A whole page	£1	10	0
A whole column	0	8	0
Half-a-column	0	5	0
One-fourth of a column	0	3	0
One-eighth of a column	0	2	0
Marriage	0	2	6
Births and deaths	0	1	6
Domestic servants wanted	0	1	0
Servants wanting situations	0	1	0

Each notice should not exceed 4 lines every additional line or part of a line 4d extra.

'Early Dawn'

PRINTING OFFICE.

Job Work Done at short Notice.

Enquire of C. C. Hill, Printer,

GOOD HOPE STATION.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. V. BONTHE, SHERBRO, WEST AFRICA, SEPTEMBER 30, 1888. No. 18

The "Early Dawn."

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Under the Auspices of the Board of *Missions of the*

U. B. IN CHRIST.

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One Year by Mail,	£0	6	0
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Ditto. delv'ed in Bonth,	0	2	6

ADDRESS,—*Communications to* J. A. EVANS, *Editor & Publisher, Bonthe, Sherbro, West Africa,*—

Subscriptions to be sent to REV. J. GOSS, *Shaingay,* MR. E. A. LEWIS, *Freetown, West Africa.* REV. WM. MCKEE *Dayton, Ohio, U.S.A. or to the Editor.*—

DIRECTORY.

Commandant	C. H. Harley Moseley
Coroner.	The Commandant.
Deputy Coroner,	Wm. Hughes,
Chief Clerk.	W. Hughes.
Interpreter.	J. D. Rogers.
Bailiff.	F. E. D. Buckner.
Sub Treas. & Col.	G. H. Garrett
Chief Clerk	J. D. Macaulay.
Tide Waiters.	J. N. Crowa, J. B. Turner, a S. G. Cole
Asst. Examg. Officer	Sulymah Jasper Caulker.
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Postmaster.	H. R. Williams.
Inspector of Police.	M. E. Bette.
Gaoler.	J. A. Dennis.
Overseer of Roads.	A. O. Walker.

Religious Directory.

St. Matthew's Church, Pastor,	Victoria Road Vacant.
Wesleyan Methodist, Pastor,	Lime Street Rev. J. C. Thomas
Mendi Mission, Pastor, Asst Do.	(Congregational.) Good Hope Rev. G. N. Jowett. Rev R. C. Taylor

THE DEATH OF GOVERNOR ROWE came upon us here very suddenly by the Mail of the 22nd instant, and especially so as it occurred we under. stand at Madeira, on the 28th of August. Why the intelligence was detained for such a length of time we can only account for by the late unpleasantness between himself and the people of Sierra Leone.

Our Hope and Fear.

Dear Editor,—It is an old saying that "an ounce of prevention is better than a pound of cure." It is indeed true that there was no little consternation in this district of country, for fears were on every hand as we did not know what steps were being taken in regard to our protection. Rumours of war reached us from every quarter so much so that we were almost at a loss as to what should be done. However every thing was submitted to Providence and we were only waiting the result. Though the execution of the three men made an impression on the minds of the natives, yet not to that extent as we calculated. In the first place, we thought that after the execution, a staff of constables would be placed here or sent to the interior and stationed if even for six months as that would have intimidated the *villains* and the *savages* who are bent upon bringing more misery than what the country is experiencing. Their *bloody hands* are always ready to be employed in perpetrating their inhuman deeds. At all events the aggressors heard that their late masters (Cogbar and William together with Lahai) had been hanged and as such they were looking to see what would be done by way of protecting us; but when they saw that we were left in such a critical condition, they thought they could fall on us at any time and satisfy their insatiable lust for murder and plunder. However the "powers that-be" did not fail to report what rumours were heard, and so far as we have heard, the passes of any war to this way are closed, and that Francis protested against buying war to ravage again this beautiful country.—But I question his protest—Such villains as Baimbah, Kong Church and Canray Feemah ought not to be left at large as they are, but ought to be sought for and secured at a distance of 3,000 miles from this country.

We are happy to know that the Government is ready to hear all reports of war-threats that we may hear, but we would be happier to know just how we are situated at present. By the way satan is not at rest. He is doing his best to retard the progress of the work of God and at the same time sowing discord among the royal heads. Our hope therefore is in Him who is more than those that are against us.

A WATCHMAN.

Shaingay Mission,
Sep. 8, '88.

"Bring not here a wavering maiden,
Bring not here a useless woman."

Dear Editor,—Permit me to say that one of the vilest and most corrupt habits of those who seem to profess the true light of the gospel, is the superstitious principle inherent in many Sierra Leoneans.

A Maid who had been sent for better training and manners to foreign countries, suspected her girl of having stolen a sovereign; and to prove the fact of the case, consulted almost every gree-gree man in the town.

It is very disgraceful, and unbecoming to see a woman, in the communicants class heedlessly degrading herself and religion in superstition and sensualism. It would be well, if she would in future endeavour to cultivate practically the better principles taught her in civilized countries, than living a life very unbecoming to one of such training. Thanking you for the space I have occupied.

Yours truly,

Bonthe, PRO BONO PUBLICO.

Sep. 10, '88.

The Problem of Missions.

The closing remark of my last paper on this subject was that, the kings of the earth will begin to bring their glory into the Church of Christ. Of course by this I meant, not alone crown heads of the nations, but men of means, of of wealth in the world and men of influence in the higher circles of society, that will draw others in numbers towards the cross of our Slain Redeemer, & to the simplicity of his religion rather than the pompous parade that gathers now around the few great ones that have here and there been brought into the church, many times by compromising measures and who have perhaps been kept in by yielding on the part of the church, rather than by their bowing to the requirements of the Christ. The gospel began to be preached to the poor of Judea, but ere its founders had left the pristine soil of the early planting of the christian church it was preached to the rich and the noble. However for the centuries past the poor have in all lands been most influenced by the truth of inspiration and have yielded to its precepts with the greatest readiness. But while this has been true, it has also been true that greater numbers of the wealthy and influential among men have been converted as the ages have multiplied since the Messiah gave the great commission; and is it not also true that there are more great men that are professing christians now, than in any previous age of the world? Certainly this must be evident to every observer of the practical operations of the gospel. I may further observe that in all lands there is an evident decline in all the other systems of religious worship. The idols of of the nations are being cast out to the Moles and the Bats, heathen Temples are going into decay on every hand in fact the whole system of false religion is so evidently toppling down to ruin; before the steadily increasing power of the religion of Jesus that the time cannot be far distant when the wise and the great will flock to the standard of the Cross. The inflow of the great ones of the earth into the church is at hand and in this there is hope for the increase of money for the spread of the gospel. But that which offers the greatest hope for the spread of the religion of Jesus, is the increase of interest among christians of all lands, for the extention of the Redeemer's cause, the great evangelistic forces that are unifying the hearts of God's people throughout the world.

J. A. E.

Mr. Editor,—Permit me to occupy a small space in your columns for the general information of the public.

Is it true that the Merchants of Sherbro are complaining respecting the constant and present evil of the country by frequent raids that had almost defaced the natural state of commerce and to prevent which they have unanimously agreed to discontinue the order for implements of war? Why cannot they protect the trade by ordering for something profitable that would cause greater usefulness amongst the natives themselves, than to order for Matchets or sword-blades. This dangerous article Mr. Editor, when possessed by the natives, there will be a likelihood to plunder and to kill—and such will give a draw back to the influence of commerce, and their very lives and properties are at stake. I can assure you that a good and quick trade could be secured by the sale of many articles less distructive than that weapon. Many of the natives cannot afford to buy gun and powder, but the meanest of them are glad at the introduction of that dangerous implement.

I would be glad Mr. Editor, if all the Merchants at Sherbro could withdraw if possible their order in England for this dangerous weapon.—Many thanks for space allowed me.

Yours truly,

A MAN AT THE BAR MOUTH.

Sep. 28, '88.

ENRICHED BY GIVING AWAY.—An American contemporary records large legacies left by a Mr. Hugh. G. Guthrie and Mrs. M. A. Guthrie to home and foreign and missions. Commenting thereupon, it gives the following significant facts: Mrs. Guthrie's father died in September last, ninty years of age. After having aided, to a greater or less extent, not less than seventy-five young men in the course of education, most of them now in the ministry, he left the balance of his estate, eighteen or twenty thousand dollars, to home and foreign missions. Mr. Wm. Guthrie said that when he was a lad of seventeen years of age, being one of a family of ten children, he had no pocket money except such as he realised from his water-melon patch on his father's farm. One Sunday a sermon from his pastor, on the subject of benevolence, deeply moved his heart. When the collection was taken up after the sermon he gave every cent he had, the whole sum being between four and five dollars. He said from that day he never lacked for money. He nearly always had plenty of his own, or, if he wished to borrow for a short time

Continued on page 4.

The Early Dawn.
BONTHE, SHERBRO.

SEPT. 30, 1888.

THE RUM TRAFFIC.

Some men think we say too much on this subject, but they have failed so far to convince us of the fact; whether their failure has been for lack of substantial reasons, or from a determined stand that we have taken, we shall not pretend to say; but the fact remains that Rum continues to work irreparable ruin in all our West African communities, civil and religious, and thus the foundations of good society are continually being wrecked and because of these evil results of strong drink we are not convinced that we have said too much, but verily feel that we have not said enough on a subject of such vital importance to the cause of God and humanity; hence we feel ever to add a word or a line when and wherever we can. Slavery receives the attention of every one, and the great question with nearly every British subject and those of most other civilized nations is, how to get rid of the curse of human slavery? But we regret to note that while the British Government, is spending so much treasure to put down the Slave-Trade; Yet it does nothing to put a stop to the bateful Rum traffic, which is the twin brother of the loath-some slave trade, the only difference between the two being that the latter is more extensive in its work of ruin and enjoys the sanction of the civilized governments of the world, and is legal while the other is disapproved of by most of the civilized nations and cannot be licensed for money to fill the coffers of Government, however depleted their treasuries may be. And while we are emphatically against the slave traffic and regard it as an evil, we also look upon the liquor trade as an evil, and one that like the slave trade should be suppressed by national and even international legislation. But the Rum seller we know claims that it is his right under the existing laws of the civilized nations to be deal in spirits and that he feels that no man has any business to interfere with these God given rights; and further we are told that it is wrong for nations to legislate against this traffic since by it a great many men have succeeded in business, and some have amassed wealth. These are claims that intelligent men, are daily advancing in behalf of their liquor business, here and in other lands. But do these gentlemen forget that American, and other slave dealers, even in England urged the same reasons for the continuance of the system of slavery. But more of this again.

ABOUT THE CASH.—Since we penned an article on the "scarcity of cash" in Sherbro, no one has appeared in public print to correct our statement of the cause; but we have been privatly informed that up to that time, at least, no cash from the Government chest had been sent to Freetown, but that Merchants in Freetown bought it up for their Sherbro House s and thus it returned to the merchants Houses here for circulation: but these Houses it would seem have not been able to allow this cash to circulate because of the duties which they are obliged to pay; and cannot depend upon the return of cash for that purpose. But a moments thought on the above will reveal the fact that we were so nearly correct in our former Article; that the only difference is the cash does not go to Freetown as we then stated, but the merchants of Freetown buy it up instead of sending their cash from Freetown to be used here which is after all about the same thing.

TOXIC ACTION.—By reference to our issue of Aug. 31st. you will find under the head of the "supply of kola" in the letters of Messrs Thomas Christy & Co that one of the objections to two varieties of kola nuts that had been sent to England was that they were said to have a toxic action, by this rare term we understand, a slightly poisonous or intoxicating effect and for this cause at least, in part, it is thought necessary to warn parties against its export, lest it should damage the market of kola nuts. Now we believe that it has been proven by many scientific tests that bad rum and gin are more or less poison, and very intoxicating, or may we not say have a toxic action and yet how few in England seem to object to its export to these African colonies, when it has done incalculable harm not only to the market of more useful articles, but is now rapidly paving the way to the general Bankruptcy of the coast trade.

Roads Streets and Bridges—One cannot but appreciate the way that our Streets &c. are now being repaired and improved under the personal supervision of Comdt. Mitford who shows remarkable taste as well as industry in the direction of the work; for a proof of which you need only take a little walk along Heddle or Otto Streets; and we cannot but mention the neat little bridge, with hand rail on each side, that has taken the place of the old *corduroy uncle sprainer* at the junction of Heddle Street and Mission Road. And we are more than pleased to know that the Comd't. purposes to continue the work until it is finished.

History of our African Mission.

During the two months spent in Germany, I have written 148 pages of a forth coming book to be the history of Missions of the United Brethren in Christ from 1853 to 1888. The African Mission, as a matter of course, will occupy more space in this volume, than any other. It being the only Mission we have among the living then, and costing more money than any other one, are reasons for giving a good deal of room to it. Still greater than these exist, why it should be made prominent in the forthcoming history and among them are the marked, yea, wonderful providences which directed much that has taken place in connection with this Mission. A few of these will be sketched in this paper.

(1). Getting the right to commence the Mission near Shaingay. It was after the writer had repeatedly visited Chief Caulker, at Bendoo, only a few miles from Bonthe, and asked this site, that D. W. Burton went with him, taking along a couple of his children, who were in school at Good Hope, where Mr. Burton was then in charge, and said to Mr. Caulker, "I come with my friend Mr. Flickinger to help him persuade you to give him land at Shaingay for Mission." Chief Caulker was then an exile from his home, and we had often told him if the Mission was established there, it would give him security, so he could return and live in peace at Shaingay. This argument, with the fact that Mr. Burton said if he did not give me the promise, then he should return to him the two children he had brought from Good Hope, as he did not care to keep children at the Mission whose parents were unwilling to help Missionaries in carrying forward their work in that country. The old man looked serious, and Mr. Burton and I determined, and finally he said "you take my children back to Mission, and Mr. Flickinger shall have Mission site at Shaingay." Soon after the Chief did return to Shaingay, and after enjoying his home for nearly 15 years, God savingly led him to accept Christ, and at the age of about four score, he died in the faith of the gospel.

(2.) The birth of Daniel Flickinger Wilberforce, and his name, which took place in sight of of the "Early Dawn" Office, but a few days, either before or after, this last visit to Bendoo, to get site, is another link in the chain of Divine Providence. Never shall the writer forget how the father came to Mr. Burton, as we were in front of the chapel, close to the Good Hope Mission House, and said "Pickin done born at his house last night, and he come to him for name. Mr. Burton with his face turned to me said, "call him after my friend Mr. Flickinger," and so it was done.

Will not go into details how that same providence led D. F. W. to America, and to Dayton Ohio where he received a good education, and brought him back to Africa to labor for six years, and again took him to America to pursue his studies further, and has brought him to his native land for the second time, and given him a responsible charge as the Principal of Rufus Clark and Wife Theological Training School. Many of the readers of the "*Early Dawn*" know his History well

(3) What a marked providence it was that Rev J. K. Billheimer happened to attend a Missionary meeting, while he who was at college and there offered to go to Africa, and did go, and do good service in opening Shaingay Mission Station, and who, with his wife did good service there for years. The same is true of Rev O. Hadley and wife Rev J. A. Evans, Rev. J. Gomer, Rev J. M. Lesher, Rev W. S. Sage and their wives. In this list of names belong Mrs. M. M. Mair, Rev R. N. West and wife, who have done such faithful work for Africa under the auspices of the Woman's Missionary Association, of the united Brethren in Christ. Having visited Africa freequently, to remain a few months, since the memorable events, which occurred at Bendoo and Bonthe in 1857 I am pretty well acquainted with most that has taken place since that time. Volumes might be filled giving details of the work done there by those named above, and others in connection with Bumpeh, Sherbro, and Mendi Missions, which would greatly interest, and instruct the readers of the "*Early Dawn*" but space forbids any further recital of these in this paper.

That God has led us in ways we knew not, yea, in wonderful ways, and sometimes into dark and difficult paths, is true yet victory more than defeat in-cess more than failure, joy more than grief, have been the portion of those carrying forward mission work, inconnection with these missions. With reduced appropriations, for a few years past, and the ravages of war in this part of Africa and general prostration of business, all against our success, God has still been pleased to bless, and prosper the work done in the schools, and by the itinerants. Now with the return of good times, peace, and enlarged appropriations, from the Board of Missions, the former rapid growth of the Mission will again be realized if we trust in God and do our duty. The Clark Training School in the near future, with the blessing of God, will give us a supply of native Laborers, who will more fully meet the wants of the people, than do some whom we now employ. Thank God we have some good native workers, but need more of this kind.

D. K. FLICKINGER.

Coburg,
Germany, Aug 29, '88.

Sept 16.—Two interesting sermons were preached in St. Matthew's Church Bonthe on Sunday 17th inst. that in the morning was preached by Ven. Archdeacon Robbin from *Heb.* xiii. 7-8. verses in the evening by the Rev. O. Moore from *Deut* 36, 5. there was a full congregation. Further reports on the above will be published in our next.

Personal

The Ven. Archdeacon Robbin, accompanied by the Rev. O. Moore of the C. M. S Grammar School, Freetown, gave us a pleasant call on the 18th inst; they were looking well and spoke, on the whole, encouragingly of their Work.

Mr. Z E T. Williams, wrote us the following on the 19th. inst.—

"I arrived here on the evening of "the 15th inst., sick, suffering from "cold and fever, and during the "four months I stayed at Sulymah, I "stayed at Sulymah I have suffered "constantly from fever and rheuma-"tic pains, as my health could not "stand that climate which was the "cause of my transfer to Freetown "in 1886."

Capt J. Patterson of the s.s. Formoso gave us a remarkably pleasant call during the few hours of his stay here on the 22nd inst, and kindly explained to us the cause of his ship's delay, and also the reason of being obliged to return so speedily to Freetown.

Mr. E. A. Lewis our Freetown Agent, arrived here by the s. s. Formoso of the 22nd inst and left the same day for Mo-Sullie; our interview with him was of necessity short, but pleasant, he has since returned

Dr. O Johnson who left by the last previous voyage of the s. s. Formoso returned on the 22nd by the same vessel.

Mr. C. Barthelmett Agent of The French West African Company, who has been absent to Europe for some months returned by the s. s. Formoso on the 22nd, looking well.

Books Recovered—About the 20th inst. we received, *via* Avery Station, Manoh Gbarbroo, a parcel containing six school Books from Mr Theo. M. Cole our teacher at Konconany with a letter stating that they had been taken by Sergt D. S. O. Pratt and one Mr. Gilbert from persons in the country who were going about trying to sell them; of course they had to satisfy the parties for them, but the books belong to Mophus Station, Shaingay Mission, and it is believed that they were plundered from that Station during the late war. Sergt. Pratt and Mr. Gilbert have our best thanks for their trouble, until we hear from Rev. J. Gomer to whom we shall forward the books.

The Royal Colonial, has very kindly favored us with a large bound volume of the reports of their proceedings for 1887-88 containing the very excellent papers read at the various meetings, and much other interesting and valuable matter. We prize the book very much indeed, and return our best thanks to the Institute for the same, and also for the copies of the *Colonies and India* received from time to time.

Comd't Mitford & Sanitation.

Dear Editor,—No place or country can be considered healthy where there is no proper Sanitation. On the contrary its inhabitants must suffer and die from the effects of the foul atmosphere they breathe. For the past few months several complaints have been made in your journal about the unhealthiness of this place, caused by the total neglect of any Sanitary improvement. But as I write this for the Press, the aspect of affairs has changed for the better, by the presence in our midst of the energetic and pains-taking Comd't Mitford who is the strictest of all Comd'ts that ever tread the shores of Sherbro.

To prove this, let one go to the public yard early at half past six in the morning and you will find this gentleman on his seat either at the Comd't's Office or at the Treasury performing his duties. He also finds time to walk about the Town to inspect its Sanitary condition along with the Overseer of Public Works and his labourers—On the spot you will find the Comd't with hoe in his hands working (or showing the men how to work properly). To convince your readers of this fact, I would ask them to take a walk in Heddle Street along to Yhandahoo and other places, where they will see for themselves what improvements have been made since the arrival of the new Actg. Commandant.

But then I am not done—As the Comd't is still a stranger in this place and knows no where else than Bonthe I would ask Mr. Walker the overseer to take him to the Mocolo Road and let him see how badly the road is, and how pedestrians suffer by accidents when going over. I believe if that is done, he (the Comd't) will lose no time in putting the road in proper order, as many people now suffer from severe cold contracted during their passages to and from Mocolo, especially at Spring Tide.

We are thankful to the Comd't for the energy displayed in attending the Roads &c., at Bonthe, but we shall be more grateful if he will relieve the community from the injuries always sustained while crossing to Mocolo.—Awaiting to see what the result will be.

Yours, Mr. Editor,
Bonthe, A SUFFERER.
Sep. 22, '88.

PERSEVERANCE WILL SUCCEED.

The man who continues steadily at his calling of whatever, legitimate kind it may be, is, sure if he exercises discretion in the use of his means to get on, it may require hard and constant toil yet he may rely on a successful issue at the end; the exceptions to this rule being when his associations are unfortunate, or there is very great and organized opposition, purposely directed against him and evil geniuses plot his overthrow, even these often fail and the man of push & energy overcomes in spite of them. And the rule, the world over, certainly is, that success crowns the efforts of real perseverance.

If a man fails of success in life it will usually be seen that it is for the want of this element in his character, that when he fails in one undertaking, or it may be two, he does not possess the heart to make the third attempt, which has been in the case of some, the successful one; an instance of which I just now remember of a family;—a father mother and three sons—that were in low circumstances, owned a little farm it was true in one of the Western States of the United States, but it was all they could do to live; some how when the sons grew up to man hood they determined to succeed in bettering their condition; but it went slow on the farm yet they managed to make by hard work a little money with a part of this they tried the Oil regions of of Pennsylvania and failed in their first undertaking and lost most of their little money; but again they made a raise of all they had except the little farm, and as before they failed the second time. However they returned home mortgaged the little farm and borrowed money and made the third effort the result of which was success, and in a few years they became opulent and wealthy, and one of them married a rich banker's daughter and became her father's partner in the business.

Among the most successful business men, it will found that they were men of little or no means to begin life with; but by constant application of the time and mind they have persistently pushed their way up to eminence; not hunting for little work and big pay, or groaning about not being promoted, to higher positions, but by perseverance, in doing well the work in hand, and pushing forward with such force as makes the world to feel their power, and makes opposition to give way before their onward march.—J. A. E

Read our Notes.

Mr. Editor,

Many are the things one has to meet with in a Sabbathless this which tend to do harm to the community. We have often noticed that our Divine Services are generally very poorly attended on sundays, and our presiding Christians rather remain at home than go to church; when asked why they do not attend any place of worship on this day they give as an excuse that Sunday is a day of rest and therefore every one should be at home and go no where. the majority of these say that our preachers occupy too long a time in delivering their sermons, which tire the hearers and cause them to fall asleep, the remaining part of the time, they then forget all that was said and they return home worse than when they went so that rather than going to church to sleep by long sermons they would remain at home and sleep the time away. I am inclined to believe and take the second excuse for I am a regular church goer and I am surprised that I have never yet heard a 20 minutes sermon preached, this is worse in the methodist church, it is remarkable that since the beginning of this year sunday the 23rd was the only time that the Episcopal service closed after the Methodist church. We can safely say that this antique style of long preaching is done away with in other civilized parts even in Freetown. We would recommend this style of preaching to our hard and laborious preachers as it would be more edifying to the hearers and benficial to the health of the preachers, than the 30 and 40 minutes sermon with the usual "One word more" and I am done which takes another 10 minutes.

Passing along the streets during the week we noticed all the Government officials with black crape tied round their arm as a mark of respect in honor of the death of Sir Samuel. There are many of these officials who wear this crape against their wish, for they do not see the force of it amongst this lot is to be found an officer who has not got it on his reasons we do not know; possibly he only forgets that when he is in Rome he is to do as Rome does. The Formoso's late arrival on saturday 22nd caused her hasty departure same day. which has never before occured there was no possibility of many friends writing or sending replies to their friends abroad, one would think that her arrival was simply to bring the news of Governor Sowe's death, which news every one recived in their own peculiar way.

Bonthe, Vox.
1888, 25. Sept.

BRIEF HISTORY OF THE ORIGIN OF THE GALLINAS WAR.

Lahai Jaiah the eldest son of late king Jaiah, and rightful heir to the kingship of Ghendimah is an eye sore to all the Gallinas chiefs as some of them including Boccarry Govenor have an eye to the crown of Ghendimah, and if Lahai Jaiah could be killed they would be satisfied and bury their differences, and unite in appointing a king over the country. This petty jealousy had its origin since the death of Prince Mannah who upon his death bed appointed his son Bye Gbassay to rule the country after his death. And gave him a fetish which would serve him in Governing the country with this strict injunction not to see his face till he is buried. Boccarry Governor and others, attendants on the late Prince, knowing what that means secretly invited the boy to his father's bed-side, and as soon as the father recognized his son he asked him why he came to see him contrary to his orders? he replied that he was sent for saying that his father wanted to see him. The old man knowing that his son wont survive him appointed Boccarry Governor to be king after his death. Boccarry Governor is a son of a slave man belonging to late king Tharkah, Prince Mannah's father who on account of his faithfulness and divoteduess to the service of the king gave him his daughter to wife, and he had by her Boccarry Governor. But he being a slave by his father side the people refused to have him as their king as was requested by Prince Mannah and king Jaiah brother of the Prince succeeded to the throne of Ghendimah. This is the source of the jealousy which has brought and is still bringing war and trouble in the Gallinas country.—*Communicated.*

Mr. Thomas H. Whyte, brother to P. Z. White, tailor, of this place, died at Cape Coast Castle on the 10th of September 88.

ALPHA Factory.

York Island SHERBRO

Is Now Open for TRADING

F. & A. SWANZY

GEO. LEACH

Agent-in-Charge.

TOBACCO.

Messrs. SWANZY'S renowned fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogshead of about 1250 lbs. nett, Half-Hogshead of about 550 lbs. nett; also their Kentucky "Bull Head" brand— in simi-packages.

Tobacco in Boxes.

To meet the requirements of the UP-RIVER TRADERS, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected; so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F. & A. SWANZY

ALPHA FACTORY.

June 29th '88. Sherbro.

GREAT Reduction IN PRICES.

THE Undersigned beg to inform their FRIENDS and CUSTOMERS that they have received a fresh supply of AMERICAN GOODS, which they are now offering at the following rates;—

NEW FLOUR *Happy Home.*

£1. 16. 0. per Bbl.

NEW BISCUITS,

0. 16. 0. per Bbl.

KEROSINE *Crystaline brand.*

0. 12. 0. per Case.

TOBACCO, per hgd. or ½ hgd.

0. 0. 10½. per lb.

(Delivered in York Island or Freetown at buyers option.).

Other American Goods at greatly rduced rates.

Fisher & Randall (Lmtd).

T. DALTON,—Agent

York Island,

July 2, '88. tf.

WASHINGTON'S RULES OF CONDUCT.

One of George Washington's early copy-books contains a list of one hundred and ten "Rules of Civilty and Decent Behavior Company and Conversation." Here are a few of them:

"Every action in company ought to be with some sign of respect to those present.

"When you meet with one of greater quality than yourself stop and retire, especially if it be at a door or any strait place, to give way for him to pass.

"They that are in dignity or in office have all places precedency; but whilst they are young, they ought to respect those that are their equals in birth or other qualities, though they have no public charge.

"Strive not with your superiors in argument, but always submit your judgement, to others with modesy.

"Be not hasty to believe flying reports to the disparagement of any.

"Take all admonitions thankfully, in what time or place soever given; but afterward, not being culpable, take a time or place convenient to let him know it that gave them.

"Think before you speak; pronounce not imperfectly, nor bring out your words too hastly; but orderly and distinctly.

"Speak not evil of the absent for it is unjust.

"Make no show of taking great delight in your victuals; feed not with greediness; cut your bread with a knife; lean not on the table; neither find fault with what you eat.

"Be not angry at the table, whatever happens, and if you have reason to be so, show it not; put on a cheerful countenance, especially if there be strangers; for good humour makes one dish of meat a feast

"Let your recreations be manful, not sinful.

"Labor to keep alive in your breast that little spark of celestial fire called conscience."

These are not unwise rules. They touch on things great and small. The difficulty with most boys would be to follow one hundred and ten of them. They serve, however, to show what was the standard of good manners and morals among those who had the the training of George Washington. *Sel.*

Enriched by Giving Away.

(Concluded from Page 1.)

He could always get just as much as he desired. During his long life he gave away many thousands of dollars, and would have given more if he could have turned his real estate into ready money. "Honour the Lord with thy substance, and with the firstfruits of all thy increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (*prov.* iii. 9, 10). *Sel.*

THE LATE MAJOR A. MORTON FESTINO,

Asst. Colonial Secretary and Treasurer, Aborigines Branch H M Commissioner to Samoda

"There is one tribute, at least due to the past exertions and to the final close of the career of public men the value of which is important in the same proportion as it is instantaneous, that is the expression of public sympathy—of public sympathy unasked, unsolicited unsought for, from all quarters and all classes of society." We offer that tribute to-day to one who has succumbed in the service of his country in an arduous and difficult journey to the far interior, to one who apart, from all natual differences of opioion, has always been esteemed by us as one of the most energetic, clever and willing officers of the Colonial Civil Service of this Settlement.

The late Major AUGUSTUS MORTON FESTINO, first arrived in the Settlement on Special Service with Sir SAMUEL ROWE in 1885, and was one of the staff who accompanied Sir SAMUEL ROWE on the Sulymah expedition of that year, shortly after which he was appointed as Assistant Colonial Secretary and Treasurer of the Aborigines Branch of the Secretariat In the same year and during the early part of 1886 he was employed on service in the Masimmerah District; in 1887 he was sent on a mission to Bumban in the Biriwah Limbah Country about 79 miles from Port Lokkoh and on his return he joined Sir SAMUEL ROWE at Bathurst Gambia from which place he returned during the latter part of 1887 and proceeded on his mission to Samodu on the 18th of January 1888. He succeeded. we are informed, in reaching the Bambara Country about 659 miles from Port Lokkoh and there saw Samodu, but on the return journey fell ill at Bisandu and died on the 17th of August at Sininkoroh in the Sangara Country where he was buried.

By his death much that would have been interesting & instructive with reference to his last journey is lost to those who mourn the loss of one who has succumbed, in his attempt to open up communication with the great Alimami.

We mourn his loss with deep and unfeigned regret and we cannot but express our sincere sympathy with all connected with him in their bereavement. In the prime of life, on the eve of reaping the results of his labor he has been suddenly cut off.

"But we'll say not he really is dead,—
For glory can never decay;
From the scene of its triumph the spirit has fled,
But Memory enshrines it for aye.
For he set in the noon of his fame
He fell in the hour of his pride
And sad many lamenting shall hallow his name,
And tell how the Major has died."

—Weekly News.

A saloon-keeper remarked that he never allowed his son to enter the barroom. On hearing this a young man who had been a hard drinker said, "If the rum seller will not permit his son to enter the bar-room I never will enter it again." Boys, keep out of the saloon, the pool-room, and ten-pin alley; for you are safe only on the outside.

It is not possible to live in the world, even though we only tread it under our feet, without being soiled by its dust

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"The Morning Light Is Breaking, The Darkness Disappears."

VOL. V. BONTHE, SHERBRO, WEST AFRICA, OCTOBER 16, 1888. No. 19.

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ADDRESS.—*Communications to* J. A. EVANS, *Editor & Publisher, Bonthe, Sherbro, West Africa,*—

Subscriptions to be sent to REV. J. GOMER, *Shainday,* Mr. E. A. LEWIS, *Freetown, West Africa.* REV. WM. MCKEE *Dayton, Ohio, U.S.A. or to the Editor.*—

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Religious Directory.

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After delivery, a rising vote of thanks was given to our worthy secretary for the able manner in which the address was delivered, and the many impressive thoughts that it contained. By appointment of the President Rev J. Gomer I was then authorized to get a copy of that address and send same to the "Early Dawn" for Publication.

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H. J. WILLIAMS

Chaplain of the "Christian Temperance Army" Shainday Mission.

OUR YOUNG PEOPLE AND THEIR FUTURE.

Mr. President and Young Ladies & Gentlemen,—For the accomplishment of any undertaking or the attainment of any appreciable object, you must take into consideration this fact, that it will require time and effort. I cannot think of any worthy object that has been acquired without the expenditure of time and effort. The Great Pyramid at Gizeh in Egypt, was, as it is said, 30 years in building. During that period a force of about 300 men were constantly engaged at work upon it. Each force of three hundred working for a month, when they were relieved by a new force.

It required time, and necessitated a great effort to retrieve human redemption. When you consider how many centuries elapse from the Fall, to the advent of the Messiah, you may wonder at the delay. But a closer investigation teaches us, that even in this work, time was required before the world could be prepared for the advent. And when the "fulness of time came," God sent forth his son. Need I tell you that a mighty effort was required to reach this end, even the "rising early and sending of prophets" Our means are too limited to arrive at a computation of the cost of redemption, a remotely approximate idea, may be gathered from the cost of the Tabernacle, with its daily sacrifices, of the Temple and all that entered into the unfolding of the wonderful plan.

We have beings in the present, and yet we live in dreams of the future Our thoughts are constantly reverting to the future. There is somehow a something in the future to which we tend, heaven born I call it, which like that force that constantly attracts the magnetic needle northward, attracts us to the future. The aged and the young, all have their dreams. The young student as he burns the midnight oil, looks forward down the years, to the time when that work will be done and he reap his reward. Every boy has his ideal manhood in somebody who is the hero of his dreams; whose acts he admires and whose deeds he wishes to imitate. One has his model in George Washington, the great Gladstone, Hannibal, Spurgeon or in some of the modern heroes of his race. Worthy ambition, boys, you may be a Hannibal, a Cæsar, a Gladstone, a Talmage, and it is within the range of possibility that you may excel them all.

But all boys dont dream alike, some will pass by all those whom they would delight to honor, and fancy there is no glory except in being a clown, or a warrior. I remember that while I was in the city of Cleveland, (U. S. A.) there was there the much talked of champion fighter and athlete John Sullivan. For days little boys put on the air and swing of Sullivan, he was the ideal hero of many a boy's dream after that visit. It is also possible to attain to the highest place as an athlete, and be even greater brutes than those warriors who came to see us last year. That boy is not so small that he cannot dream. My little boy wanted to know from me if he would one day when he gets "big" wear pants as long as mine, (for mine went down 'to the ankles while his have only got as far as the knees.) Oh yes, I replied, they may be longer. That boy you see has his dreams. Yet boys to fulfil these pleasant dreams will require time and effort. It will take time and effort to earn the money before you can wear pants like your papa. It takes a long time to fulfil some dreams, while others seem to take a much shorter period.

Have you ever read boys of Joseph and his dreams? He was but a lad 17 years of age perhaps less when he dreamed. His brethren were angry because they believed the dream was of God. But see how long he had to wait—1 year, 5 years, 10 years, still the dream has no fulfilment. In those years he suffered; in the hands of his brethren, and in Egypt where he found himself a slave. But the 13th year came and the fulfilment of the dream was realized. Far above what Joseph ever expected. The experience of many men is the same. They will tell you they had to wait and endure much before God opened the windows to them and poured down his blessing. I know you are in a hurry to get to the end of the dream; it is not an easy thing to do, but boys, you must wait.

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One alone held to the view, that the black man would rise, and that the race was not doomed, and although he heard the taunting words from young men of his race, he determined that for himself at least, the future would determine the question. College days over the young men entered the arena to contend in the race of life. The two who had maintained the darker view of the subject, entered the ministry hoping in this way to be humble instruments in benefiting their countrymen. A few years past, and one of them was appointed to act as Assistant Colonial Chaplain. The other whom for convenience we call G. D. held another important post in the church of England, in which both became eminent ministers. Soon after the appointment, the newly made Chaplain, whom we call *W* met in the street his former class-mate *M*. who was also in a good position in accordance with his former hopeful view of his race prospects After preliminary words of greeting and congratulations M. says to Rev. W. "How is it now, will black man rise"? "Ah" replied W, M. you were right. And what do you think G. D. our former class-mate *M*. was on his way to his new Station the other day, and hearing of my appointment, called to see me. After coming up two the flights of steps leading to my apartment, he said 'boss' (dear class) I must weep here today! It may will not be told me a few years ago that I would ever place my feet upon this floor, I would have thought it a thing impossible' so you see M, my friend, you were right' I will ado that M, is now holding a very important post in Her Majesty's Government.

I dare say the girls, rather young ladies have their dreams. Night and day they are dreaming, you boys can't come up to them, for one girl's head is full of more dreams than half a dozen ordinary boys. Their dreams are about dresses, and handkerchiefs and jewels and husbands. But I am not of that sex, but you young ladies know all about it dont you? They each have some particular to dream about. Some of these ideals of fashion may be seen on the street You girls want to be like lady A. or D. or like her daughters. They want more freedom They begin to feel the restraints of home life. You wonder what's the matter with your girl, why she is dreaming. Yes I would tell the ladies a wrong (and I would not do you an injustice) to say all their dreams were of dresses and hats and beaux and husbands. There are many of them who are dreaming of a future blessed by noble deeds done to the fellow humanity; scenes to be made, observed and happy. Time, and effort, and it may be also a farmer or a great merchant or a statesman, but you can't simply wave your hand as a road that magicians do, and realize these things to be. You would laugh at the the man who gives up farming or any pursuit, because things dont come up at his simple wish. I have heard of "mushroom men" who grew up in a night. Such persons start up all at once. Mr. A. becomes a rich man very suddenly. So great men, but real life all the same. Here and experience strikes them or many years even stand under the light of favourable circumstances. You know of men who have not had the education that many of you have now, yet they make a sudden start and do well.

Boys, don't you start to do something, and then give up trying, labouring? Will you try at a bound to leap where they and Daniel attempt it, for you will succeed? But the world is not built upon the work of such men. They may be honest enough in their might but how you be their law. "Labor, patience, effort, hope-fulness, little by little," step at a time, The upset line, To climb the Thrones is no excellence without labour.

You have here young friends your Day High School, with the advantages it holds out, and then you are now on the threshold of your own fortune. Neither the ministry, nor your missionaries and teachers, can lead you to the goal in the distance. The noble bestead with gems bid you God speed, for your dreams take a healthy shape. Let them be about noble lives. Their names of a few blessed with noble deeds, of a name worthy to be remembered, is your destiny. If your path may be beset with difficulties, may be met and subdued, and the fear of God.

There are healthful forms of humanity that would cause a sight more, to dream about them. That power of humanity, developed and tainted by many vices and shortcomings is a mere wreck, not a specimen of humanity But tad as the picture is, and loathsome the sight, it is your destiny if on the other hand your life is spent in idleness, and in temperate habits. If the golden rules of absolutely and virtue are disregarded. If the fear of God is not kept before your eyes, it is yourselves that you see in the hideous forms that disturb your dreams and to the loathsomeness that they have lived. A warning to remind one that they must appear created in the image of God. Prove noble and may Christ save you.

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Messrs. SWANZY'S renowned fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogshead of about 1256 lbs. nett, Half-Hogshead of about 550 lbs. nett; also their Kentucky "Bull Head" brand in similar packages.

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To meet the requirements of the UP-RIVER TRADERS. Messrs Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F. & A SWANZY

ALPHA FACTORY.

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NEW FLOUR *Happy Home.*

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(Delivered in York Island or Freetown at buyers option.).

Other American Goods at greatly reduced rates.

Fisher & Randall (Lmtd).

T. DALTON,—Agent

York Island,

July 2, '88, tf

WASHINGTON'S RULES OF CONDUCT.

One of George Washington's early copy-books contains a list of one hundred and ten "Rules of Civility and Decent Behavior Company and Conversation." Here are a few of them:

"Every action in company ought to be with some sign of respect to those present.

"When you meet with one of greater quality than yourself stop and retire, especially if it be at a door or any strait place, to give way for him to pass.

"They that are in dignity or in office have all places precedency, but whilst they are young, they ought to respect those that are their equals in birth or other qualities, though they have no public charge.

"Strive not with your superiors in argument, but always submit your judgement, to others with modesy.

"Be not hasty to believe flying reports to the disparagement of any.

"Take all admonitions thankfully, in what time or place soever given; but afterward, not being culpable, take a time or place convenient to let him know it that gave them.

"Think before you speak; pronounce not imperfectly, nor bring out your words too hastily, but orderly and distinctly.

"Speak not evil of the absent for it is unjust.

"Make no show of taking great delight in your victuals; feed not with greediness; cut your bread with a knife; lean not on the table; neither find fault with what you eat.

"Be not angry at the table whatever happens, and if you have reason to be so, show it not; put on a cheerful countenance, especially if there be strangers; for good humour makes one dish of meat a feast

"Let your recreations be manful, not sinful.

"Labor to keep alive in your breast that little spark of celestial fire called conscience."

These are not unwise rules. They touch on things great and small. The difficulty with most boys would be to follow one hundred and ten of them. They serve, however, to show what was the standard of good manners and morals among those who had the the training of George Washington. Sel.

Enriched by Giving Away.

(Concluded from Page 1.)

He could always get just as much as he desired. During his long life he gave away many thousands of dollars, and would have given more if he could have turned his real estate into ready money. "Honour the Lord with thy substance, and with the firstfruits of all thy increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (*prov.* iii. 9, 10). *Sel.*

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Asst. Colonial Secretary and Treasurer, Aberigbinn Branch H. M. Commission to Sanusha.

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One of one held to the view, that the black man would rise, and that the race was not doomed, and although he heard the taunting words from young men of his race, he determined that for himself at least, the future would determine the question. College days over the young man entered the arena to contend in the race of life. The one who had manifested the darker view of the subject, entered the ministry hoping in this way to be humble instruments in benefiting their countrymen. A few years past, and one of them was appointed to act as Assistant Colonial Chaplain. The other whom for convenience we call G. D held another important post in the church of England, in which both became eminent ministers. Soon after the appointment, the newly made Chaplain, whom we call *W* met in the street his former class mate *M.* who was also in a good position in accordance with his former hopeful view of his race prospects. After preliminary words of greeting and attention to the latter M. says to Rev. W. "How is it now, will black man rise?" "Ah" replied W. "M. you were right And what do you think G. D. our former class mate *M.* was on his way to his new Station the other day, and hearing of my appointment, called to see me. After coming up two the flights of steps leading to my apartment, he said 'boe' (dear chum) I must sleep here today. If any one had told me a few years ago that I would ever place my feet upon this floor, I would have thought it a thing impossible" so you see M, my friend, you were right' I will add that M, is now holding a very important post in Her Majesty's Government.

I dare say the girls, rather young ladies have their dreams. Night and day they are dreaming, you boys can't come up to them, for one girl's head is full of more dreams than half a dozen ordinary boys. Their dreams are about dresses, and husbands, and jewels and husbands. But I am not of that sex, but you young ladies know all about it dont you? They each have some before me to dream about. Some of these bl-ack fashion may be seen on the street You girls want to be like lady A or D. or like her daughters. They want more freedom they begin to feel the restraints of home life. You wonder what's the matter with your girl, why, she is dreaming. Yet I would do the ladies a wrong (and I would not do you an injustice) to say all their dreams were of dresses and hats and beaux and husbands. There are many of them who are dreaming of a future blessed by noble deeds done to lift up fallen humanity, home to be made cheerful and happy. Time, and effort, and it may be great suffering, and opposition patiently endured, will bring the dream to a fulfilment. The great men and women of whom you hear and read all passed through the same school of providence Some persons want to get to the end of their dream without pulling off their coats, or in other words without making any effort. It would be a grand thing you say to be a farmer or a great merchant or a statesman but you can't simply, wave your hand as we read that magicians do, and cause these things to be. You would laugh at the man who grows up farming or any pursuit, because things dont come up at his simple wish. I have heard such called "mushroom men" who grow up in a night Such persons start up all at once. Mr. A. becomes a rich man very suddenly, or a great man, but wait till the sunshine of life and experience strikes them or many cases they are blasted under the light of investigation You know of men who have not had the education that many of you have now, yet they make a noble start and do well

Because there are such in the world, would you give up trying, labouring? Will you try at a bound to leap where they did but attempt it, you will certainly fail. The world is not built upon the work of such men. They may be honest and acting all right but for you be this law, "labor, patience, effort, hopefulness, little by little, a step at a time, line upon line. In other words There is no excellence without great labor."

You have here young friends your race His School with the advantages it holds out to you. But you are the architects of your own fortune. Neither the mission, nor your schoolmasters and teachers, can lead you to the summit that you may attain They can but lead you to the road and pointing you to the goal in the distance—the crown bestud with gems but you God speed. Let your dreams take a healthy shape. Let this be about noble lives. That future of a life obsessed with noble deeds, of a name worthy to be remembered, is your destiny. If your pathway is marked by patient industry, honesty and sobriety, and the fear of God

There are healthful forms of humanity that would cause a sight more, to dream about them. That piece of humanity, corrupted and tainted by many vices and debasedness is a mere wreck, not a specimen of humanity But bad as the picture is, and loathesome the sight, it is your destiny if on the other hand your life is spent in idleness, and in forms that disturb your dreams and to the loathesome forms that have lost all a spot a body to remind one that they were once erected in the image of God From which and may Christ save you

The Early Dawn.
BONTHE. SHERBRO.

Oct 16, 1888.

THE RICE CROP

Seems, from all the information that we can gather, from a large extent of the outlying country, to be extremely small, and that although considerable effort is being made by traders and others to buy up a supply, yet it is pretty evident now that no great quantity can possibly be obtained; the fact of the case being that there is very little rice for the market. Hitherto, at least since July; it has been expected that by septemiber, or the first of the present month; rice would begin to come in quantity, however, most parties have acted wisely, in anticipating this hoped for season, and have been buying all they could, at rather stiff prices it may have seemed, all along from the earliest appearance of the crop on the market. And since we are now far on toward the middle of October, with no great increase in the quantity of rice coming in, and are now being assured from the country, that this month will most likely, finish the crop we naturally conclude that it is very short, and it makes the prospect for the future appear rather gloomy on the line of food; since it is now pretty certan that we are to be dependent for another year on imported rice.

ARTICLES LEFT OUT & WHY!

Most every person who takes the time and pains to write for a paper, has an object in view, and certainly must feel disappointed if his article fails to appear in the forthcoming issue of the paper, to which he is so kind as to send it for publication. And such unfortunate writers think Editors are very hard hearted, and care but very little to accommodate others than themselves, and we have been sometimes much astonished at the classes of persons who are thus offended. But why do Editors not accommodate all those who apply? is the question well now we will try briefly to answer. 1. because in some cases the object of the writer is to vent his feeling against some one else, which is wrong.—2. because it is only of importance to the writer and a very small circle of his friends and the public object to such as not being of sufficient interest to occupy space in the columns of the paper.—3. because of the controversial nature of the articles.—4. because of delay in reaching us, so that we cannot get them into type.—5. because the writer whose name is signed to the covering letter is unknown to us.—6. because the articles sent are in some way unsuitable for insertion. There are of course other reasons of which we cannot now speak, but we believe the above are the principal reasons. But we should like to say that no one is more ready to receive and insert suitable reading matter than Editors of News papers and really the writer is always pained when he has to leave out a good article.

"SHERBRO ADMINISTRATION AGAIN."

Under the above caption, we find in our esteemed contemporary the *Weekly News* of Oct. 6th, an Article signed "Bonu" criticising we should say the administration of the present Acting Commandant C. B. Mitford Esq rather than the general administration of the Sherbro. To us the intimations of that letter are at least unfair, if not really untrue, for it is intimated that other duties are neglected in order that he may give attention to Roads &c. But certainly this cannot be true, for he evidently attends the out door-work before and after office hours; and considering the great amount of work that he has been able to accomplish, and the vast improvements that have been made in our Roads, Streets and Bridges, and especially the great need there was for this work and these improvements, we certainly think that every resident of Bonthe and vicinity should feel under many and great obligations to Mr. Mitford for the perseverance with which he has applied himself to the work. And we are too glad to say that we believe, from all that we can gather, that the public in general are pleased, on the whole, with the present administration of affairs.

Dear Editor,—I have perused your last issue and amongst other important articles I observed the one in particular under the heading "Read our Notes."

I must assure you Sir, that I was very much delighted with the style and tenor of that article, for it is an undeniable fact that our preachers generally preach long sermons that always send their hearers to sleep, and I am glad that this subject has been brought to their notice through the medium of your valuable journal and that it has or is producing good results, for I observed on Sunday 30th ult that the services were closed at the proper time 15 to 20 minutes from 11 to 12. 15 a. m. precisely occupies 20 minutes.

This is indeed praiseworthy, as it enables the hearers to "engraft the words they have heard from the pulpit into their hearts" which may likely bring forth the fruits of good living. And when the "and now to God the Father &c" and "May the Lord add His blessings" were uttered in the 2 churches the congregation with one accord responded Amen. See much for the changes in the churches, and I hope it will continue:—

Again, you will kindly permit me to make a few remarks on the sermons preached at St. Matthew's Church on the evening of the 30th by the Catechist in charge from the words "Not forsaking the assembling of yourselves together as the manner of some is" So far as the sermon is concerned, it was well prepared, but the only objection I raise is, that the preacher in his discourse said that people are apt to remain at home instead of assembling themselves with the people of God in public worship,—this he said was that the majority of people think that they could benefitted by reading the Bible in their houses and also printed sermons, but this is a mistaken idea; for (he said) people who attend service and hear the preaching of the Word from the pulpit are more benefitted than the latter. I do not agree with the worthy preacher in his views, for I believe it is better for a man to quietly sit at home on Sunday and read his Bible or any religious Books than to go to church to hear a lot of bombastic phrases, instead of a plain English sermon. However I do not encourage people to remain idle at home on Sundays, but to point out that high bombastic terms from the pulpit can never save one soul, but where plain language is used the older people will be greatly benefitted, and will leave the church with joy.

Yours, Mr. Editor,
Bonthe, A CHRISTIAN.
Oct. 10, '88.

ALL QUIET NOW

In the Shengay district, thanks to the present administrator, who on being informed of the rumors of war promptly sent constables to inquire into the truth of the reports, if there was war intended as we have good reason to beleive there was the sight of the armed police moving about in the mendi towns and the administrator's warning messages had the desired effect as soon as it became known that police were being sent to warn the country chiefs and learn the facts about the reports, the people became contented and some who had their boxes packed and were ready to leave settled down quietly, some had all ready gone, and there is still a number of boxes stored in the basement of the mission house, and now that Governor Rowe is no more the question of the day is, who will be appointed Governor, this little quiet has given me a chance to visit the out stations and with Mr. Wilberforce's assistance, for he could leave his school saturdays and get back mondays in time for his classes we have visited all of the out stations except Tonkolloh and Matty Con. I am glad to be able to report that all is well except that at Remba and Mocoló the people are still badly frightened and can hardly believe that there is not to be a repetition of last years acts on a larger scale, morry men and country fashion people have been consulted as to what was to be and they have done a lively bai-ness.

The temperance army here is becoming quite a popular institutan; there are 59 names on the roll. Manny are leading ladies of the place, last night of the women discussed, resolved that the sherbro women ought to take the lead in putting down the rum traffick, and in carrying forward mission work this was the first discussion conducted wholy by women and they did well: it was a pretty evenly divided contest and showed thought on both sides, it is pretty clear that our women will at no very distant day take their place in society that was originaly designed for them and that they are competent to fill.

J. Gomer.

Shengay mission,
Sept. 28th 1888

Mr. L. W. Phillips Agt. F. and A Swanzy, Sierra Leone, was in this place on the 13th inst and gave us a call as usual, we were pleased to see him looking so well, he had come down by their chartered Steamer the Bonney, but we believe he returned by the s. s. Formoso.

Mr. S. B.A. Macfoy returned from his tour to the rivers, we believe about the 10th inst, but we regret to note that the sad duty of burying his cousin S. T. Macauley Esqr devolved so soon upon him; and we sympathize with him in this affliction.

Commandant and Mrs Mosely returned from England via Freetown per Countess of Derby this afternoon.

NEWS ITEMS.

Oct. 2.—Mrs. Williams (wife of Mr. Peter Williams of Bendoo drowned on her way from Bendoo to Bonthe. Her remains was found near her what on the 4th inst.

2. Countess of Derby with 30 policemen for the Sulymah district arrived from Freetown she left the next morning for Freetown.

4.—Formoso from Freetown

7.—Formoso for Freetown with Dr. O. Johnson and Monsieur E. Mossu, of the French Company.

11th—Countess of Derby from Freetown with His Excellency Colonel Maltby administrator, on a tour of inspection, the steamer passed to Bendoo en route for Freetown the same day.

Formoso from Freetown with Monsieur E Mossu, and Dr. O. Johnson.

12—S. S. Bonny arrived at York Island.

Mr. Horatio Jenkins assistant master of St. Matthew's day school Bonthe has been transferred to Bendoo.

DIED—In Bonthe on the 11th inst Mr. S. T Macaulay, perhaps more widely known as captain Macaulay, his funeral which took place on the 12th inst. was largely attended, notwithstanding the inclemency of the weather. We sympathize with the relatives and friends of the deceased.

DIED—Near Manoh Gbargroo on the 12th inst one Mr. Platt a gold smith, and was buried in the Mendi Mission cemetery at Avery Station.

Dear Mr Editor,—The report of Rev J. Gomer, is really a true report; it struck me with amazement Mr Editor when I heard from your issue of 15th Sept that Francis, has gone and explained himself that he has no war. And that police constables were sent from Freetown to see if the war report was true; and that they returned to Freetown with an answer, no war; Now Mr Editor, if you and your many readers will bear with me a little then I will give you an explanation of what I do know.

Do you know what caused two of your limemans to tender their resignations? When a hunter goes out in the bush for game does he make himself known to his aim? Can a man show his evil designs to his enemy? What was said of last year's war? Was it not the same thing? No war, no war, till the whole Territory was consumed! Some may say O the people of shaingay hate Francis. Does the Mendies who he employ hate him too? What says the law? (Out of the mouth of two or witnesses shall every word be established) according to Holy writers. Mr. Editor this report is actually *true true* I had been informed twice that Francis said and plainly declared that, there shall no human being inhabit that country, that Caulker's territory shall become the habitation of birds. Some of your subscribers even know of this statement. Native war Mr. Editor is not like European war, William denied till he was caught Kaglar denied till he entered into eternity. I am told that Francis has a messenger at Wiembou near Bigbolosh whom he is sending last he should be discovered by the constables that are staying at Bombeloh. The two constables that were sent from Freetown in the month of August reached in a Town called Tombay lower Bargroo and returned, stating that they were not instructed to go over to upper Bargroo. They returned to Shingay and left three native volunteers to risk their lives without weapons as far as to Fularwarhoo, when they were informed that Francis actually went there for the war, but they refuse giving it, and that he passed on to Boupeh I mean Boupeh in the interior. The people of Fularwarhoo said the war was accepted there, and that the invaders are coming as soon as the rain ceases. Now Mr Editor why cant the young men of those districts arm themselves with guns and swords? Alexander the Great was not born with weapons, yet he conquered, till there were no more worlds for him to conquer. Napoleon, Cæzar, Washington, Grant, and several others, were they born warriors? I trow not. Now Mr. Editor, if all men could only have the same mind in those Districts, they will at once set out to buy guns and swords and prepare for such attacks than to rely on the Government only; up and doing, young men, up and doing while it is day; practice, mark well and the Government will lend a hand when you are weary, as they did to your fathers. After that the mendies will know, that amongst the Sherbros, there are marks men. Ask God and He will give you courage, and teach you how to aim.

You may hear from me again. Thanking you Mr Editor for space and time occupied.

I am Dear Editor
ZAPHNATH—PAANEAH
Egypt 1st Oct, '88

"B. M. L. CLUB"

Dear Mr. Editor,—Permit me to ask the following questions

1st.—What has become of the above Club?

2nd.—Are they making preparation for the approaching Christmas season? if not, why not?

Answer from President and Secretaries will be obliged!

ANXIOUS ENQUIRER
Bonthe Oct. 10 '88

The Mocolo Road.

Dear Editor,—Kindly publish this in your next issue for the information of your readers and those particularly interested in the matter.

Since your last issue was out, Acting Commandant Mitford has been busily engaged from day to day in superintending the repairing of the road to the Cut Over to Mocolo, to which I called his attention in your last issue.

There can be no doubt that Mr. Mitford is a hard working man, and takes time to see that public works are properly done, and I am glad that he has read the Early Dawn and has lost no time in setting to work.

I can assure you Sir, that from what I have learnt, the road will soon be in proper order, and pedestrians and others will then be able to pass through without any injury whatever.

But we are sorry to learn that he will be relieved in a few days, and his labours for the good of Sherbro will then (perhaps) be at an end—but we hope this will not be the case, as we have every confidence on his successor who is well acquainted with the place, and we trust he will be able to complete the work that his predecessor has commenced and thereby relieve sufferers from receiving any more hurt when crossing to Mocolo.—I shall write you on the subject again.—Yours again,

Bonthe, A SUFFERER.
Oct 11, 1888.

NOTE.—In our last issue we inserted an articles, headed "Read Our Notes" but addressed to the Editor and signed "Vox" which although it contained little or nothing out of the way that we could detect in our few glances over it. Yet it gave much offence to several parties, especially those who preach, and each one feeling that himself was the person pointed out; but more than this some seemed to think us responsible for the sentiment of article because of its heading which was Vox's & not our caption & we had nothing to do with it, in fact the writer of this note being one who preaches at times quite lengthy discourses, thought himself the party meant in Vox's notes, however, did not feel at all offended at the remarks, as by reference to them any one will readily perceive that there is nothing sufficiently or clearly stated to offend any one, if carefully considered. However, some persons think the notes of Vox were quite uncalled for, but of course that is merely a matter of opinion. As to what Vox notes about persons prefering to remain at home &c. we had been ready to deny, but upon further investigation we find it to be really true, for only on last Sunday evening, we heard a minister say that out of 274 members enrolled on his Church class books, he doubted whether there were present at that service 105 persons and he then asked where are the remainder and justly presumed they were at home.

Death of Moses.

The oldest men must die; the good must die, as well as the wicked. But the good are promised another life—a life of happiness unending.

Moses was one hundred and twenty years old when he died. His first forty years were spent in Egypt; and the most of this time he was in the schools and colleges of that country. Moses was taught everything an Egyptian king needed to know; for they thought, May be he will be king. At any rate he was the king's daughter's son, so nearly all the people believed; and this princess, having fished him out of the river when he was a baby, and educated him, and made him a man, as she thought, was proud to own him as her son, and to hope he would forget all about the poor Hebrews and at least be a great man among the Egyptians.

But Moses had been nursed and taught by his own mother; for the princess sent for one of the Hebrew women to take care of him while he was little; and she taught him to love serve him, and to hate the idols of the Egyptians. So Moses went out to see his fellow countrymen often while they were engaged in their hard tasks; and for defending one of his country men against an Egyptian one day, he was obliged to flee from the country to save his life.

He crossed the Red Sea and settled in the land of Midian—that is, the country lying between Mt. Sinai and Moab. He became a shepherd, and married the daughter of a Midianite priest, Jethro. These Midianites were the descendants of Abraham and Keturah. So, you see, Moses was among his distant relations in his banishment, and married a daughter of Abraham. He remained here forty years, till God called him, at the burning bush at Mt. Horeb, to become the leader of the Israelites to deliver them from their hard bondage in Egypt.

Moses was now eighty years old, a man of great learning, wisdom, piety, and experience—just such a man as the people needed. He went to Pharaoh the king and told him that God wanted his people to be set free, and to go out of Egypt into a country of their own, where they might worship and serve him without any one to molest them. Pharaoh was very angry. He knew, like all tyrants, that he was doing better for the Hebrews than they could do for themselves, and declared they belonged to him just like his bags of sheep, and told Moses that if he talked that way any more he would have him hung or something like that. But Moses told the king that the great God had sent him, and that he would not go out of the country till all his people went along. And so after the Lord severely punished Pharaoh, but Moses, he let the people go.

They passed through the Red Sea, and wandered round till forty years more of Moses' life was gone. Now he was one hundred and twenty years old. But he was strong and active, and his eyes were not dimmed with age. Nevertheless, he must die. He had offended the Lord once, and that was at Kadish, where the Lord brought water out of the rock for the people. The Lord bid him speak to the rock; but he spoke to the people. "Hear now ye, rebels." God bid him speak to the rock; but he *smote* the rock. He smote the rock *twice*, when he was only commanded to speak to it. There was a great deal of Moses, or, more properly of old Adam, in this preformance. Yet God had mercy on the people, and brought forth water out of the rock for them.

Alas! for Moses. So meek, so wise, so self composed so full of the patience and forbearance of God himself, now he breaks down and shows the petulance, bigotry, and arrogance of some passionate young prince more intent on his own honor and pleasure than the welfare of the people. And now in sight of the promised land, he must die. Though God had forgiven him, and owned him as one of his precious ones, he would not permit him to lead the people into the promised land. But after permitting him to climb to the highest peak of Mt. Nebo, to a point called Pisgah, and view the long-promised land "that flowed with milk and honey," God took him to heaven. Like John the Baptist, and Abraham Lincoln, and many other good men of whom the world was not worthy, whom God has taken hence just when men thought they were most needed, Moses was called away to dwell by the river of life, and see God, who wipes all tears from the faces of his dear children.—*Missionary Visitor.*

ALPHA Factory.

York Island SHERBRO

Is Now Open for TRADING

F. & A. SWANZY

GEO. LEACH

Agent-in-Charge.

TOBACCO.

Messrs. SWANZY'S renowned fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogshead of about 1250 lbs. nett, Half-Hogshead of about 550 lbs. nett; also their Kentucky "Bull Head" brand— in similpackages.

Tobacco in Boxes.

To meet the requirements of the UP-RIVER TRADERS, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected; so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F. & A. SWANZY.

ALPHA FACTORY.

June 29th '88. Sherbro.

MARKET REPORT OF African Produce.

ARRIVALS: "Mandingo," 1143 casks oil, 700 tons kernels. Due: "Lagos," 1200 casks oil, 700 tons kernels. Passed Sierra Leone: "Roquelle," 1320 casks oil, 290 tons kernels; "Congo," 1340 casks oil, 460 tons kernels. Passed Accra: "Benguela," 680 casks oil, 300 tons kernels.

PALM OIL—The market has taken a very strong turn upwards, and there has been an equally rapid advance of nearly £2 on the fortnight. Quotations "transit."

Present Price

Bonny £19 15 0 to £20 0 0—Cameroons £19 10 0 to £19 15 0—Benin £19 5 0 to £19 10 0—Old Calabar £19 15 0 to £20 0 0—New Calabar 19 5 0 to £19 10 0—Brass and Niger £19 5 0 to £19 10 0—Congo £18 10 0 to 18 15 0 Lagos £21 10 0 to 21 15 0—Loanda £19 5 0 to 19. 10 0 Accra, Addah, Quitta, and Popo £19 5 0 to 19 10 0—Sherbro and Sierra Leone £18 10 0 to 19 0 0—Saltpond, Appam, and Winnebah £17 10 0 to 17 15 0—Half Jack and Grand Bassam £19 0 0 to 19 5 0—Grand Bassa, Monrovia £16 15 0 to 17 0 0—Clarified £19 10 0—

PALM KERNELS.—Participate in the improvement, but only to a small extent as yet. transit.

Present Prices.

Lagos £10 5 0 to 10 10 0—Old Calabar, Bonny, Brass, and Niger £10 5 0 to 10 10 0—Cameroon £10. 2. 6. to 10. 7. 6. —Benin 9. 12. 6 to 9. 17 6—Congo and Landana 9 17 6 to 10. 2. 6.—Grand Bassa, &c. 8 17 6 to 9 12 6—Gold Coast 7. 15. 0. to 9. 10. 0.—Saltpond &c. 7. 15. 0 to 8. 15. 0—Sherbro and Sierra Leone 9. 10 0 to 9. 12. 6

COPRA—Small sales without change.

BENNISEED—40s. per 384 lbs.

COFFEE—Has been in very active demand, partly speculative. Closes steady at quotations—Ambrize Bold Berry 55s.—Liberian 55s. to 60s.

COCOA—No further business to report.

GROUND NUTS—Bathurst in the shell 13. 5. 0. to 13. 10. 0 Decorticated 10. 0. 0. to 10. 15. 0

INDIA RUBBER—There is moderate demand, but we cannot see any improvement in values.

Gambia Niggers, fair to pirme	1s. 8d. to 1s. 10½d.
Sierra Leone do. do.	1s. 5d. to 1s 7½d.
Thimbles	1s. 2d. to 1s. 5½d.
Congo and Gaboon Ball	1s. 2d. to 1s. 4d.
Soft and Flaky Ball	0s. 7d. to 0s. 9d.
Hard Cape Coast, Axim and Assinee	0s. 11d. to 1s. 3d.
Solt Pond	0s 7d. to 10d.
Liberian	0s. 10½d. to 1s. 2d.
Accra, pressed and dried	0s. 9d. to 1s. 4d.
Do. ordinary	0s. 7½d. to 0s. 7½d.
Flake and Lump	0s. 5½d. to 0s. 6d.

GUM COPAL—Sales of Sierra Leone at 3d. to 7d. Accra is worth 30s. to 60s. Red Angola 82s. 6d. to 85s.

White Benguela, 11s. to 67s. according to quality.

BEESWAX—Gambia sold at 4l. 15s.

GINGER— }
CHILLIES— } Nothing doing
GUINEA GRAINS—Wanted.
CALBAR BEANS—5d. to5½d.
EBONY—Old Calabar 4l. 5s. to 5l.
BARWOOD—l2. 15s to 5l.
KOLA NUTS— }
PORCUPINE QUILLS— } No demand.
MONKEY SKINS—No further transactions pending next Auction Sales.

Liverpool, 14th Sept. 1888. EDWARDS BROTHERS.

GREAT Reduction IN PRICES.

THE Undersigned beg to inform their FRIENDS and CUSTOMERS that they have received a fresh supply of AMERICAN GOODS, which they are now offering at the following rates :—

NEW FLOUR *Happy Home.*

£1. 16. 0. per Bbl.

NEW BISCUITS.

0. 16. 0. per Bbl.

KEROSINE *Crystaline brand.*

0. 12. 0. per Case.

TOBACCO, per hgd. or ½ hgd. 0. 0. 10½. per lb.

(Delivered in York Island or Freetown at buyers option.).

Other American Goods at greatly reduced rates.

Fisher & Randall (Lmtd).

T. DALTON,—Agent

York Island, July 2, '88. tf

CAPTURE OF A DEVIL HAWK.—The capture of a devil hawk in Arizona is announced as a triumph by a distinguished ornithologist, who has at last succeeded, after many attempts in adding a specimen to his collection. He says: "It is a bird of the handsomest plumage; at the same time it has a most ugly head and vicious talons; besides its beak is almost as sharp as a needle and nearly as strong as the largest hawk. This bird but for its head, when on the wing would pass for a pigeon. When seeking his prey he plays pigeon and flies in among them unnoticed on account of his similarity and specially captures what he wants. He is the picture of grace, beauty, and speed. Happily for the feathered family this kind are phenomenally rare, so rare that it is estimated that there are not more than a dozen of them in the Territory." It would appear that the bird is appropriately named. Satan secures his prey by similar tactics. He takes care that young people who become his victims shall see nothing at the outset of their fatal course to alarm them. (2 Cor. 2: 14).

A photographer in a country town was recently visited by a young woman who with sweet simplicity asked "How long does it take to have your photograph taken after you have left your manure?"

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. V. BONTHE, SHERBRO, WEST AFRICA, OCTOBER 31, 1888. No. 20

The "Early Dawn."

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Under the Auspices of the Board of *Missions of the*

U. B. IN CHRIST.

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Ditto. delivd in Bonth,	0	2	6

ADDRESS.—*Communications to* J. A. EVANS, *Editor & Publisher, Bonthe, Sherbro, West Africa.—*

Subscriptions to be sent to Rev. J. GOMES, *Shenbome*, Mr. E. A. LEWIS, *Freetown, West Africa*, Rev. Wm. McKEE *Dayton, Ohio, U.S.A. or to the Editor.—*

DIRECTORY.

Commandant.	C. H. Harley Moseley
Coroner.	The Commandant.
Deputy, Coroner,	Wm. Hagues,
Chief Clerk.	W. Hagues.
Interpreter.	J. D. Rogers
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Dispenser	Rowland May
Postmaster.	H. G. Williams.
Inspector of Police.	M. E. Betts,
Gaoler.	J. A. Dennis.
Overseer of Roads.	A. O. Walker.

Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Vacant.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.) Good Hope
Pastor, Rev. G. N. Jowett.
Asst. Do. Rev R. C. Taylor

The Incorporated Chamber of Commerce of Liverpool,

4 12 EXCHANGE BUILDINGS,

Liverpool, 23rd July, 1888.

LAGOS AND ABEOKUTA, AND WEST COAST AFFAIRS.

Dear Sir,—I am directed to inform you that the following Deputation from this and other Chambers, on the above-named subjects will be received by the Right Honourable Lord Knutsford, G.C.M.G., Her Majesty's Principal Secretary of State for the Colonies, on Wednesday next 25th instant, at 3 30 p.m., at the Colonial office.

The Deputation will meet at the Colonial Office at 3 15 p.m.

A Preliminary Meeting will be held at the Hotel Victoria, Northumberland Avenue, at 1 30 p.m., on Wednesday, to settle the order of proceedings.

I am, Dear Sir,
Yours faithfully,
THOMAS H. BARKER,
Secretary.

DEPUTATION TO LORD KNUTSFORD.

To be introduced by Sir George Baden-Powell, K.C.M.G., M.P.

DEPUTATION.

Henry Coke, Esq. President Incorporated Chamber of Commerce of Liverpool.

G. Hutchinson, Esq., Chairman African Trade Section of Liverpool.

Ellis Edwards Esq. Vice-Chairman African Trade Section of Liverpool.

F. Radcliffe Esq., Ex-Chairman African Trade Section of Liverpool.

H. Cotterell Esq. Ex-Vice-Chairman African Trade Section of Liverpool.(Messrs Jean Holt & Co.)

Hahnemann Stuart Esq. Messrs Stuart & Douglas.

F. W. Reed Esq. Chairman African steam Ship Co.

A. L. Jones, Esq. British and African Steamship Co. (Messrs Elder Dempster & Co.)

A. Sinclair Esq., African Steamship Co.

R. Sykes Esq. Messrs Callender, Sykes & Co.

James A. Croft, Esq., Director Lagos Warehousing Co.

William Dodd, Esq., Director Lagos Warehousing Co.

James Irvine Esq.

R. B. N. Walker Esq.

Thomas H. Barker, Secretary Incorporated Chamber of Commerce of Liverpool.

MEMBERS OF PARLIAMENT *who have promised to attend.*

Lord Cland J. Hamilton, M.P.
E. Whitley Esq., M. P.
Samuel Smith, Esq., M.P.
W. F. Lawrence, Esq., M.P.
R. Neville, Esq., M. P.
Sir W. Houldsworth, Bart., M.P.
Isaac Heyle, Esq., M. P.
C. E. Schwann, Esq., M. P. and others.—*Representing Manchester Chamber.*

THE INCORPORATED CHAMBER OF COMMERCE OF LIVERPOOL.

To the Right Honorable LORD KNUTSFORD, G.C.M.G. Her Majesty's Principal Secretary of State for the Colonies.

The Memorial of the Incorporated Chamber of Commerce of Liverpool *Humbly Sheweth—*

That the Incorporated Chamber of Commerce of Liverpool has on several occasions had the honour of addressing the Colonial Office and the Foreign Office on the subject of West African affairs, especially since the formation of the African Trade Section of the Chamber.

Your Memorialists beg respectfully to refer you to a Memorial addressed to Earl Granville, Her Majesty's Secretary of State for Foreign Affairs, on the 5th February 1885, having a special bearing upon the occurrence which has led to the request for this interview.

Allusion was therein made to the annexation by France and Germany of certain places adjacent to the Gold and Slave Coast Settlements where British trade had previously been firmly established.

It was therein shewn how desirable it would be to have an unbroken line of Coast under the British Protectorate instead of scattered settlements, chiefly because the principles of trading adopted by other European Powers differed from our own, and frequently led to a conflict of interests resulting in loss of trade to British merchants and of revenue to the Colonial Governments.

Viewing the history of events upon the coast within the last thirty or forty years, this Chamber then suggested that it might be possible to arrange an exchange of places with France and Germany, which would diminish or altogether abolish unequal competition in the same markets, and your Memorialists believe that such negotiations might still be entered upon with advantage.

Your memorialists think it almost superfluous to remind your Lordship that whilst the Government of this country throughout all its possessions, affords to foreigners the same facilities for trade as are enjoyed by British subjects, other European powers, both in their home and foreign possessions, impose conditions adverse to all but their own subjects.

This fact, your memorialists desire to point out, furnishes the principal ground of the alarm created by the alleged action of a French officer at Abeokuta.

Your Lordship has probably been made aware, by the communications received from His Excellency the Governor of Lagos, that a French Agent from Porto Novo, a French possession near the Settlement of Lagos, with the same background for trade which adds so much to the value Lagos, has visited Abeokuta, making there a treaty with the King and Chiefs of the Egbas. It is stated that both money and goods have been promised on condition that the "rights and privileges of government be ceded to the French;" that slavery is to be tolerated; and that, in fact, it is practically agreed that France may proclaim a Protectorate over the country, thereby gaining the commerce which the subjects of this country have created, and undoing the good for which this State, assisted by its missionaries, has laboured.

Your Memorialists complain that after all they have achieved by their intercourse with the natives in the prosecution of trade, viz., after developing the demand for European goods and and made trading safe and profitable—that after having, in fact, pursued these methods which alone make African Settlements worth holding, they should now be deprived of the benefits thus won by the alleged selfish and encroaching policy of a Foreign Government.

Your Lordship is no doubt aware that Abeokuta is 40 or 50 miles behind the Settlement of Lagos; that it is most directly approached from the coast by road and river from that place: that it is on the highway to the Yoruba country and to other districts beyond that it is an up-country emporium; that a valuable proportion of the trade of Lagos inward and outward, passes through it; and that the loss of that trade by means of a French Custom-house being interposed between Lagos and Abeokuta would render the possession of Lagos itself of much less importance.

Your Memorialists would remind your Lordship that the method of British trading with Africa has been undergoing a change; that instead of proceeding from isolated factories, or gronps of factories, trade is now being carried on by the natives themselves; that in many instances they come to England to be educated and return to their own country with sympathy for civilized life and competent to conduct business with English houses; that this system is greatly on the increase, tending to make tropical African settlements permanent and valuable additions to the British Empire.

Your Memorialists would therefore urge your Lordship generally to encourage the kings and chiefs of districts adjoining British possessions to make treaties with Her Majesty's Government, whereby British trade and the influence accompanying it would be fostered and secured in such a manner that injurious competition on the part of other Powers would cease to exist. Especially they would pray, in the circumstances which have arisen in the case of Abeokuta, that a treaty, if not already existing, should be at once made with the King and chiefs of the Egbas, which will effectually prevent that country falling under the protection of France, and will at least secure to Great Britain most favoured national treatment.

And your Memorialists will ever pray, &c.

Given under the Common Seal of The Incorporated Chamber of Commerce of Liverpool, this 26th day of July, 1888

HENRY COKE, President.

Thomas H. Barker, *Secretary.*

The Copy of a Memorial presented by the Merchants of Lagos to the Governor of Lagos, will appear in our next.

ADVERTISEMENT SCALE.

Reduced rates.

(FOR EACH INSERTION.)

A whole page	£1	10	0
A whole column	0	8	0
Half-a-column	0	5	0
One-fourth of a column	0	3	0
One-eighth of a column	0	2	0
Marriage	0	2	6
Births and deaths	0	1	0
Domestic servants wanted	0	1	0
Servants wanting situations	0	1	0

Each notice should not exceed 6 lines every additional line or part of a line 6d extra.

The Early Dawn.
BONTHE, SHERBRO.
Oct. 31, 1888.

THE BETTER WAY.—Perhaps would he not to criticise any one too harshly. But especially does it seem a pitty, that ministers catechists and teachers should be criticised by those whom they wish only to benefit. We refer most particularly to those who through circumstances over which they have no control, are obliged to perform duties that are beyond their attainments, and to which they have not been perhapsaccustomed. We feel that the functions of ministers and religious teachers are too sacred to be slightly tampered with by secular writers. A Catachist or Teacher may easily make a slight mistake in an announcement or a gesture, but such are of so little importance to the real good of the flock, that we think the shepherd might be excused, especially from public criticism.

THE ARRIVAL OF COMD'T AND MRS. MOSELEY.

Just as we were going to press with our last issue on the 16th instant, made it impossible for us to do more than to give the happy event other than the most casual notice, but we hasten now to record the general good feeling that prevailed throughout the place, at their return, every one, as far as we could see, high and low were really pleased, and we were delighted to welcome the return of our Commandant and his estimable partner in life, to our midst again, and we are really pleased to note that they are looking well-refreshed from their leave.

Roads &c.—We have been pleased to hear from Mr A. O. Walker, that the work continues on the Mocolo Road; but of course from what we knew of Comdt. Moseley, we were sure that this work of improvement would not be discontinued unless from absolute necessity, which we do most sincerely hope will not occur.

S. S. Formoso carrying the local Mails arrived here from Freetown, on the 16th inst. Having on Board among other distinguished passengers Mr. Burman agt. Messrs Pickering and Berthoud Sierra Leone, and Mrs Dr. Jarrett; (the latter had just returned from England.) The vessel came inside and passed down below the Mendi Mission Wharf with a general cargo of many Tons. For the outward voyage she took 320 Tons of palm kernels from Messrs Paterson Zochonis and Co. 9 Tons kernels from E. Edwards 15 casks of oil from S. B. A. Macfoy. 100 cases of matchets 40 cases mineral water, 109 bags clean rice from Messrs F. & A. Swanzy, besides a few other packages making altogether, perhaps, the liniest real outward cargo, which the S. S. Formoso has had from this part, and which we hope may be only the beginning of better days for the traffic. We congratulate Capt. Paterson upon his success not only in securing a fine cargo, but also in being able to get in and out of a difficult part of the harbor.

REPORT of AVERY STATION,
Mendi Mission. For the Quarter ending SEPTEMBER 30th 1888.

Mr. President,—This Quarter has been entirely different to the others. It commenced and ended with sickness, removals, trials, and discouragements of a diminished staff, which rendered the Work most difficult.

The present state of our work here is encouraging. It is pleasing to know that, though evidently the storms were great, yet the genuine work of faith has not been interrupted. Interesting visits were made throughout the circuit during the Quarter, and all of which gave satisfaction and great joy to our people.

At Salem Hill, a Barrie is being set up by old brother Tucker, who also takes special interest in the Work. Our intention about other building as was last reported remains untouched, except the Chapel roof, which has had due attention.

Our Sabbath Services have been better attended; Spiritual influences have awakened some, and led them to know what true conversion is. 2 have been received into full membership.

Baptisms 3. Number of Seekers' Classes 21; Members 342; Com: 23; Total—365.

Day School.—Since the repairs of the Chapel roof, both Teacher and Scholars have been fairly engaged at work; We cannot but feel thankful for the religious instructions regularly given, and progress they have made.

Number of both sexes, 40.

Our *Sabbath School* has been regularly kept up, and is the same as usual, though with a slight increase. Teachers & Officers 3, scholars, 45; Total—48.

Missionary aid Collections	£2	12	6.
Light Collection	0	7	7.
Preacher's Salary,	0	12	8.
	£3	12	9.

Saml. B Morrison.

Dear Mr. Editor,—More surprise than edification was felt during Sunday morning service at St. Matthew's Church on the 21st instant when the officiating Catechist announced to the congregation that he had received an important letter from Missioner Johnson who visited Sherbro in 1886, addressed to the congregation, but which he deferred reading in consequence of the absence of some members at Bandoo that morning.

Now Mr. Editor, does it not follow that it was a mere act of grace, on the part of the worthy Catechist to have held the service at all, inasmuch as he considered that in the absence of a portion of the ordinary worshippers (possibly magnates) those present should be deprived for the time, of the benefit of the Communication to which he called attention.

Let me inform our ill-advised Catechist that the announcement implied disrespect to the attendants that morning, if not worse; and that however reconciled we may have become to our lot in the absence of a pastor, we are yet wide awake as regards the proprieties of the pulpit and our rights as parishioners.

I trust it will not be long ere a qualified person will be appointed to the vacant pastorate in Sherbro who will put every thing in its proper place. This incident together with the incongruities observable Sabbath after Sabbath in the appointments of the service clearly indicates that the machinery of the Pastorate Church in Bonthe is greatly defective and calls loudly for improvement.

Yours truly,
Bonthe, CHURCHMAN.
Oct 23, 1888.

Dear Mr Editor,—The public of Bonthe have great cause to be thankful to Acting Commandant Mitford for special attention paid by him to the principal Road in this place leading to Victoria. Bitter complaints and strong representations had been made through the medium of your journal about the dangerous state of the road but from reasons which might possibly be adduced no notice taken of them by previous acting Commandants.

It is wonderful to see now the zeal with which Mr. Mitford has taken up the work but for his untiring energy and personal supervision hardly any progress could have been made in the work although started—in plain speaking if the present Acting Commandant had not come to Sherbro, there is great doubt as to whether any attention would have been given to the road in question in the immediate future.

It need to be stated before or Mr. Walker the overseer of Roads &c. that with the present staff of laborers nothing could be done to the road and that additional men must be engaged if the work was attempted. But we see now pretty clearly that it is quite possible to undertake the work without the extra labour and that the long neglected state in which this Road was kept has been due to the short sightedness and limited knowledge of the overseer

Yrs truly—PEDESTRIAN.
Bonthe 15th Oct. '88.

Agriculture—Will It Pay?

In your issue of June 30th last I wrote on this subject, and showed briefly that neither Amateur or Scientific farming can possibly pay the expense of running on the soil we have near the coast line, but I believe that by reference to that Article it will be seen that the soil is capable of yeilding, by a less expensive process, that would admit of a larger acreage in proportion to labor employed, quite a sufficient quantity of marketable produce to more than pay the expense of running and I can now venture further at this writing to say that it is very evident now to my mind from the yeild of such crops as are commonly grown in and out of the settlement, that if men will apply themselves to planting and grazing, as they do to trading, and will work with their own hands while directing whatever other help they may have at command, that agriculture will be found to pay here as in many other countries. Of course it will not yeild its bounty in the first years of the undertaking, and this it has not done in many other countries, and should not be expected to do here. But let six or more men who have, it may be only a little means, start out from our Villages and Towns secure good tracts of land say from 50 to 200 acres each in some good locality and close to each other, forming a sort of agricultural community, then each one cut down as much of the bush as he can with his family cultivate, plant such crops as are useful for his own support, build such a house as he can at the least expense beyond his own labor each one on his own plot of land then add other cheap houses or sheds as he may need them; get either sheep, goats or cows, as soon they can be obtained, in fact all of these animals would be good to have. To keep them either make fence to enclose them in, or have them herded by a man or boy during the day and put up in pens or sheds at night, of course several farmers could join together in the herding of their stock. While planting crops of Rice, Cassada, Benniseed, Corn, Cocoa, &c. every farmer should plant fruit trees also Coffee & Cocoa not all at once but little by little as the years go on It should also be remembered that proper farming requires years of constant hard labor in order to make it pay, but if men will submit to these real requirements and deny themselves for a while, the luxuries of fine clothing, live plaish and work diligently for several years in opening up a good farm with all that belongs to it. There is no question as to its paying. It will pay as no other business, a steady and easy revenue, not so large, it may be, as that of the merchant, but far more certain.

J. ALBERT.

THE MARRIAGE QUESTION.

Dear Mr. Editor—The above subject needs very close thought and attention before it could be properly dealt with, about six weeks ago we find that this question had engaged the minds of very many in England viz.—Is Marriage a failure? There have been very many opinions on this subject there are those who believe that marriage is an entire failure, others believe that it is a contract which could not be gone through without failure there are those of the state that when one is married to an unkind partner dissatisfaction is expressed and failure and result must turn up. The ground on which these base their arguments is, that—it marriage was not to be met with failures, divorcement would not have been allowed I may just add that there are ministers who have not succeeded yet to show that marriage is no failure.

There seems to be some mystery in marriage life, I trust that you will be good enough to grant us space in one or two of your issues to hear the opinion of some of your readers. Thanking you for space over pied.

I am Yrs truly—VJA.
Bonthe Sherbro 24th Oct. '88

Rev W. R. C. Cockill and Wife, having occasion 26th inst to go on board the s. s. Formoso, while lying alongside the Yellowa Wharf, we were through the kindness of Capt. Paterson introduced to the above mentioned Gentleman and Lady, and had a brief but pleasant interview with them on the subject of Mission work.

Personal

Capt. J. Paterson s. s. Formoso accompanied by Mr. Burman agt. of Messrs Pickering and Berthoud, Sierra Leone, gave us a call, directly after their arrival here on the 16th inst. It was our first meeting of Mr. Burman but we were very favorably impressed with him as a gentleman of business.

Mrs. Doctor M. L. Jarrett, has returned from England she arrived here on the 16th inst per s. s. Formoso.

Mr. Peter G. Williams whose wife was drowned a short time ago in attempting to cross over from Bendoo, we understand returned from Freetown on the 16th inst, we sympathize with Mr. Williams, in his loss.

Mr T. J. Alldridge Agent Messrs F. & A. Swanzy Sierra Leone returned form England per s. s. Congo on the 24th inst and came to Sherbro per s. s. Formoso that arrived here on the 25th Mr. A. is looking fresh and fine.

Acting Commandant and Mrs Mitford left for Freetown by the return of the countess of Derby on the 17th inst their brief stay here will be long remembered by many in this especially for the improvement of the streets &c.

Mr G. H. Garrett who is now on leave to England, we learn, will most likely be promoted to Asst Colonial Secty and Treasurer in Freetown.

A voice from the Rufus Clark & Wife Theo. Training School

RUM TRAFFICK.

It is a well known fact that the majority of merchants, traders, and those engaged in petty trade are in favor of this giant wrong Facts are stubborn things but I must present them, though some may not want to peruse these humble lines that I pen down. Rum pool and native merchants on the coast especially (I suppose) that extensive and prosperous business cannot be carried on without Rum, Gin, Whiskey, Brandy, &c. hence the trade is continued to such extent. I call the traffick iniquitous traffick and who can say it is not? How many homes are made miserable? How many husbands and wives are separated? How many young men and women have become spend thrifts? I pause for a reply ***** many have become what they are to-day by taking "a little for the stomach sake" as they always say.

Look around, and in any the community in which you live and see how many young men and women whose appearances have changed and they have men (what they call good looking) in bad laws, red eyes, red lips &c. pshaw! pshaw!! pooh!! Be it far from us to speak such harsh. The monster is working in the interests and will soon crush those who admit him in.

May today unanimously say that because the trade was introduced by the white man therefore they have a right to religion and gin &c.

Say you such things as reasons at all. True the trade was introduced by the white man, and then there were no Christians over the face of Africa. But today let us ask, that that though our fathers and forefathers were made to know that it is something that strengthens fattens, and good for the stomach, have we not enough evidences of its bad effects, it horrors, and how it is adding day by day to our country's degradation. Our readers! we will be a better, wealthier, and happier people if we just do the right thing and wage a warfare with rum, gin, brandy &c. Now I want to say right here that the traffick makes many people to loose the respect they ought to have. I want your attention to be drawn a little to Cyrus the great when he was a boy, how he inquired of his grand father Astyages in these words "Because not long ago, when you gave a feast to the great Lords of your court, I observed that after having drunk of this red liquor, all the guests grew giddy. One cried another sung all talked at random; they seemed to have forgotten that you were their king, and you that they were your subjects. At last you tried to dance, but your limbs would not support you." Let this be a lesson to those who are in authority once more again

SULLA THE FORTUNATE
Shaingay Mission Oct. '88

Dear Mr Editor,—I cannot but commend your strictness in your last issue of the 16th inst, on the article which appeared in the "*Weekly News*" of Oct. 6th signed *Bona* I love fairplay, and it is nothing but right that praise should be given to whom praise is due. We on this side the water, read with feelings mingled with envy, of the often and many improvements of the Roads, Streets, and Bridges of Bonthe and Yelloma, while this Island which comprises Yelloma, and containing three of the five principal Houses in Sherbro and which contribute about three fifths of the revenue of Sherbro, is so shamefully neglected and overlooked.

The sight of a spade or pick in the hands of a Government laborer or convict is a phenomena not seen for many years in this place. What apologies for Streets and Bridges we possess, are done by ourselves, and one of our merchants, at his own expense has constructed a nice road connecting Yelbona with York Island, to the benefit and convenience of many.

Huddled together as we are in so narrow a compass! with a teeming population of the *unwashed*, it is a wonder we have jogged along so far with no great calamities occurring, in the absence any sanitation and improvements.

The rains this year have been the heaviest experienced for many years, and for weeks the whole Island was one marshy swamp. With the coming hot weather, and the Drying up of the waters, we anticipate many of the ills which flesh is heir to. We do not intend to be left any further in the cold —and consequently shall raise our voices high from time to time, to catch the ears of the Authorities, beseeching them to spend a little Revenue of Sherbro for the improvement of the different places in the District—These remarks of York Island are applicable also to Bendoo and Mocolo—Charity begins at home—so that, it would not be out of place, if only for the sake of suffering humanity you give us aid in this matter.

I remain, Mr. Editor,
York Island, GRANNAH.
Oct. 25th 1888.

Avery Station—At the last Quarterly meeting on the 21st had the largest congregation we have ever witnessed at that place; the large and commodius Chapel was filled. The services conducted by the District Supt. were very interesting indeed.

My View of Mocolo.

Dear Editor,—On the 21st. inst I took a trip to the much talked of Mocolo Road—I had a pleasant walk all the way from Bonthe to Yhandeben; after leaving Mr. Nelson's, I began to observe the Works that had been commenced by Actg Comd't Mitford and which is still progressing under the Commandanthip of Mr. Moseley. At any rate, Comd't Moseley, since his return from England has given his undivided attention to the Mocolo Road, which I trust will soon be completed.

After a little walk I got to the end over. A little more walk brought me to the once renowned spot where are to be seen at present only dilapidated buildings, which reminded me of the oft repeated text "How are the mighty fallen" and how "riches take to themselves wings and fly away."

I got to Mocolo about 7 30. but not finding my host at home, I went in search of him, when I met him just leaving the "Sanctum Sanctorium" we hastened home together and took tea, few minutes after, I took a walk to Victoria (the once flourishing town but which has now becomes depopulated)—the cassada farms have succeeded the fine houses that used to be there. I returned home to prepare for service. In the mean time I heard an unusual sound, and upon enquiry I was told that it was the Church Bell, for it is an old broken thing that was given to the Church since the Mission services in 1886. I attended services and 11. a. m. About 50 persons were present in this solemn service.

At 12. 10 the Catachist selected for his text Dan. 3. 25.

In dealing on the subject the worthy preacher pointed out to his hearers the evil of relying on man's help instead of trusting in God by faith as di I Daniel in the lion's den and the three Hebrew children in the fiery furnace. He referred to this as a proof of Divine providence to the history of the Spanish Armada that when the people of England had given up all hopes then God delivered them, he cited many proofs of God's protect power. I must say that the people in that district are enjoying happy sermons from their Catechist. May they be edified—I must remark that the preaching only occupied 2o minutes.

I regret to observe that there is no Sunday School in this place, I trust therefore that the Catechist will point out to the people the necessity of re establishing a Sabbath School for their benefit.

The atmosphere being very gloomy and fearing lest I may be beaten by the rain bade farewell to my host and started for Bonthe at 3. and reached home at 4. 30. p. m.

Yrs. Mr Editor—TOURIST
Bonthe Oct. 24th '88

Turkish Proverb.

The *Missionary Herald* contains an article of much interest, by a missionary in Turkey, on the proverbs of the Turkish people. These proverbs show that human nature is almost the same the world over, and that no people is outside of the pale of humanity; while they indicate also the peculiar characteristics of the Turks, growing out of their religion and habits. We give a few of them which we are sure will interest our readers. The following show the Moslem fatalism: "If a man does not seek his fate, his fate seeks him." "What is to happen, will happen, help or no help." "The world is a mill; it grinds fast; some day it will grind us." "Cross the sea and drown in a brook." "God knows man guesses." And the following show that child like faith in God which is a remarkable trait of Turkish character: "The well of mercy is deep." "God delays he does not neglect." "Who calls on God will not remain unsheltered." "In giving, God does not ask whose son one is." "Even to his Beloved God gives sorrow." Other proverbs of a more general character show that Turkish wisdom is about as shrewd as Yankee wisdom and that the experiences of life are about the same to him as to the rest of the world: "The camel carries the load and the dog does the panting." "Better is my crow than the nightingale of foreign lands." "Conscience is half of religion." "A man who is a man does not mistake twice." "Little said, well said." "Weep not for the dead; weep not for the fool." "Throw a diamond into the mud, but it is still a diamond." "Do good, and cast it into the sea; if the fishes dont know it God will." "It takes two days knocking round to get one day's food." "Who holds money precious is himself cheap." "Satan's friendship goes as far as the prison door." "Even the mountains fear a rich man." "There is no morning in a village which has no cock." "The master's eye makes the cow fat." "At the resurrection there will be no second trumpet for the deaf." "Before the rich man's heart is moved, the rich man's life was gone." "A true man can get bread from the stones."

Some of these proverbs indicate a high moral sense that would do credit to any Christian people.—*Ed.*

THE AVERY SAW MILLS—belonging to the Mendi Mission at Manoh Gbargroo and the only operating Mills in the District, were considerably damaged on the 8th inst. by the breaking of their Mill dam which not only carried away some materiai that was on hand but has hindered operations, to such an extent as to delay the execution of many orders which the Agent very much regrets.

Stop & Read.
Cheap for Cash!

The Undersigned begs to inform the Public in general that he is ready to furnish CUSTOMERS with

BOOTS,
SHOES,
& SLIPPERS,

at reduced Prices—also Fancy Stitching as may be required on every other Work as may be needed.

BOOTS from 16s. upward.
SHOES do 12s. do
SLIPPERS 2s. 6d. do

May be able to make some reduction on the bargain.

J. C. MACFOY,
Shoemaker.
Bonthe,
Oct. 29th 1888.

MARKET REPORT OF African Produce.

PALM OIL—Market continues very firm, and we have to report a further advance of 10s. to 15s. a ton. We quote "transit."

Lagos £22 5 0—New Calabar, Brass, Niger, and Benin 19 10 0—Bonny and Cameroons Old Calabar Grand Popo Addah, £20. 7. 6 to £20 10 0—Accra, and Quittah 19 10 0—Half Jack and Sherbro 19 5 0—Sierra Leone £17 10 0—Congo and Grand Bassam 19 0 0—Gaboon 18 0 0—Saltpond, appam, and Winnebah 17 15 0—Axim 17 10 Elmina and Liberian 17 5 0

PALM KERNELS—Also in request and sell readily at an advance.

Lagos, Bonny, Old Calabar, and Brass £10 5 0 to 10 12 6—Cameroons £10 10.0 to £10 12 6—Benin and Congo 10 5 0 to 10 6 3—Grand Bassa, Monrovia, Sinoe and and Cape Coast £9 0 0 to 10 0 0—Saltpond, Sherbro, Appam and Addah 8. 10 0 to 9. 17 6—Axim 9. 0 0 to 9. 17 6

COPRA—Fine quality £13 inferior in proportion.
BENNISEED—No supplies.
COFFEE—Ambriz Bold Berry 56s. Liberian 55s. to 60 per cwt
GROUND NUTS—Fine Bathurst £14 per ton.
INDIA RUBBER.—In good demand, but soft kinds very difficult of sale.

Gambia Niggers, fair to prime . .1s. 9d to 1s. 11d.
Sierra Leone do. do. . . . 1s. 5d. to 1s. 7½d.
Thimbles . . . . . 1s. 2d. to 1s. 5½d.
Congo and Gaboon Ball . . . . 1s. 2d. to 1s. 4½d.
Tongues . . . . . 1s. 0d. to 1s. 3d.
Cameroon & Old Calabar . . . 1s. 2d. to 1s. 3d.
Hard Cape Coast, Axim and Assinee 1s. 0d. to 1s. 4d.
Soft and Flaky Ball . . . . 0s. 7d. to 0s. 9d.
Liberian . . . . . 0s. 10½d. to 1s. 2½d.
Salt Pond . . . . . 0s. 8d. to 0s. 10½d.
Accra pressed and dried . . . . 0s. 9d. to 1s 6d.
Do. ordinary . . . . . 0s. 7½d to 0s. 7½d.
Flake and Lumps . . . . . 0s. 6d. to 0s. 6½d

GUM COPAL—Sierra Leone 3d. to 7d. per lb. Angola kinds 27s. to 35s. for fair, Red Angola 80s. to 90s.; Accra 30s to 60s. White Benguela 6s. to 65s. per cwt.

BEESWAX—Limited demand.
GINGER— }
CHILLIES— } Difficult of sale:
GUINEA GRAINS—From 22s. 6d. to 25s according to quality
CAMWOOD—Grand Bassa £11 7 6 to £16 per ton, as in quality.
BARWOOD— }
EBONY— } No Sales.
CALABAR BEANS—None here
KOLA NUTS— }
PORCUPINE QUILLS— } No demand.
MONKEYS SKINS—Last sales realised from 6d. to 7s. 6d. according to quality. Next sales October 10th.
IVORY.—Next sales about October 15th.

Liverpool, EDWARDS BROTHERS.
28th Sept. 1888.

THE ANGEL'S LADDER.

"If there was a ladder, mother
Between the earth and sky,
As in the days of the Bible,
I would bid you all good-by,
And go through every country,
And search from town to town,
Till I found the ladder
With angels coming down.

"Then I would wait quite softly
Beside the lowest round,
Till the sweetest looking angel
Had stepped upon the ground;
I would pull his dazzling garment,
And speak out very plain,
"Will you take me, please to heaven
When you go back again?

"Ah darling," said the mother,
"You need not wander so
To find the golden ladder
Where the angels come and go:
Wherever gentle kindness,
Pity or love abounds,
There is a wondrous ladder,
With angels on the rounds."

—*Mrs M. F. Butts, in St. Nicholas.*

ALPHA Factory.

York Island
SHERBRO

Is Now Open for TRADING
F. & A. SWANZY
GEO. LEACH
Agent-in-Charge.

TOBACCO.

Messrs. SWANZY'S renowned fingrant Crown Tobacco can be obtained at their Sherbro Factory in Hogshead of about 1250 lbs. nett, Half-Hogshead of about 550 lbs nett; also their Kentucky "Bull Head" brand— in similpackages.

Tobacco in Boxes.

To meet the requirements of the UP-RIVER TRADERS, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected; so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F. & A. SWANZY.
ALPHA FACTORY.
June 29th '88. Sherbro.

THE SCARCITY OF FOOD.

Seems to be forcing its way to the front, as a subject for the public Press of these settlements, the time having already arrived, that the new rice crop should be on the market in great plenty, and yet the cry for rice continues, and as a result the price in general runs high, with very little choice for the buyer, as refers to quality or quantity, he is almost obliged to take whatever is offered, and readily is almost too glad to get it, even at a bumping big price. About the begining of the present month, we understood that merchants intended to put the price of Husk rice down to two Shillings per bushel, but some how rice has continued up to this writing to bring Three Shillings per bushel, and really it now seems hardly likely to be less without a great change, as we cannot now hope for, in the rice line.

The corn crop seems to have been short, as usual which militates against the supply of Agidee whether this is only a seeming, and not real, remains to be seen yet when it shall be full time for the new crop to be offered on the market.

Founda also appears to be extremely scarce in fact I have not seen any worth mentioning for a long long time Guinea Grains or Knoshkoosh, as it is commonly called does not appear as a commodity of food to any considerable extent whether it has been diverted from this line and thrown into export commerce I am unable at present to say, but have heard that there is not much of it grown in these parts.

Argon seed—Eggusie—has for two years past been a very rare thing and only to be had in very small quantities, and while not strictly an article of food alone, it is very useful in the preparation of the palaver Sauce so much prized by natives and very many foreigners. Besides the above mentioned there are many articles, that enter into the food supply as Yams, Cocoa, Potatoes &c. that seem to be really less in quantity than usual, but possibly this is more owing to the lack of rice, which causes a greater consumption of other things. However, whatever may or may not be, it is a fact that the food supply is short in the country and there is as a result much suffering, and the times are becoming harder as the months roll on; which is a great pitty when we contider that the soil is abundantly able to produce more than a sufficient supply for the whole population.

Oct 19 '88 J. A. E.

"Mamma," said Harry, "what is the difference between goose and geese?" "why, don't you know?" said baby Annie. "One geese is goose, and a whole lot of gooses is geese."

"What a blessing it is," said a hard-working Irishman; "that night nivver comes on till late in the day, whin a man is tired, and can't work at all, at all."

'Early Dawn'

PRINTING OFFICE.
Job Work Done at short
Notice.
Enquire of C. G. BELL, Printer.
GOOD HOPE STATION.

SHERBRO NOV 22 1888 SIERRA LEONE

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. V. BONTHE, SHERBRO, WEST AFRICA, NOVEMBER 15, 1888. No. 21.

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ADDRESS.—*Communications to* J. A. EVANS, *Editor & Publisher, Bonthe, Sherbro, West Africa,*—

Subscriptions to be sent to Rev. J. GUNDE, *Shenango*, Mr. E. A. LEWIS, *Freetown, West Africa*, Rev. Wm. McKEE *Dayton, Ohio, U.S.A. or to the Editor.*—

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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Vacant.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.) Good Hope
Pastor, Rev. G. N. Jowett
Asst Do. Rev R. C. Taylor

The Lagos Trade.

Copy of a Memorial presented by the Merchants of Lagos to the Governor of Lagos, His Excellency C. A. MOLONEY, C.M.G., Governor and Commander-in-Chief of the Lagos Colony :—

SIR,

We beg most respectfully to draw your Excellency's attention to the following matters affecting at once the the prosperity of the colony, our individual interests, and the general welfare of the community. It has come to our knowledge that the French nation has by means of an agent, accredited or not we cannot say, concluded an agreement with the king and Chiefs of Abeokuta, and has obtained from them by means of the payment of a substantial sum of money, the cession of their rights and privileges of government, the principal object being the diversion of the trade of that important country to the nearest seaboard possessions of the French, Government. We are informed that promises of a most liberal nature have been made—to wit, the making of a railway by the French Government, by way of and making Addo the principal connection between Porto Novo and Abeokuta We are further informed that promises have been held out that the slave system and native customs in existence at Abeokuta would not be interfered with by the French authorities. We are given to believe that the people generally of Abeokuta do not approve of the action of those of the authorities who have made the agreement, but sufficient has been done to make us naturally alarmed at the possibility of at least ten fifths of the trade of Lagos being suddenly cut away from us; and should this French agreement be carried out, we predict for both the Government revenue and our own interests such a reverse as will place Lagos in a position it can ill afford to occupy with any degree of credit, more especially when we recall her great influence in the past with the interior of Yoruba country. With due respect, we beg to suggest to your Excellency that the Government, be whatever means it may think fit, should secure for Lagos what we believe, in the light of former treaties, is its right with regard to the possessions of Porto, Addo, and Okeodan, whose rulers of their own free will invited and obtained the protection of this Government. We are fully alive to the advantages undoubtedly secured to us in holding Tosho and Hgegi creeks, which intercept the French seaboard, but desire to impress on the Government that if the places inland are in French hands the question requires solution from the starting-point of the difficulties; and with this view we respectfully suggest that immediate steps will be taken to put this Government on a friendly footing not only with Abeokuta, but with the places surrounding Yorubaland. How far this may be practicable we are unable to say, but we believe that if the Government were to delegate the protection of British interests to the principal authorities in each of the centres of population, binding them not to give over their country to any foreign Government and without seeking it ourselves, and at the same time give these authorities an annual stipend from the funds of the colony, the material prosperity of the colony would be advanced and the good will to Great Britain be much increased. We would only further express our fears that should this French occupation be brought about, not only would the waterway which leads directly to Abeokuta from Lagos be rendered comparatively valueless, but also, if we are to be guided by former action on the part of the French in their foreign and colonial possessions, the operations of the missionary societies who have so long held their place in Abeokuta to further the best interests of the people would be seriously imperilled. Trusting that these representations may receive the early consideration of the Government, we have, &c.

[Here follow the signatures of the principal Merchants at Lagos.]

THE MOST IMPORTANT OF ALL

Editor of "Early Dawn."

I heartily sympathize with the sentiments advocated in your paper, respecting the importance of teaching the heathen of western Africa, habits of industry, especially agriculture, and the mechanic arts, and the women how to dress properly, and to make their homes attractive, and cheerful. All these are good, and very necessary, but the most important work to be done by missionaries, is to show them their spiritual needs, and how to supply them. Is it as true respecting them as any others, that they must be impressed with the fundamental truths of God's Holy Book, viz, ruin by the fall of Adam, redumption through the death of Christ, and regeneration by the Holy Spirit. True they must be gotten out of the degraded and idle condition, in which many of them live, be taught to dress decently, and live respectably, but nothing short of their spiritual regeneration, will make them such as the Good Being intended they should be upon earth, or prepare them for a home in Heaven. The teaching and preaching of our missionaries, should tend to lead them to renounce heathenism, with all its demoralizing tendencies, and accept of christianity, or Christ, as all sufficient to prepare them to live right on earth, and to dwell among the sacred in Heaven I visited an old church in Germany, built in 1530, in which there was a wooden image, full size, representing Christ upon the cross. The expression of the face, with great nails in feet and hands, and blood trinkling from them, with mark of spear in the side, and paler blood oozing out of it, altogether made it seem to be the most correct representation of Christ's crucifixion I ever saw. Another thing in Germany is to ring a bell a 6, morning, at noon and at 6 at night, to remind people that they should pray. Better have a spirit within that prompts one to pray, and better have Christ in us, than in an image to look at. D. K. F.

THE INDUSTRIAL.

I have more than once asserted, is really necessary to the good of missions on this Coast, but some persons seem not to think as I do on this subject, and while this is their right, I would ask that unbiased men consider carefully the matter of Missions along this Coast, and see what has hindered their growth, especially in piety, whether it has not been the lack of suitable employment for religious persons, but also, if we are to be guided by former action on the part of the French in their foreign and colonial possessions, the operations of the missionary societies who have so long held their place in Abeokuta to further the best interests of the people would be seriously imperilled. Trusting that these representations may receive the early consideration of the Government, we have, &c.

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ted some time is their fires, but alas for their present state, they have become dead to righteousness through the blighting influence, of that kind of employment, rum selling, that in its very nature, shuts out the light of God and Heaven, and exposes the soul to the diabolical influences of the pit.

Where is the man who can be a truly pious man of God—though taught by Angels—that can at the begining of life, enter the employment of one of the very best of our Merchant river Factories amid the usual surroundings of such places and live a godly life? Or who can follow the ways of most young men in the civil service and live a religious life? and yet the civil service I believe is to be prefered to the Mercantile, but I am sure that no one who knows the trials of either can say that it is a proper place for anyone trained up under Missionaries or pious parents, to live a truly religious life; hence it is my full conviction that missions must teach some useful employments, that their young men and women, may be at least started in the way of a good life and through the means of Industrial School's and homes some better training given to the rising generation.

J. ALBERT

IRRIGATION.

Now that the rains are about over Nowy. begins to bestow her blessings of sun shine, Missionaries in the country Districts and even about the large Towns will find it an excellent time for going out among the people and making a more thorough canvass of their fields, holding prayers and meetings with people in the farkies and Villages are the busy days of making farm come on special effort should now be made for revival and ingathering; it is the harvest season for Itinerating from place to place. Every one who is accustomed to the itinerant work will readily feel the force of these remarks and I trust as some have already begun the work of special effort and others promise to do so; that all will soon be generally engaged, and especially do I desire that this may be the case among our own missionaries, so that at the coming Annual meeting in January we may be able to make a grand showing for God and the Church, so brethren let there be a general move, all along the line, throughout each District from the Bompeh on the north to the Gbargroo on the south and we will surely succeed if we trust in the Lord.

J. A. E.

Individual Effort.

Is often overlooked, or otherwise not considered important, by very many persons; but such is surely a great mistake, on the part of any one, but more so on the part of Christians. As any one is able to influence, one or more souls for good or evil to serve God and be saved or to neglect him and be lost. Then let every Christian exert individual effort, for the saving of others.

E.

The Early Dawn.
BONTHE, SHERBRO.

Nov. 15, 1888.

THE GBANGROO DISTRICT.

Having made not less than three excursions, to the above named District within the past five weeks, and recently returned from the last of the three. And having carefully noted all that has come under our observation we are obliged to make some remarks on the present condition of the country in that part. Politically there appears to be much need of reform in both as refers to the native chiefs and also the police exercising authority in the District, for it seems that both could be of more benefit to the public, if they did not have such a high regard to self interest, in some cases too police are said not to be the most sober men on the rivers, several such reports have, at times, come to our hearing. And while we cannot vouch for such a thing yet the reports are bad and it not true ought to be stopped. Evidently there is a shortness of crops, of every kind, throughout the District which begins to be felt already almost everyone, and increasing this cry of hard times is the abundance of cheap gin that is now being sold through the country by trading voyagers and subfactors at five shillings per case, for which the peoples' rice is being taken in exchange and thus the provision supply is being exhausted; if this state of things continues it is indeed difficult to say what the end will be. But there is another thing which we regard with suspision, and that is the great number of persons from the interior, that are to be seen at times passing about the country, doing little or no work, but who claim to be in search of employment, which may indeed be true, but it should be remembered that these persons, very many of them, would engage in plundering expeditions, as readily as in any other kind of work; and after they have become familiar with the country, would form a very dangerous kind of robbers; of course theiving has already commenced and must increase while ever there is so many idle persons in the country.

Rumors of war must continue while ever large or even small bands of strangers continue to come down. However few seem to apprehend any danger, to the District from the talked of wars, all seem to be intended for other parts Shaingay is mentioned yet in some towns of Imperch, we learn, that there are feelings of unrest and fences are either being rebuilt or are to be rebuilt.

The Girls' Home of the Bompeh Mission, Rotofunk, we learn, from Rev. R. N. West Supt., will be formally opened on the 18th Dec. proximo. We hope to be present on the occasion, which we anticipate will be a grand one. Revd J. Gomer, Supt of Shaingay Mission, Profr. D. F. Wilberforce, Principal of Rufus Clark and Wife Training School and others, it is expected, will be present and take part in the exercises.

Dear Mr Editor,—The christian religion enjoins us to be charitable to wards each other; but when the conduct of professing christians becomes scandalous in spite of constant preaching and daily warnings, it should be publicly denounced.

The actions of many so called christians in this place have do en the cause of their religion being brought to contempt. The heathens by whom we are immediately surrounded entertain very little respect for our religion, owing to the fact that many christians resort to them often at the dead of night for help in ways that are dark and criminal.

It is related by a trustworthy person that the wife of a heathen man was asked to go to church, when the husband remarked, why should my wife go to church? You church going people come always to me for help out of your difficulties and to get money. If the God that you are serving is able to do all these things for you why do you come to me? I am able to help my wife as I am helping many of you—Is this not sinking religion in the mud? The late Revd. Ouriley Nicol used to tell his congregation that those of them who had not finished with the world had better stay away; for he would rather be satisfied with even half a dozen earnest and sincere members than having a great number of wolves in sheep's clothing.

Christians are known to mix up with the heathens here not for the purpose of bringing the latter to light but with the object of going into the dark with them.

During the mission of the Revd. J. Johnson at Sherbro in 1886 it was generally supposed that the moral atmosphere of Bonthe was largely purified of its immoral and superstitious stench but I lament to find that the atmosphere is at present more tainted with both these baneful and loathsome vices than it hitherto had been.

It is to be, however, hoped that faithful ministers of religion will not relax their energy to denounce such pernicious practices & will also endeavour to enlighten the heathens as to the true character of these nominal christians who mix up with them as friends professing christians would come from sending for Gregree and Fangay men to come and do our midse and do more mischief in addition to the heavy catalogue of iniquities already existing and prevailing on us.

They should endeavour to free themselves entirely from their immoral ways, which they take so much delight in, otherwise the already slow progress of religion in Sherbro will come to a dead stand still, by the corrupt leaves of heathenism, and the heathens will have occasion to lament the christian religion as a mockery, and regard the christian himself as a mere object of ridicule

Let us then be careful to avert or prevent the heavy calamity, which might sooner or later overtake us in this place as the consequence of impunitence and vice long persisted in by a heedless people.

Yrs. truly—MOURNER

Bonthe 13th Nov. '88

Dear Editor,—The followigg may serve to illustrate the value that is attached to the christian religion in this place by some of those embracing it—It is credibly reported that about two months ago a certain ex preacher at Bonthe having received a communication about some shipment from England for him in the possession of an Agent in Freetown, endeavoured to raise money to pay off the balance on the goods in order that they might reach him in time, but in this he failed.

Thinking of no other feasible plan that he might fall upon to help him he resorted to a "*Marry man*" to assist him with the charms to get out his goods, as might have been expected the *Marry man* consented, and they bargained for £3, The ex preacher giving his clock valued at 30s. as payment in advance for the miraculous work to be undertaken by the worthy disciple of Mohamet. Certain charms were given to the ex-preacher to be buried in his fire place and near the outer side and a magic ink was prepared with letter asking the agent in Freetown to forward the goods was written—but alas, weeks passed on, and no shipment came for this new mohammedan convert, the ex preacher, whose eyes were now opened to the deception.

Behold the disappointed man in his sandy garb! barefooted and unshod! vowing vengeance against this worthy mohammedan priest or prophet, and going from place to place lamenting his folly and fate.

Yours truly,
DETECTIVE.

Bonthe, Nov. 8th 1888.

For the "Early Dawn."

"Where there is no foundation, the whole fabric must fall"

Mr Editor,—Allow me to write you the following for the serious consideration of the authorities of the Sierra Leone, Native Pastorate Church in Sierra Leone, the serious inconveniences to which the congregation of St. Matthew's Church in this place was placed on Sunday morning the 11th inst. and which we trust they will take into deep consideration and relieve us soon from such inconveniences.

Mr. Pasha the Catechist in charge of above Church having left for the rivers on the 3rd inst. Mr. Nicol the Catechist of Victoria was deputed to conduct the morning service at Bonthe and Mr. Brown the school teacher at Bonthe to officiate at Victoria. Accordingly on the 4th inst services were conducted by Mr. Nicol at Bonthe, but how soon have our hopes been blighted, for as the bell was rung on Sunday 11th inst after Mr. B. had conducted the little class and proceeded to Victoria—the congregation having been seated and waited till 11 15 when the Wesleyan Church had commenced their service and Mr. Nicol did not put in appearance Mr. Crown (a Committee member) entered from the vestry and opened the service, which he was obliged to conduct by reading the prayers and delivering the benediction.

Mr. Editor, My reason for writing this article is to show the feelings of the congregation at the treatment received, it calls to mind that we are indeed without a Pastor or a guide while the Wesleyan Church boasted on that day of having 2 officiating priests.

I beg you to arouse the heart of the authorities at Freetown that they may come to our help and send us a shepherd to lead and guide us.

Yours,
A CHURCH MEMBER.

Bonth, Nov 12, '88.

P.S.—May I ask, why do not the Committee allow Mr. Brown to conduct the services in the absence of the Catechist in charge. Is he not qualified or was he not in charge of York Isld. and has he not proved his efficiency while in charge of that place?—C.M.

Dear Editor,—In reply to the "Marriage Question" of the 31st ultmo, I shall be thankful, if you will kindly place at my disposal a little space in your valuable journal the "Dawn."

As every contract is subjected to failure, when the contractors are indifferent to the responsibility they undertake, so too **marriage is a failure to those** who slightly regard the hymeneal obligation. Sure enough "the cleanest garden must have a few weeds." Marriage is not a failure; because it was instituted by One who knows no alteration, and fails not. When a contract is drawn between two parties, each party is required to discharge faithfully his part in it consistent to the conditions stated in the contract; and although dissatisfaction may be experienced, yet the contract is still legal and good, except in case of dissolution, then it is null and void. It is a warrantable fact that there are hundreds who have found just in the outset of their marriage career, dissatisfactions, unpleasantness, and the life becomes burdensome and dolorous, the anticipated bright sunshine turns on a cloudy aspect, when they expect health, wealth, and everything passes on serenely, to the contrary;

"There're pleasures in married life,
And there're crosses too,"

and there are thousands who have as cause to regret ever since they have enlisted themselves in the matrimonial army, and the model of their life's living testimony that Marriage "is not a failure; for marriage in itself cannot fail. Divorcements, & separations must be when the marriage is not sanctioned by God.—"for ye ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their matrimony lawful." Are we to understand that because many Mercantile Firms have failed most fearfully in business, therefore commerce is a failure? Or because the soil of many countries is bad and unproductive, therefore agriculture is a failure? Is it because the Laws are wilfully trampled upon and violated by contamnicous men daily, therefore the Laws are not valid, and must fail? As there are institutions in business, so there are ups and downs in marriage life; and he who manages the affairs of this honorable life properly, although there times, altercations, dissatisfactions &c. must be experienced, yet he will always meet with success in every sphere of life, and marriage instead of failure will ultimately be a blessing.

Yours &c.,
F. VERNER.

Nov 12, '88.

NEWS ITEMS.

Catechist Easha left for the rivers on the 3rd inst.

Nov. 6.—Fah Woondoo arrested at Sulymah and sent down, by Capt. Crawford.

8—The lifeless body of Mr Alfred H. Harding, (commonly known as Gbabtchearkah) who was reported to have been missing from his factory at Mocalli in the Big Boom river was found at Whymah and sent down. He was buried at 11 a. m., this day.

Mr. Chambers (an old resident at Mocolo) died on his way to Bonthe from the river and was buried at 4 p. m. the 8th inst.

It is reported that several persons were shot about the arrest of Fah Woondoo in the Sulymah District, about the first of the month, three or four of whom, we believe, were killed or died from the effect of their wounds.

War rumors are current in the Gbangroo and various fasses of reports come from different quarters, but we believe the universal feeling in that quarter is that Francis Caulker of Bembehoh, has applied for war from the interior, and that it has only been prevented from coming down by the vigilance of the Authorities.

Personal

Rev. D. F. Wilberforce principal of Rufus Clark and Wife Theological Training school Shaingay we learn spent sabbath the 11th inst at Popnkey, Imperch.

Messrs. Henry Barnett and Peter Radcliffe of Freetown, were in this place about 10th inst and called, but in the absence of the writer, we are obliged to them for their cards.

Mrs. F. A. Morrison, of Avery Station who had spent a few days in this place returned to Avery on the 10th inst.

IS MARRIAGE A FAILURE!

Dear Mr Editor,—I observed in your issue of the 31st ultimo that your correspondent "Mz." has invited public discussion on the above subject.

While believing that this subject might be taken up only by those who have special qualification, yet I may be permitted just to say a word or two about it.

In my humble opinion if all the solemn vows made by both parties contracting marriage had been sincerely kept there would have been nothing but happiness resulting from marriage life. The fact of a solution be made of any of the vows by one or both of the parties, especially in the important item of "forsaking all other" it is not to be wondered that unhappiness and discontent speedily follow—Without speedy amendment of life in that circle, men would rightly say that marriage is a failure.

It must be borne in mind that marriage is an institution ordained by God himself and it cannot be denied that what He has established must be perfect; and as such whatever disappointment or misery may attend the natural union of the sexes must be traced to human infirmities and imprudence or sinfulness.—But there is an exception to every rule.

In speaking of marriage I do not mean the sort contracted between giddy and inexperienced young men and the gay and light young women the former of whom may be compared to a drunken man that would commit any act while under the influence of alcohol, and no sooner he is free from its effects, then he becomes a repentant as regards the latter it is all blank with her the ignorance she exhibits as regards a wife's duties is pitiable to be called a wife or Mrs. so and so has been her sole aim and after that is attained, she thinks that that there is nothing further to be done but to be flattering about in gaudy attire uttering idles tales—Well I say in such case marriage is a complete failure;

Parties contracting it will always be found at each others' throat and life will be a serious burden to them.

Thanking you Mr. Editor for giving the above space.

Yrs truly—AFRICANUS

Bonthe 7th Nov. '88.

Dear Mr. Editor,—You will kindly allow me to make this enquiry!

Why is it that since the departure of Mr. Mitford from this place, the Government officers have never been found open at the usual hours for the transaction of business!

My reasons for asking this question is because I have had occasion to go to the Commandant's office, Post office, and Customs House to transact business during Office hours, but never found them open for business, which has often placed me into a great deal of inconveniences.

I believe the official business hours are from 6 a. m. to 5 p. m. and why should not the officers be found at their posts during these hours.

I hope this evil will be remedied by the Commandant compelling his officers to be at their posts during business hours and thus prevent the many inconveniences and loss of time to which merchants and others are often exposed to.

By inserting this, you will greatly oblige me.

Yrs—NEGOCIANT

Nov. 10 '88

News from Shaingay District.

Dear Bro. Evans,—If you have space please tell the public through the "*Early Dawn*" that Shaingay District still has its head above water, and is strugling against a strong current, within the last quarter we have lost four of our best workers, which is a fearfull loss for us just at this time, Rev. J. C. Sawyerr and wife of Mambo he having been paralysed so that we loose the two, they have been with us 11 years and have done good service during that time, Mr. Sawyerr has built up both Kooloonge and Mambo Station, Mr J. A. Richards came to us in June 86 and married one of our best girls she was doing a grand work amongst the women of their circuit (Kooloonge) she had also a very interesting class of young girls that she was training in the various branches of house keeping, we could ill afford to loose her. He too was an able teacher and has done good service, he had a call from his father to go to the Gambia, so we loose them, these changes are not good for the work, but the Lord knows best, we have been fortunate in securing very good people I believe for both of these Stations, these are two of our largest and best Stations, each has a circuit of twenty odd villages.

Our people still insist on being frightened about the war. I believe the chief has about four prisoners in Shaingay now that are charged with having a hand in the war, some villages are almost entirely deserted, tho His Excellency the Governor has written the Chief that there is no cause to be alarmed one of the prisoners declares on oath that Francis Caulker said that tho he swore on all the Bibles and medicine in the country that he had no hand in the war, yet his war must come. The Chief I believe is doing all in his power to ferret out the conspirators, whether these parties really have a hand in the plot or not remain to be proved. I am just in from a 4 days trip up the Cockburrow, there is still much suffering on account of hunger, and I do not wonder at it, for in one village of about 15 huts there was four rum-sellers rum, gin, and tobacco was their stock with this they buy up the people's rice. A big palaver was being talked in one village, Mr. A. owed Mr. B. and Mr. B seized Mr. A's child he pledged this child to Mr. C. for rice and C pawned the child to Mr D, for cloth and the child died in Mr. D's hands and now D. demands his money of C and C comes on and so on down, people are there from many villages. I called them together and shewed my magic-lantern pictures the verdict was eh! m pothe-noh. J. GOMER.

Shaingay Nov. 12th '88

Shaingay Mission House,
October 27, 1888.

My dear christian friends,—I know every one of you who have been interested in me will be surprised to hear about my departure to another country. It was just about the time for going to my daily duty, when I heard a rap at my door and on opening the door I saw a young man with letters from my dear husband, telling me to get up at once and come. At once I commenced packing up my traps, and dispatched a young man to my dear old father, (who seems to be so sorry to part with me) for a boat.

After this I hastened down to Cline's Town, and then to Bowmah, to inform my people of the same, and I asked the whole of them to come and have a parting prayer meeting with me.

And as for our Missionaries, those who have sacrificed their lives for Evangelizing our dark continent of Africa, such as our dear fathers the Revs. Joseph Gomer and Evans, I will be ever giving them credit for their work in our midst. Our own brother, Rev. Wilberforce, I am not able to say any thing about him, because I know every people will say he ought to do more than that, because he is our own blood, but there are others who have chances like him, and what are they doing for their country? I have been under him and his dear wife for some years, and I know what they taught me, hence I say again that I owe the Mission and God a great debt of gratitude.

I will return unto you again my dear christian friends, God being my helper, because I know that there is nothing hard with God.

Just as soon as they heard the bell at 7 o'clock, p. m., the church was crowed with people Oh! my Christian friends, you could not imagine my feeling's there at that moment, when I hear my Bowmah people praying for me my husband and themselves.

But that is not all till the morning of my starting for Shaingay, when Mr. Humphrey and the school children conveyed us down to the beach. There we had our parting voice and prayers, and then sailed for Shaingay, where we met our dear old mother, Mrs. Gomer, who was so glad to welcome us. Although I am very sorry to leave this part of the vineyard, but I am very proud for the learning that I have got through our dear Shaingay Mission, and I am heart for our Mission any where the Lord will direct me to go.—I am, one of your daughters in Christ,

KATE B. RICHARDS.

A certain young gentleman in this town named A. B. made overtures to fall in love with Miss Z. W. the latter refused the offer, alleging as an excuse that he has not a collar on

This is an hint for the article headed "Is marriage a failure"! which was published in your last issue. Further particulars will be reported in your next.

Yrs—A Lookas on

Bonthe Nov 13, '88

Obituary.

Mr. Samuel Benj. Sawyer formerly of Victoria Sherbro and uncle to Mr. Bidwell Coker of this place, died at Fernando-po some time about the month of August 1888. Leaving numerous friends and relatives to bewail their loss. Distant friends will please accept this intimation:—

DROWNED.—Mr. Alfred H. Harding, Trader of Mocabai, in the Big Boom River, Sherbro, and brother to John T. Harding of of Freetown, was drowned on the 4th Nov. inst, 1888.

His remains were found at Whymah on the 7th inst. and brought down and interred at the Cemetry at Bonthe.

Distant friends will please accept this intimation.

ALPHA Factory.

York Island SHERBRO

Is Now Open for TRADING

F. & A. SWANZY

GEO. LEACH

Agent-in-Charge.

TOBACCO.

Messrs. SWANZY'S renowned fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogshead of about 1250 lbs. nett, Half-Hogshead of about 550 lbs. nett; also their Kentucky "Bull Head" brand— in similpackages.

Tobacco in Boxes.

To meet the requirements of the UP-RIVER TRADERS, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected; so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F. & A. SWANZY.
ALPHA FACTORY.
June 28th '88. Sherbro

MARKET REPORT OF African Produce.

Arrived "Niger" with 1,005 casks oil and 560 Kernels. Passed Grand Canary "Opobo" with 1,260 casks oil and 380 tons Kernels (about 800 casks oil are for Havre. Passed Sierra Leone "Calabar" 1,260 casks oil, 590 tons kernels. Passed Acera "Kinsembo" from South Coast with 1,200 casks oil and 600 tons Kernels.

PALM OIL.—During the fortnigth a large business has been done, and we close nearly £1 higher, but rather quieter we shall probably have a quieter time for a week or two. Quotations:—

Lagos £22 15 0—Bonny Cameroons and Old Calabar £21. 0 0—Benin, Accra, Addah, Quittah, Pram Pram, Popo, Loanda £20 10 0—Brass, Niger, and Few Calabar £20 5. 0—Congo £19 10 6 to 19 12 6—Sherbro £18 17 6 to 19 0 0—Appam, Chama, Anamaboe, Saltpond and winnebah 18 10 0—Dixcove and Liberian 18 5 0

PALM KERNELS.—Generally steady, the medium kinds being in brisk demand at full prices. Quotations:—

Lagos, Old and New Calabar, Bonny, & Cameroons £10 10 0—Brass and Sao Thome £10 7 6—Benin and Congo 10 2 6 to 10. 5. 0—Liberian and Sherbro £9 17 6 to £9 18 9—Quittah and Addah 9 17 6—Saltpond, Appam, and Winnebah £8 5 0 to 9. 5. 0.

COPRA.—£12 to £12 10 per ton. No business.

BENNISEED—40s. to 50s. per 384 lbs.

COFFEE.—There has been a very brisk demand and prices have gone up considerably Bold Berry 60s Medium and Small 58s. Liberian 55s. to 56

GROUND NUTS—Small sales at £12 10 per ton.

INDIA RUBBER.—Very good demand. Sales during the fortnight 100 tons at full prices. Quotations:—

Gambia Niggers, fair to prime	1s. 9d. to 1s. 11d.
Sierra Leone do. do.	1s. 5d. to 1s. 7½d.
Thimbles	1s. 2d. to 1s. 6d.
Congo and Gaboon Ball	1s. 2d. to 1s 4½d.
Cameroon and Old Calabar	1s. 2d. to 1s. 3½d.
Hard Cape Coast, Axim and Assinee	1s. 0d. to 1s. 4d.
Soft and Flaky Ball 0s.	7d. to 0. 9d.
Liberian	0s. 10½d. to 1s. 2½d.
Salt Pond	0s. 8d. to 0s. 11d.
Accra, pressed and dried	0s. 9d. to 1s. 6d.
Do. ordinary	0s. 7½d. 0s. 8d.
Flake and Lumps	0s. 6d. to 0s. 6½d.

GUM COPAL—Decidedly better demand. Sierra Leone 2½d. to 7d. per lb, and some Accra at 27s. 6d. to 36s. per cwt. Some Red Congo sold at 55s.

BEESWAX—Gambia sold at £4 15 per cwt.

GINGER— } No sales.
CHILLIES— }
GUINEA GRAINS— }

CALABAR BEANS—5½d. per lb.

BARWOOD—No Sales. £2. 12. 6. to £2 15 per ton.

EBONY—No Arrivals. Old Calabar £4 5 to £4 10 Gaboon £4 10s. to £7 per ton.

KOLA NUTS— }
PORCUPINE QUILLS— } Valueless.
IVORY—Sales take place shortly.

MONKEY SKINS—The Sales took place on the 10th inst. when 20,034 Skins were offered and 19,136 sold at a very considerable advance. Lots containing a fair proportion of large sizes and well haired skins were especially in request, fetching 1st to 1s. 6d. advance, while very nice lots reached even higher prices. It is expected that these rates will be maintained at the next Sales which will be held on the 2nd. November. Red and "common" skins were entirely neglected, and the Grey are but in small request.

QUOTATIONS—Selected 6d. 6d to 8s. per skin.
Firsts and Seconds 4s. to 7s 6d. per skin.
Mixed Good Lots 3s. 6d. to 7s per skin.
Mixed Fair Lots 3s. to 4s 7d per skin.
Seconds and Thirds 1s. 6d. to 1s. 8d. per skin.

EDWARDS BROTHERS.

Liverpool
Oct. 12th, 1888.

A BARREL OF WHISKEY.

A drayman rolled forth from his cart to the street.
A tar headed barrel, well bound and complete;
And on it read letters, like forked tongues of flame,
Emblazoned the grade, number quality, fame.
Of this world renowned whiskey from somebody's still.
Who arrested the grain on the way to the mill.

So there stood the barrel delivered, but I
Could see that a shadow was hovering nigh,
A sulphurous shadow that grew, as I gazed,
To the form of Mephisto. Though surely amazed
I ventured to question this imp of the realm,
Where Vice is the pilot, with crime at the helm,
And asked him politely his mission to name.
And if he was licensed to retail the same
Identical barrel of whiskey which he
Was fondly surveying with demonian glee!

"Oh, I never handle the stuff," he replied,
"My partners mortal are trusty and tried,
Mayhap presently some you might wish to look
At the invoice complete—I will read from this book
You will find that this barrel contains something more
Than forty two gallons of whiskey galore.
And ere I could slip but another word in
He counted it off guilty, this cargo of sin:

"A barrel of headaches, of heartaches, of woes,
A barrel of curses, a barrel of blows;
A barrel of tears from a world weary wife
A barrel of sorrow, a barrel of strife;
A barrel of all unavailing regret;
A barrel of cares and a barrel of debt;
A barrel of crime and a barrel of pain,
A barrel of hopes ever blasted and vain;
A barrel of falsehood, a barrel of cries
That hail from the maniac's lips as he dies;
A barrel of agony, heavy and dull;
A barrel of poison—of this nearly full,
A barrel of poverty, ruin and blight;
A barrel of terrors that grow with the night,
A barrel of hunger, and a barrel of groans
A barrel of orphans' most pitiful moans;
A barrel of serpents that hiss as they pass
From the head on the liquor that glows in the glass.
My barrel! my treasure! I did thee forwell
Sow ye the foul seed, I will reap it in hell.

—*Sel.*

To attempt to serve God without love is like rowing against the tide. But love is the wheels and makes duty sweet. The angels are swift-winged in God's service, because they love him. Jacob thought seven years but little for the love he had for Rachel. Love is never weary.—*Sel*

God calls men when they are busy—Satan when he finds them idle. If Satan catches any one idle he is sure to find him work.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Vacant.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.)
Good Hope
Pastor, Rev. G. N. Jowett.
Asst Do. Rev R. C. Taylor

It is almost hideous to contemplate, the sin't of superstition and vice, if not crime that is now fostered among the professing Christians, of the Sherbro and River Districts, lying just about us, men and women of Christian parentage and all the numerous bible advantages that have thus been thrown about them, are to-day to be found seeking out heathen means of success. And also of indulgence in vice and crime Shame on such a wretched people! We have many reports of the lamentable practice of christian men and women in this place even going to Mohamedans and pagans for help out of their troubles; what kind of a Christian profession is that which seeks in heathen and other Charms help in time of trouble?

LETTERS TO YOUNG MINISTERS.

Your Studies.

If you would be a strong minister, one who shall be of real value and force in the community, in the pulpit, in the conference, and in the Church, you must be a student, not simply before you take work, but after you are placed on a field. No matter what your advantages have been beforehand, no matter if you have graduated at the head of your class in the best college in the land, and again at the head of your class in the best theological seminary in the land, and have added a couple of postgraduate courses to boot, if you cease to be a student you are doomed, your days are numbered. If on the other hand, you have not had the advantage of a college and seminary training, the reasons why you should be a faithful, constant, vigorous student are, if possible, still more imperative. One reason why so many men are so soon "laid on the shelf" is because they have failed to keep their minds fresh and vigorous by study. This is not a plea for less godliness, less piety, less zeal, less warmth, less earnestness, not by any means,—but it is a plea to have this piety, consecration, zeal, and earnestness supported and made forceful and effective by good intellectual backing. After all, real and permanent results are not secured by mere noise and bluster. Even the best evangelists, those who have won the greatest number of souls to Christ as mere revivalists, have been men well furnished intellectually, and have been constant students. Take the example of Wesley or Otterbein. Both of these men had been thoroughly educated, and were all their life long diligent students. The greatest revivalists of our country, Jonathan Edwards, Timothy Dwight, and Charles G. Finney, were men of thorough previous training, and were everlasting students of the word of God, of theology, philosophy, science, and literature. Mr. Moody, who has been so extraordinarily successful in our own day, is marvelously well versed in the Scriptures; for he not only has profoundly studied them in the past, but is probably not surpassed by all our country in the constancy of his study of them. Major Whittle, who is acknowledged to be a better sermonizer than Mr. Moody, though not so powerful in some other respects, is an inveterate student.

Now, take the case of the historic names in the church, such as have thought for the church; have preached with power, have won multitudes of souls have made our theologies; have built up the church, have been pillars. You will think of Ignatius, Justin Martyr, Theophilus, Athenagoras, Irenæus, Clement of Alexandria, Tertullian, Origen, Cyprian, Gregory Lactantius, Athanasius, Jerome, Ambrose, Augustine, Anselm, Thomas Aquinas, William of Occam, Luther, Melancthon, Calvin, Erasmus, & many others, whose names will occur to any reader of church history. What of Thomas Chalmers, Thomas Guthrie, Lyman Beecher, Horatius Bonar, Henry Ward Beecher, John Hall, Phillips Brooks but for their constant application to their studies? Charles Spurgeon is a constant and laborious student, and so is Talmage. The story of the application to study of Dr. J. H. Vincent, now an honored bishop, is full of instruction, and ought to be of inspiration to any young preacher.

But I heard a young minister say not long since, "I never expect to be very much or do very much." I do not know just what was behind his words, whether it was laziness or an utter failure to understand the nature and demands of the office of the gospel ministry. In either case it may be seriously questioned whether he is not responding to the call of some other man. A man who is lazy or indifferent to the responsibilities and requirements of this high and sacred calling has no business to be in it.

Says Dr. Murphy, "The Spirit of God will not inspire a man without his own efforts. Nothing will take the place of laborious and persevering study for the faithful discharge of the duties of this office." "Study is to be the incessant occupation of his life. This work of replenishing and strengthening the mind is fundamental in the ministerial office. The pastor must study, *study*, STUDY, or he will not grow or even live as a true workman for Christ."

Professor Hoppin says, "Scholarly culture adds power to the mind, connects it, toughens it, renders it a more polished instrument." "In the course of years, other things being equal, a minister who studies and one who does not will begin to exhibit a marked difference in their influence upon the community and in the estimation in which they are held. Studious ministers will wear out popular ministers."

President Wayland's rule was "that in order to increase the force of our mental faculties we should use them to the utmost."

John Wesley wrote to a minister who had neglected study, "Hence your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively, but not deep. There is little variety. There is no compass of thought. Study only can supply this. You can never be a deep preacher without it any more than a thorough Christian."

For his own growth, then, for development in his own being, for power, for worth, for length of usefulness, and even for his own higher and richer experience, the minister should be a diligent student. Oh, how I wish I could infuse this thought deep in every young minister's heart—the absolute necessity of being a student, now, henceforth, and always, a diligent student, a hard student. Stick to your books, and do not lay them down until you lay them down at the edge of the grave.—AMICUS—*In Tales upo.*

Industrial Missions

Would not cost more than other Missions in their establishment, and might be just as religious, in so far as the lives of the members of the Mission are concerned, at least. I can see no reason why they might not be; for if religious instructors are employed in such missions, and directed to hold regular meetings for the spiritual benefit of those under their training, as often as they are usually held in other missions. I am quite sure that they would secure a larger and more interested attendance where there were larger numbers brought together; and these greater numbers could be more possible where every individual does something for his own support; let the means at the command of the mission be large or small. For an instance, suppose the mission has a support from abroad of five hundred pounds, and the mission earns, by Industrial work two hundred an fifty pounds, it may easily be seen that its operations may be increased fifty per cent or the supporting society relieved of half its burden through the Industry of its mission. Besides the financial advantage gained, those trained as well as those employed in such a mission, would be the better in Physical—and I venture to say spiritual—health, the truth being that Satan always has some mischief for idle hands to do, and from experience I can say he makes no exception of missionaries. And further I can say also from observation, that every thing else being equal, the manager of an Industrial Mission, if a real religious man will keep up as much life, if not more among his people, as the man who gives his whole time to religious teaching, and the reason seems to be simply this, that he often teaches too much, pours in more instruction than his people can hold and the greater part is lost. Another thing that may also be observed, of the teaching and preaching of men engaged in industrial pursuits is, that, they have less time to theorize, and are, perforce of circumstances, more simple and practical, in their instructions and doubtless in many cases more brief and plain in their treatment of subjects. J.A.E.

Dear Mr. Editor,—I venture once more to crave the kind indulgence of our worthy Compatriot through the medium of your journal, and trust he will be graciously pleased at such a crisis to allow himself as heretofore the man in the right place, by delivering passers from the forthcoming insurmountable difficulty, over which we shall have no control. I am cognizant of the fact that our dear Commandant as he had in many respects supplied our need voluntarily, so too, we have the full assurance that he will at this time attend to our humble request. The Bridge between Victoria and Liverpool Factory is in a dilapidated condition; and unless immediate repairs be made, there will be no way for passers to pass to and from the above named places. I trust, (as it is not a big work) those in authority will call the attention of the overseer of roads to this spot.

Dear Mr. Editor,
Yours &c. F.

Victoria.
13. Nov. 1888.

The Dry Season has doubtless made its advent, as the signs in the elements evidently show, and although we may have showers with tornadoes at night, yet we can feel sure of more sunshine than cloud, more heat than cold, more flies than mosquitoes, for the weeks to come, ere we bid, if spared, farewell to this eventful Leap-year.

The Early Dawn.
BONTHE, SHERBRO.

Nov. 30, 1888.

SHERBRO TRADE

Is really a perplexing problem, almost impossible to solve, aspects are even, in a manner deceptive, if the reports of the best houses are correct—i e if what the agents and managers say of their operations is, as we believe it is, true, for all speak of business as either poor, dull, or losing; but during the season for trade and even since, some houses are busy, and all have a little to do and still the general cry is no trade, only waiting for some thing. At the same time there seems to be a large amount of shipping of produce from this part; besides the local or branch Steamer Formoso, several large liners have been in port and we believe all have received more or less cargo We also believe that in short we are to have several small Steamers, in addition to the Formoso, in the local trade between this and Freetown, and the northern rivers The new lines of Steamers to the coast, are likely also to drop in to see us occasionally as last week, to assist in the transportation of the produce from Sherbro. Yet with all this we are told that trade is dull, and not worth while, and that business here, is only a losing game; hence we say the trade problem here is a difficult one, and aspects or appearances deceptive, in regard to it. But perhaps the real truth is ,that very largely of what we see going on about us is experimental and has not yet been tested sufficiently to know whether it will pay or not, and in general, so far it has not paid. As for the old and tested lines of business, they evidently are not paying, as a rule, and yet every one hopes for a better day. We, however, predict that no better day will come until merchandise advances in price. For it is very evident that the present prices are by far too low for a precarious trade such as we have in the river districts; where any enterprize is subject to many losses, and drawbacks not encountered in many other parts of the world; which although hard to be understood by Merchants in England is nevertheless true.

A Grand Regatta is in contemplation for the Holiday Season here, —More in our next issue.

We learn that at the last sitting of the Legislative Council in Freetown, His Excellency Governor Hay laid on the table the scheme he proposes for the maintenance of peace by the establishment of outposts at the navigable heads of the rivers of the Settlement connected by a road on which there is to be a regular parrol. The scheme, we are pleased to observe met with the unanimous support of Honorable Members and will, we believe be set on foot so soon as it has received the approval of the Secretary of State. This is good news for Sherbro and its practical development will without doubt do much to put a stop to the organized system of robbery, miscalled war, which has done so much to ruin trade. His Excellency we also understand proposes so soon as his plans are settled to visit Sherbro, with the object of proceeding to settle the disturbances in the Sulymah District, whither he had recommended an armed expedition should be sent during his last administration.

ITINERATING

Is not always a pleasant duty, for it often requires no small amount of self denial, on the part especially of the school master whose duties through the week are constant, and in some cases rather trying. one under such circumstances is very apt to think first that his work is enough without going out to the neighboring Villages to talk or preach to the people, but he should remember that unless he absolutely cannot do more, then he ought to go out, and really it would be decidedly better to neglect school duties than to fail to itinerate in the surrounding Villages and Farkies for the command of the master is "go ye." The second thought that is likely to arise in the minds of some whose salary is meagre, is that they are not sufficiently paid to attend to such dog like duty at teaching and Itinerating, such should remember that no Missionary society would employ men, ordinarily, for the sole work, of teaching the rudiments of a literary education, if it were not for the hope that these teachers would be practically preachers of the gospel and that too, to as many people and towns as it is possible for them to reach. So really no teacher, in whatever capacity that he is employed by a Missionary Society should excuse himself from the duty of Itinerating and that to the utmost extent of his ability. And let me say in conclusion, now in these fair days of the dry season is the time to do the work, so let every one be up and doing.

J. A. E.

Bonthe 28th Nov. '88

A wrong Notion

Has too largely obtained a place in the minds of many, it would seem in our community, and that notion is that civility of manners in the main, good clothing, fair speech, ability to pray or speak in religious meetings, with or without a few other externals of religion constitute a man or woman a christian, that should be recognised as a member of the church of Christ. Most especially does it seem that men and women feel that when they have enrolled their names upon the church books, and have a stated place of worship, that they have done all that is necessary to constitute them heirs of the Kingdom of God. But certainly such is a very wrong notion of the way of life and of true piety; and the sooner our people can be led to disabuse their minds, of such ideas the better, and the sooner we may expect to see more of the real fruits of right living in our midst.

E.

Dear Editor,—It is an astonishing fact that the Christian religion in Bonthe is a mere farce especially among those who profess and call themselves christians and holding important offices in the Church, and are communicants.

It would appear that immorality is not considered a sin among such people, for it is a shame to observe that a few weeks ago (18th) a certain young woman (a heathen) went to the police station and complained of a case of gross immorality followed by an assault committed upon her by a certain member of a Church in this place and he a communicant, however, parties having an interest in this gentleman, together with his wife interceded on his behalf and a piece of cloth &c. were given to the woman to compromise the matter.

Instead of the Committee of the Church to which he belongs having him dismissed from his office and excommunicated from the Holy Eucarist, we find this sinner performing his usual duties in the Church the very next Sunday after his sins were found out.

May I ask Mr. Editor, Is this christian principle or is it the Rule of the Church to which this gentleman belongs to allow members who have been found guilty of gross immorality—to remain officers of the Church, if not I hope *that member* will be immediately dealt with accordingly.

It would always be proper for the other churches in this place to adopt the "Rules and Discipline" of the U. B. C. by "excommunicating from the Church, members who may be found guilty of gross immorality."

I hope professing christians will cease from committing this disgraceful sin which is boasted of at Sherbro.

I must conclude this Article with the words in the Litany, "From fornication and all other deadly sin, may the Lord deliver us," the christians in Sherbro.

Yours,—*X.*

Bonthe,
Nov. 26, 1888.

Dear Mr. Editor,—The malicious and cowardly attack made on the hard working public officers at Sherbro in the letter of "Negociant," which appeared in your last issue, although deserving only to be treated with silent contempt, yet it may be well to show clearly to the public, the gross misrepresentations which that letter contains.

"Negociant" has so confusedly worded his letter that it could hardly be understood, except perhaps by the writer alone. According to its construction it was made to appear that since the departure of Mr. Mitford from Sherbro, three offices, viz, Commandant's Office, Post Office, and the Customs Office were literally closed. "Negociant" writes that "the Offices have never been found open at the usual hours for the transaction of business. I am fully aware that the usual hours for the transaction of business with the public, have always been from 10 a. m. to 3 p.m. at the Customs; and 10 a. m. to 4 p. m. at the other offices, except on mail days, when the offices have no regular hours, especially the Post Office and if the offices have never been found open" between those hours as "Negociant" asserts, it follows that they were altogether closed since Mr. Mitford left this place. But that is far from the truth; I have been to those offices several times since the return of Commandant Moseley and done business in each of them during office hours; and I could give the names of several others among the respectable portion of the community who have had some experience.

"Negociant" believes, as he states, that the official business hours are from 6 a. m. to 5 p. m. Here, the writer shows himself at once to be no other than a Foreigner, evidently, newly imported, and probably from Cuba or Havana; for no reasonable individual having the privilege of being under a highly Civilized Government, even for a short time only, would betray such an unpardonable ignorance as that betrayed by "Negociant" about the opening and closing hours of the offices of a Government that is unquestionably one of the foremost in civilization —

Thanking you Mr. Editor for space occupied.

Yours truly,
Bonthe FAIR PLAY
Nov. 22nd '88.

PROPHET BROWN AT SHERBRO.

On Saturday the 24th inst the s. s. Formoso arrived from Freetown, and among her passengers was the self-constituted Prophet. On Sunday afternoon this gentleman conducted open air service at Medina Street.

There were a lot of persons who attended for the sake of curiosity to hear what the prophet would prophesy.

The worthy prophet then read from a small book his prophetic career, how he had spoken with God &c. He recounted his several prophecies which have been fulfilled viz:—The Jiggers in 1882; the Fever in 1881, and the fire at Kissy Road. He further said that God had sent him to Sherbro to convert the heathen as well as the christian and that the end of time will be completed 13 months hence. He also prophesied that there will be plagues of Leprosy and Fire in this place, he said that our religion is an etiquette religion, and that we simply go to Church to enjoy the fine pews and paintings in the church and not for the purpose of serving God, and that there is no faith in our religion, for when the chaplain died the Bishop ran away, and when minister died the Catechist ran away, and all such jocular remarks which caused a good deal of laughter. After the introduction, he selected for his discourse the words "Blow ye the trumpet in Zion &c" —the gentleman said that he was God's trumpet, for his voice is heard far and wide, and if we disregard his remarks we shall find, later on, that we are mistaken &c.—You will hear from me again.

[Communicated.]

Bonthe,
Novr. 26, '88.

NEWSITEMS.

Annual Meeting.—Of the U. B Church is announced to take place in this Town on or about 24th of January 1889, further particulars of which we hope to give later on.

Mrs Amanda Smith, a lady Evangelist, is, we understand, to visit Shiangay District about the middle of December next.

Bishop Flickinger D. D. at last advices expect to sail from England for this Coast on the 24th inst. hence we presume he is now far on the way to these shores.

Nov. 17—"Countess of Derby" from Freetown with Mr. Mark Kerr to assist, the Commandant in the Treasury and Customs and Mr. Stuart collector of Custom, Freetown.

Mr. John T. Harding brother of the late Alfred Harding arrived from Freetown.

Boat Cassandra, Capt. Williams for Freetown.

18—Countess of Derby for Freetown with Collector Stuart, Dr. Johnson Mr A. O. Walker &c. as passengers.

21—s. s. "Mandingue" from Marseilles with mail via Freetown and general cargo consigned to French Compy.

24—Formoso from Freetown with J. A. Dennis, Prophet Brown &c. she left the same day.

s. s. "Anna Woerman" from Freetown consigned to P. Z. & Co.

27—Mandingue for Marseilles via Freetown with mail and the following passengers Messrs Brighton Turner J. T. Harding Rev Davies &c.

28—s. s. "Anna Woerman" sailed from this point.

Personal

Rev. S. T. Davies a young Wesleyan minister called on us on the 15th after we had gone to press with our last issue. The Reverend Gentleman we believe spent a pleasant time here, while in the Sherbro he was the guest of Mr. S. B. A. Macfoy at Yelbana.

Mr. T. Dalton Agt. Messrs F. and Randall Ltd. Y. I. Factory called on us on the 26th inst. he was accompanied by Mr. Delbanco. Mr. D was looking well.

A few Hints.

To the Editor of the "Early Dawn."

We are now on the eve of the twelfth and last month in the year, and every man knows the great changes, troubles, difficulties &c, he has experienced during the past months, but out of all, the Lord has providentially brought us by his care, and we, shall soon in a few weeks sing the tune commencing with the words, "Christmas awake! salute the happy morn" with the usual greeting, "I wish you a merry Christmas."

Political Charlie, whenever you are in our midst, your virtue has always been felt; therefore make perfect the work (Victoria Road) the pioneer your namesake had begun and retain your reputation.

Ecclesiastical Charlie,—Your sermons are plain, instructive, and edifying, we wish you success in your devotional calling; persevere, and be ever showing yourself as a youngman from school.

Deputed Catechist—You did not come up to the expected mark; I fear "Tourist's" statement last will contradict itself.

Our little Pedagogue is doing his very best, but he is killing the musical life of the church by many discordant sounds; but dont be discouraged.

Our Brighton Correspondent—Although you are galled, yet your hands are not tied, state your "Views," and pay your Bill.

"Dong"—The hour is come, when Jacob's opposition and Isaac's partiality will soon be terminated; then England's Laws will not any more suffer alteration.

Prophet Brown is here to hold open Air Services, with his endless "I say" We welcome him in our midst.

Maroon Boy,—Have you remitted the amount for the wedding ring? I hope so.

Chief,—You are barefacedly violating the 7th Commandment; make your wrongs right before the year comes to a close.

ECLECTIC GAZETTE.

Bonthe,
Advent Term, '88.

THE MARRIAGE QUESTION.

Sir,—It is with pleasure I read the articles in your last issue relative to the Marriage Question. In the article of "F. vs Failure" it is a pity that he thinks that marriage is no failure when the hymeneal obligation is strictly observed; in this point I disagree with him, for there are many cases in which very strict observance of the very many promises made at the alter is kept, but in some of these cases the failure is experienced, let me point out an instance, a man who is married to an inexperienced, unintelligible, wayward, uncivilized and half educated native girl (Mendi) in whom he calculates improvements, for which reason he bears and forbears knowing her weakness, but no sign of improvement, he is dissatisfied with her, and at the same time he strictly observes the obligation; is this not a failure? The legality of marriage is one thing and the failure is another, in spite of the usual quarrelling, constant putting out doors of wife does not the least show that the marriage is illegal, but on the contrary that the contract fails. Now that ginger trade fails in the hands of the majority is it not considered a failure? so it is too that marriage is a failure, when the majority of old heads and old hands in that army tell you that they would rather get out of it if only they can manage. How often have not many young people advised to wait first and think over before they attempt to marry; if it is not supposed to be a failure why then is this advise?

In Africans' letter he agrees with me almost, for he states that marriage is a failiur when there is unhappiness despite the lawfulness of the union, but he believes that the failure is experienced by those who are married when young. I shall be glad if he could state at what age people ought to marry for none marry under 21 years taking it generally. Why should he not think it a failiur when wives must wish and attempt to rule the house and husband; when these wives are found keeping company with women far advanced in age and in high position though slanderers and gossipers I trust that my friends will now see that marriage must be a failure in whatever light they may be pleased to take it. The failure is so plain that the thought of a petition to be allowed to marry more than one wife has been engaging the thoughts of those in the civilized world; by which means they expect to make an improvement.

Thanking you sir for the space I have occupied.

I am yrs. truly—VIA

Bonthe 26th Nov '88

Dear Editor,—Will you please favor me a little space in your valuable paper for inserting this letter?

Is it true that after twenty long years' service of Mr. Wm. Hughes, Chief Clerk of the Government in this place is to be removed to Freetown? We all know that Government Officers are bound to remove from place to place, but this gentleman is of very great importance to this place. The late Capt. Walshe remarked on one occasion in 1870, that Mr. Hughes is an expert man—should he leave Sherbro for Freetown, may he go on conquering and to conquer, and by God's blessing may he serve his Creator as faithfully as he serves his sovereign.—Many thanks for space granted me.

Yours truly,

Bonthe, A RETURNED VISITOR.
Nov. 21, '88.

LETTERS TO YOUNG MINISTERS.

In the Pulpit.

In the first place, you should regard your pulpit as your throne Writers on homiletics and pastoral theology are virtually unanimous in the sentiment that the minister's principal sphere of power is his pulpit. His first work his chief work, is preaching. I do not mean by this to disparage pastoral work, or to excuse or apologize for its neglect. Let all the proper pastoral work, the extra pulpit duties be faithfully attended to; but the faithful discharge of these will not compensate for weakness or failure in the pulpit. The people want good pastors, it is true, but they demand above all, that one be master of the situation when he stands up in the pulpit to preach. If he is weak here, his ministry is weak, if he fails here, his ministry is a comparative failure. I pray you do not fall into the egregious mistake of regarding mere talk in the pulpit as preaching. Some men have great facility in pouring forth words. They will flood you for an hour or more with a perfect torrent of words, and go away felicitating themselves upon having preached a sermon, when they have done no such thing at all. There has been no real exposition of scripture, no depth or clearness of thought, no proof or argument, no homogeneity, no structure, but a mere heap of incoherent thoughts and a great pile of words, perhaps with a voice akin to the sound of a calliope or a steamboat whistle.

Neither is mere exhortation to be called preaching. The exhorter may have his place, at least our church recognizes such an officer, but then he is no preacher: neither are we to call his exhortations, however good, warm, stirring, or loud, preaching. A man may be able to exhort very well who can not preach a bit.

A sermon is a structure. It has a beginning, a middle, and especially an end Some preachers seem almost to ignore the last of these points. But it is not my purpose to undertake to show what a sermon is and how it should be constructed. Any good work on homiletics, like Dr. Storr's "The preacher and his Sermon," or Broadus' "Preparation and Delivery of Sermons," will give you abundant and excellent instruction on these points; and you should by all means study one of these works until you have thoroughly mastered the theory of sermonizing. Do not be afraid of your text-book on homiletics.

In the first place, do make thorough preparation on your sermons. Cultivate, to be sure, a ready tongue, but dont depend on a glib flexible tongue alone. Be not satisfied with skimming along the surface of the truth. Dig down to the root and substance of it. Be not content to scrape the outside shell a little. The kernel is inside, you know it will be far better for preacher and people if the preacher will seek in every sermon, to gain the plummet of his thought as deep as possible into that truth. He need have no fear of very often leading his people over their heads into the water. At any rate, he should in his study in his sermons strive to get as near the bottom of the truth as he can. It will give strength, body, freshness, potat variety form to his sermon. Oh, how many of us are vainly trying to feed the people on the mere husks of truth! Why? In too many cases simply because there is no adequate preparation given to the sermon and too desultory, fragmentary, and unscriptical study to the word of God in general.

The sort of sermon which every preacher ought to wish to present to his people will require extended study and preparation. Hence, he must begin this preparation early in the week. Do not allow yourself to form the habit of waiting until the end of the week before beginning. The earlier in the week the better. Study your text. Study the context. May be, if it is in one of the less extensive epistles, you ought to read very carefully and attentively the whole epistle. Look up with your reference Bible and concordance a variety of reference to passages where similar phraseology is used, or the same or like thought is expressed in different language. Make your own division and outline of the intended sermon. Then consult commentaries. If you are able to read Hebrew or Greek, by all means read carefully your text and the immediate context in the original. Do not be afraid to write out your thoughts on paper, connectedly if you can, disconnectedly if you must; but, at any rate, write them down. You may not wish to use it in the pulpit, but it will be an excellent plan to write the whole sermon, introduction, body, and application. I am positively certain that if you will frequently do this, it will make of you a stronger, clearer, and more systematic minister. Without it you will very likely become a desultory preacher. Pray much. Pray when you study the Scriptures. pray when you prepare your sermon. Go from prayer and with prayer into the pulpit. Do your own thinking. Make your own sermons. Do not be so untrue to yourself, your sacred calling, and your people as to preach the sermons of other men. You ought to study the sermons of good, strong preachers, but not in order to preach them. If you must preach another man's sermon, be manly and honest enough to say so. Be original, then borrow, but don't steal.

In the pulpit, stand up like a man. Do not grasp the pulpit with both hands, and then wriggle and twist as if you were made entirely of swivels from your head to your heels. You ought to gesture some I suppose, but don't saw and beat the air, and keep your fists as if in a prize-fight. Imitate no man's tones. Avoid what is called the "preacher's tones." Why in the world will men not speak naturally in the pulpit? Why must they assume pat on false tones, assume the drawl, drop into the sing-song, pitch their voices in the sky, and roar like a lion? Speak, don't roar, speak, don't declaim; speak, don't sing. Preach with earnestness, with vigor and force

You may even become loud if the sentiment demands it, but do not tear a sermon all to tatters and shreds. There should always be the impression of reserve force. One should rarely get to the utmost tension of his power. Lastly when you are done, stop.—

ASBURY.—*In Telescope.*

The Roads &c.—we learn, from the overseer, Mr. A. O. Walker, will soon have attention again on this side as the work at Bendoo &c. we believe, has been finished for the present.

MARKET REPORT OF African Produce.

PALM OIL—Imports, 1st January to 30th Sept (Liverpool—1888, 37965—1887, 33290—1886, 35080 Tons
Deliveries during Sept (Liverpool)—1888, 5680—1887, 2881—1886, 3480 Tons
Stock, 30th Sept. (Liverpool)—1888, 7932—1887, 10431—1886, 8747 Tons
ARRIVALS— "Opobo" (s) with 861 casks, and "Calabar" (s) with 1328 casks. The "Loanda" passed Sierra Leone on the 22nd inst. with 1140 casks.
Sales during the last fortnight have been 1650 tons, at steadily improving prices. The market closes firm. "Transit"

Lagos £23 0 0 to £23 5 0—Bonny Cameroons and Old Calabar £21. 5. 0, to 21. 10 0—Benin, Accra, Addah, Quittah and Popo, £20 15 0—Brass, Niger & New Calabar £20 10 0 to 20 15 0—Congo £19 15 0 to 20 0 0—Grand Bassam and Half Jack £20 5 0 to 20 0 0—Sherbro £19 0 0 to 19 5 0 Appam, Saltpond and Winnebah 18. 15. 0.—Dixcove and Liberian 18 10 0

PALM KERNELS—Import about 1000 tons. Advised from Sierra Leone the "Loanda" with 330 tons, and from Grand Canary the "Kinsembo" with 600 tons, both for Liverpool The "Akassa" has passed Lagos with 1550 tons, for Hamburg.
The demand from the Continent having fallen off, the market is a little weaker. Transit: basis 5 per cent shell.

Lagos, Old and New Calabar, Bonny and Cameroons £10. 5 0 to 10 7 9—Brass and Sao Thome £10 2 6 to 10 5 0—Benin and Congo 10 0 0 Liberian and Sherbro £9 15 0 to 9 17 6—Quitta and Addah £9 15 0—Saltpond, Appam, and Winnebah £8 0 0 to 9 5 0

COPRA—£12 to 12 10 per ton.
BENNISEED—Sales of 250 bags at 42s 6d to 47s. 6d per 384 lbs. for ordinary to fine.
GROUND NUTS—324 bags sold at £10, and 69 bags better quality at £13 5 per ton.
COFFEE—Has gone back a little. Ambriz 61s to 62s closing rather firmer, Liberian 55s. to 65s. per cwt.
COC A—Quiet and unchanged, little doing.
IVORY—We shall report the result of the sales in our next.
INDIA RUBBER—Sales during the fortnight amtd. to 85 tons

Gambia Niggers, fair to prime	1s. 9d. to 1s. 11d.
Sierra Leone do. do.	1s. 6 to 1. 8½d.
Thimble	1s. 3d. to 1s. 6½d.
Congo and Gaboon Ball	1s. 2d. to 1s. 5d
Soft and Flaky Ball	0s. 7d. to 0s. 9d.
Cameroon and Old Calabar	1s. 2d. to 1s. 4d.
Hard Cape Coast, Axim and Assinee	1s. 0d. to 1s. 4d.
Liberian	0s. 11d. to 1s. 3d.
Salt poud	0s. 8d. to 0s. 11d.
Accra pressed and dried	0s. 9d. to 1s. 6d.
Do. ordinary	0s. 7½d. to 0s. 8d.
Flake and Lumps	0s. 6½d to 0s. 6¾d.

GUM COPAL—Rather more enquiry. Red Angola 82s. 6d. to 85s. White Penguela 11s. to 67s. Accra 27s. 6d. to 35s. per cwt. Sierra Leone 3d. to 7d. per lb.
BEESWAX—Gambia sold at £4 12 6 per cwt
GINGER—500 bags of Monrovia sold at 15s. per cwt.
CHILLIES—Nothing doing, but would sell well if there were any on the market.
GUINEA GRAINS—In good demand at 31s. per cwt.
CALABAR BEANS—Wanted.
BARWOOD—120 tons sold at £2. 16 3.
EBONY—Gaboon sold at, Billets £6 7 6, flat £4 to £4 12 6
KOLA NUTS } No demand whatever.
PORCUPINE QUILLS— }
MONKEY SKINS—No sales since last report.

Liverpool, 26th Oct. 1888. EDWARDS BROTHERS.

ALPHA Factory.

York Island
SHERBRO

Is Now Open for TRADING
F. & A. SWANZY
GEO. LEACH
Agent-in-Charge.

TOBACCO.

Messrs. SWANZYS renowned fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogshead of about 1250 lbs. nett, Half Hogshead of about 550 lbs nett; also their Kentucky "Bull Head" brand— in similpackages.

J. ALBERT.

Tobacco in Boxes.

To meet the requirements of the UP-RIVER TRADERS, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected; so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

Nothing further for this time,you will hear from me again respecting the war news.

I am, dear Editor,
Yours very truly,
PEACEFUL BEE.

Nov. 19, '88.

The Rum Traffic.

Most of the Merchants seem to feel that there is little or no harm in the legitimate trade in ardent spirits, in Africa or anyother country, and that Temperance people are worrying themselves over an imaginary evil. Of course with them prohibition is absurd and an intrusion upon the rights of citizens and ought never to be thought of by sensible men. But on the other hand every Temperance advocate sees the matter in a very different light. For instance we go to Freetown and we meet a man with tattered garments and faded, his face bloated, eyes red, forsaken by friends; enquire of such an one and often you will find that rum did it. On my last visit to that place, I met the blighted living remains, of what had been the highly educated son of a great man: but he was then clad in a shabby suit of badly worn cast off clothing his face, head, and even body were puffed up and I was told he had taken to hard drinking, which was the cause of his ruin; as I have since learned that he died somewhere in the rivers. Such pictures of ruin are too common to require mention more than to remind the light hearted young man who handles the wine glass publicly or privately, that he is likely to follow the same path and in the end fill a drunkard's grave. But to return to my subject the Traffic in rum &c, it is ruinous to the success of trade itself, carrying a blighting curse with it. For the more general the consumption of ardent spirits becomes in any locality, the more worthless the people, and hence the less either care to develop the resources of their country for trade, further than to secure a present supply of spirits, in fact when they have filled themselves with that supply they are disabled for the time. The repetition of which enervates and brutalizes such communities until after a generation or so trade declines to such a level, that do what you may you can not revive it, except you remove the cause of its declension. A lazy, drunken population, such as now mars the whole coast line of Western Africa, more again.

J. ALBERT.

From the Kittam.

Dear Mr. Editor,—Since my last to you respecting the unsettled state of the country, my time has been so much occupied through divers transactions, which prevented me from furnishing you with another report ere this time.

There seems to be nothing of importance to be dealt upon this time, save that it was reported a few days ago that a party of War Boys belonging to Chief Mackish, took possession of a town called Jeodmah which is supposed to be the seat of Chief Momo Keh-Keh; this Chief was absent to Pejehun where he has been residing for the past few months, and it was while he was in this situation that the disaster took place. His brother Chief oormor Jah who was at Bandajumah defending that town against Mackish, has since proceeded to the scene and has the town of Jeodmah surrounded on all sides so as to prevent the enemy effecting their escape into Largoh with their booty.

You will however be pleased to learn Mr. Editor, that although this town is taken, yet many of the inhabitants made sure their escape, and are now at the feet of their king at Pujehun.

The above report of the war has since been communicated to Captain Crawford, stationed at Sulymah, and we are now looking forward with an eager eye for the approaching time of his arrival here, when all disturbances will be quelled.

It is rumoured that the Governor and soldiers are expected to be here in about how far true this statement is I do not know; but I really hope it is true, as this would tend in a great measure to strengthen the hands of the Police force, under command of Captain Crawford.

Nothing further for this time,you will hear from me again respecting the war news.

I am, dear Editor,
Yours very truly,
PEACEFUL BEE.

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ALPHA FACTORY.
June 29th '88. Sherbro.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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The "Early Dawn."

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Overseer of Roads.	A. O. Walker.

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Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mcnli Mission, (Congregational.)
Good Hope
Pastor, Rev. G. N. Jowett.
Asst Do. Rev R. C. Taylor.

The twelfth month, has at last usher ed in its appearance, and many are the differences of feeling that it brings to various individuals; some are filled with the joy of the approaching Holiday season, have past the crisis in the year's business or toil, and look back over the same with pleasure while at the same time they look complacently forward to the Christmas time, to such we only say, may they be filled with Good and not forget the God who gives it. Besides these there are multitudes of young only bent on pleasure. May Heaven save them from the Cup and Pit. Others there are with whom life has been a struggle, and still continues to be. May they look unto Jesus as their Saviour during this advent season.

Christmas-Day.—1888.

There are some facts which stand closely connected with the event which christmas day commemorates, and with the question, "What think ye of Christ I that should be more fully realized by us, than they generally are, even by christians.

While it is proper for enlightened nations to have national Holy days in honor of great events, and celebrated personages, such as American Independence day, Thanksgiving day, and Washington's birth day, in the United States, and such as Queen Victoria's birth day, or the Lord Mayor's day in London, and similar days which are observed in England, Germany, and in other enlightened countries, it is still more important, that all enlightened countries observe in some suitable way the anniversary of Christ's advent into this world.

Whatever our opinions may be respecting the character, life, and death of the Lord Jesus; for upon these things we might differ much; upon one question we cannot differ, namely, that no other person has lived upon earth, who has had such a following, or who has had such a hold upon the affections, of multitudes of people, thro' a period of more than eighteen hundred years as He.

Then it is true also that tha triumphs of christianity, during the last century, have far exceeded any of those preceding it. Never before so many Bibles printed, and so many people supplied with God's word in their own tongue; never so many charitable institutions established, which have for their object the amelioration of man's condition, physically, intellectually, and spiritually. The Asylums, Hospitals, Homes for orphans, sailors, soldiers, and the schools established in which to educate head, and heart of all conditions of humanity, needing help; in short the provision made for the unfortunate poor, the blind, deaf, and insane, by the philanthropic and benevolent institutions, civil, social, and religious, found in christian lands, but found no where else, do prove conclusively that the greatest and best movement the world ever saw, was inaugurated by the Lord Jesus Christ.

The words of his forerunner, John the Baptist, "I must decrease, but he must increase" in their application to the Saviour, have had a most wonderful fulfilment. About half the population of the earth are under christian governments, and the largest number under one religious faith, are the followers of Christ. It is not claiming more than the truth warrants to say the literature, the commerce, and the great enterprise, of the world, are outgrowths of christianity, and mainly are still under its control.

It is true that much of the christianity of this age, is formal, and that christian governments fall far below the moral legislation enjoined by Christ, but the fact remains that the beneficent Institutions of which I have spoken did not exist before the advent of christianity, and are never found to exist independent of it. The history of the greatest periods, epochs, and population of mankind is christian history. Never was christianity so strong as now, it controls the greatest Empire of the world and is really the only progressive and aggressive system of religion extant. Never before did it expend such wealth, talent, prayer, and faith, as now, and with such marvelous, and glorious results.

The rapid progress it has made, the large harvest reaped, and the facilities for successful work which it has developed, within the past fifty years, show that its vitality is from Heaven and that it is destined to fill the whole world, at no far distant day.

I close this brief survey of the Sacrifice of christianity with the Apostle's exclamation, "Thanks be unto God for his unspeakable gift" in sending to earth His well beloved son. May his benediction, rest upon us all, and may his grace help us to do his will upon earth, and prepare us for Heaven, Amen.

D. K. FLICKINGER.

LETTERS TO YOUNG MINISTERS.

Personal Habits.

A great deal of a minister's real success, as also of his own comfort, depends on his personal habits.

First be systematic in your work. A pastor, if he does his duty, finds a great deal of work to do. He must for instance, prepare two sermons every week. This itself is no small undertaking. I believe it was Robert Hall, the eminent and talented preacher, who said, on being asked how many sermons a preacher could prepare in a week, "If he has only ordinary talent, one a day; if a little more than ordinary talent, two a week; if extraordinary talent he may be able to prepare one." If a minister will prepare his sermons conscientiously, with a sincere desire to make them at once instructive, inspiring, and up lifting to his people, he will find the preparation of two sermons, week after week, a work of some magnitude. But many of our ministers are under the necessity of preparing three. This begins to be laborious. But in addition, the pastor must diligently visit his people, attend one, two, or three prayer meetings per week, attend one or two Sunday schools, look after the sick, bury the dead, comfort the sorrowing, encourage the tried and tempted, attend official meetings, look after the young of his flock, see to the filling of church-lists, collect money for missions, for infirm preachers, for educational institutions, for church-extension, for the support of the bishops, for general Sunday-school purposes, see that the Sunday schools are well manned and conducted, and that they take our literature, attend to the circulation of the Religious Telescope. This and much more falls to his duty. How will a man attend to all this and yet find time for personal improvement, general study, and reading? He must read and study. This is absolutely imperative just as much his duty as is pastoral visiting, or preaching the gospel. I wish this could be inscribed on the of palms your hands and bound as frontlets as your foreheads, and written on your door posts and above all engraved on your hearts. The only way to meet well all these responsibilities and duties is to work systematically. Lay out your general work for the year, for the months, for the week, and for the day, and then live up to your plan. Rise early daily at the same hour. You can easily do this when at home, and if you are ready to retire and have gone over your evening, do it when away, from home, certainly during the months of the year when no fire is needed. Have a certain portion of each day saved for study, and another for preparation of sermons, another for pastoral visiting, and so on. I know they tell us that a man on a large circuit can not do this. No, he can not if he is a man easygod by every little circumstance, like him a soft kite's willow twig. On the contrary, a man so situated is the very man for his unspeakable gift" is adding more than any one else, who has a definite plan and system, and the pluck and energy to carry it through. If he will, he can, always say so.

This of course implies industry. It means work, work, work. If a man don't work, then let him retire, and give place to one who will. The ministry is no place, I say again, for an indolent man. The plainer English word is lazy. Such a man is a nuisance in the church in every way, neither is he happy. The busy man, other things being equal, is the happy man.

Have regard also for neatness. Cultivate cleanliness, which is said to be next to godliness. Study to make the best of yourself in appearance. Be tidy. Your clothes will appear in the pulpit such as you unbrushed, clothes not dusted, hair uncombed, minus a necktie, and even with unwashed hands. As for their teeth, don't never have made the acquaintance of a tooth brush. Your coat is not to be that of a dude, as people now say, but neither are you to be a pig or two legs. The one is about as ungodly as the other. A minister has to go among people who perseverance as also in cleanliness. This does not mean that he is to take special pains to wear a large ring on his finger, long flashing chain on his gold chain, flashing shirt studs and other unnecessities, and wear long hair like women do. Indeed, it is far better not to wear jewelry of any kind. Let the preacher's adornment be in the inward and spiritual man. Let your manners be marked with sobriety. This does not mean that you are to be austere and severe in your manner, or that you are to go about with long face; but there is a certain sobriety of manner that you can never be without and enjoy godliness, and that is becoming and commanding. Be not a jester, or a buffoon, or a jester, or a joke. You are to be sociable, friendly, approachable, but there is no necessity for such familiarity as to make the minister that he is the "good man of every circle. I have known ministers who from the time they entered a house until they left it, were engaged in telling, and laughing at stories of questionable character. Such ministers become the presidents of the Useless Society, or the pests of their churches, or they become a by-word among the people. Gentlemen and ministers are always known by their manners.

Do not listen to or repeat slang, and absolutely avoid it. Let your conversation be such as to edify those who hear you. Be a diligent student of the Bible, and endeavor to be a diligent student of the Bible, and endeavor to be a diligent student of the Bible, and endeavor to

MARKET REPORT OF African Produce.

PALM OIL—Imports, 1st January to 30th Sept (Liverpool—1888, 37965—1887, 34290—1886, 35080 Tons
Deliveries during Sept (Liverpool)—1888, 5689—1887, 2881—1886, 3480 Tons
Stock, 30th Sept. (Liverpool)—1888, 7932—1887, 10431—1886, 8747 Tons
ARRIVALS—"Opobo" (s) with 861 casks, and "Calabar" (s) with 1328 casks. The "Loanda" passed Sierra Leone on the 22nd inst. with 1140 casks.
Sales during the last fortnight have been 1650 tons, at steadily improving prices. The market closes firm. "Transit"

Lagos £23 0 0 to £23 5 0—Bonny Cameroons and Old Calabar £24. 5. 0, to 21. 10 0—Benin, Accra, Addah, Quittah and Popo, £20 15 0—Brass, Niger & New Calabar £20 10 0 to 20 15 0—Congo £19 15 0 to 20 0 0—Grand Bassam and Half Jack £20 5 0 to 20 0 0—Sherbro £19 0 0 to 19 5 0 Appam, Saltpond and Winnebah 18. 15. 0.—Dixcove and Liberian 18 10 0

PALM KERNELS—Import about 1000 tons. Advised from Sierra Leone the "Loanda" with 330 tons, and from Grand Canary the "Kinsembo" with 600 tons, both for Liverpool The "Akassa" has passed Lagos with 1550 tons, for Hamburg.
The demand from the Continent having fallen off, the market is a little weaker. Transit: basis 5 per cent shell.

Lagos, Old and New Calabar, Bonny and Cameroons £10. 5 0 to 10 7 9—Brass and Sao Thome £10 2 6 to 10 5 0—Benin and Congo 10 0 0 Liberian and Sherbro £9 15 0 to 9 17 6—Quitta and Addah £9 15 0—Saltpond, Appam, and Winnebah £8 0 0 to 9 5 0

COPRA—£12 to 12 10 per ton.
BENNISEED—Sales of 250 bags at 12s 6d to 47s. 6d per 384 lbs. for ordinary to fine.
GROUND NUTS—324 bags sold at £10, and 69 bags better quality at £13 5 per ton.
COFFEE—Has gone back a little. Ambriz 61s to 62s closing rather firmer, Liberian 55s. to 65s. per cwt.
COCOA—Quiet and unchanged, little doing.
IVORY—We shall report the result of the sales in our next.
INDIA RUBBER—Sales during the fortnight amtd. to 85 tons

Gambia Niggers, fair to prime	1s. 9d. to 1s. 11d.
Sierra Leone do. do.	1s. 6 to 1. 8d.
Thimble	1s. 3d. to 1s. 6d.
Congo and Gaboon Ball	1s. 2d. to 1s. 5d
Soft and Flaky Ball	0s. 7d. to 0s. 9d.
Cameroon and Old Calabar	1s. 2d. to 1s. 4d
Hard Cape Coast, Axim and Assinee	1s. 0d. to 1s. 4d.
Liberian	0s. 11d. to 1s. 3d.
Salt pond	0s. 8d. to 0s. 11d.
Accra pressed and dried	0s. 9d. to 1s. 6d.
Do. ordinary	0s. 7½d to 0s. 8d.
Flake and Lumps	0s. 6½d to 0s. 6¾d.

GUM COPAL—Rather more enquiry. Red Angola 82s. 6d. to 85s. White Penguela 11s. to 67s. Accra 27s. 6d. to 35s. per cwt. Sierra Leone 3d. to 7d. per lb.
BEESWAX—Gambia sold at £4 12 6 per cwt
GINGER—300 bags of Monrovia sold at 15s. per cwt.
CHILLIES—Nothing doing, but would sell well if there were any on the market.
GUINEA GRAINS—In good demand at 31s. per cwt.
CALABAR BEANS—Wanted.
BARWOOD—120 tons sold at £2. 16 3.
EBONY—Gaboon sold at, Billets £6 7 6, flat £4 to £4 12 6
KOLA NUTS } No demand whatever.
PORCUPINE QUILLS— }
MONKEY SKINS—No sales since last report.

Liverpool, 26th Oct. 1888. EDWARDS BROTHERS.

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Personal Habits.

A great deal of a minister's real success, as also of his own comfort, depends on his personal habits.

First be systematic in your work. A pastor, if he does his duty, finds a great deal of work to do. He must for instance, prepare two sermons every week. This itself is no small undertaking. I believe it was Robert Hall, the eminent and talented preacher, who said, on being asked how many sermons a preacher could prepare in a week, "If he has only ordinary talent, one a day; if a little more than ordinary talent, two a week; if extraordinary talent he may be able to prepare one." If a minister will prepare his sermons conscientiously, with a sincere desire to edify them at once in attractive, inspiring, and up lifting to his people, he will find the preparation of two sermons, week after week, a work of some magnitude. But many of our ministers are under the necessity of preparing three. This begins to be laborious. But in addition, the pastor must diligently visit his people, attend one, two, or three prayer meetings per week, attend one or two Sunday schools, look after the sick, bury the dead, comfort the sorrowing, encourage the tried and tempted, attend official meetings, look after the young of his flock, see to the lifting of church-debts, collect money for missions, for infirm preachers, for educational institutions, for church extension, for the support of the bishops, for general Sunday-school purposes, see that the Sunday schools are well manned and conducted, and that they take our literature, attend to the circulation of the Religious Telescope. This and much more falls to his duty. How will a man attend to all this and yet find time for personal improvement, general study, and reading? He must read and study. This is absolutely imperative just as much his duty as is pastoral visiting or preaching the gospel. I wish this could be inscribed on the of palms your hands and bound as frontlets on your foreheads, and written on your door posts, and above all engraved on your hearts. The only way to meet well all these responsibilities and duties is to work systematically. Lay out your general work for the year, for the month, for the week, and for the day, and then live up to your plan. Rise early daily—at the same hour. You can easily do this when at home, and if you are really in earnest and have grit, you can generally do it when away from home, certainly during the months of the year when no fire is needed. Have a certain portion of each day sacred for study, and another for preparation of sermons, another for pastoral visiting, and so on. I know they tell us that a man on a large circuit can not do this. No, he can not if he is a mere conveyed by every little circumstance, if he has a will like a willow twig. On the contrary, a man so situated is the very one, more than any one else, who needs a definite plan and system, and the pluck and energy to carry it through. If he will, he can, almost always.

This of course implies industry. In means work, work, work. If a man won't work, then let him retire, and give place to one who will. The ministry is no place, I say again, for an indolent man. The plainer English word is *lazy*. Such a man never accomplishes anything anyway, neither is he happy. The busy man, other things being equal, is the happy man.

Have regard also for neatness. Cultivate cleanliness, which is said to be next to godliness. Some ministers seem to pride themselves on their slovenliness. They will appear in the pulpit with boots unblacked, clothes not dusted, hair uncombed, minus a necktie, and even with unwashed hands. As for their teeth, they never have made the acquaintance of a tooth brush. You are not to be a fop, or a dude, as people now say, but neither are you to be a pig or, to use the Celt's word, as ungodly as the other. A minister is to be a gentleman in appearance as also in manners. This does not mean that he is to take special pains to wear a large ring on his finger, a long flashing chain on his, gold watch flashing, showy collars, shirt bosoms etc. A man may be very much of a gentleman and not wear anything gaudy. Indeed, it is in far better taste to dispense with every such article if it attracts special attention.

Let your conduct be marked with sobriety. This does not mean that you are to be austere and severe in your manners, or that you are to get rid of your flow of humor, or to put on a long solemnity, for then you are never to laugh and enjoy a good story or a joke. You are to be cheerful, friendly, approachable, affable, but by no means trifling, gay, indulging in foolish jesting. It is no credit at all to the minister that he is the funny man of every circle. I have known ministers who from the time they entered a house until they left it, were every moment joking, and laughing, and inspiring to frivolous and cheap talk. What would such ministers themselves think of a president of the United States, or the governor of their state, or the judge of their county court who should be everlastingly so trifling? But the minister be a higher and more sacred function than any one of these.

Do not listen to a vulgar story, and above all, grant to one. A minister who will indulge in telling an obscene anecdote is a disgrace to the pulpit and to the Church. Commend yourself to

The Early Dawn
BONTHE, SHERBRO.

Dec 15, 1888.

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For Produce, especially the staples (Palm Nuts and Palm Oil) of this locality, have not had much effect upon the trade apparently here; in fact, the advance does not seem to be a subject of conversation, so far as we learn, even in commercial circles. Possibly the reason for such apathy, is that very few persons have much or any faith in the continuance of advanced prices, and hence are daily expecting a reaction in the market, and evidently some of the advances have been merely speculative, hence hardly reliable. On the other hand however, the time of the advance, as well as amount of stock on the market, are favorable omens of a healthy rise in prices, unless it be that our information is not correct.

The New Administration

Gives, we believe, every assurance of that confidence which the public have even held in the competence abilities, energy and foresight of Governor Hay. His Excellency is not a novice in the affairs of these settlements, being conversant with almost, if not, every face of difficulty attending the controle of the various districts, and having been exceedingly fortunate in maintaining the high respect of all classes; as well in the choice of measures for the carrying forward of his plans as to the wise we have no doubt but that if he can obtain the sanction of the Home Government that he will have the hearty co-operation of all good people in the settlements as well as of the chiefs on the borders. And we predict that his Administration, will not only be a success, in the general sense of that term, but of great benefit to every interest of the Colony, a success in the highest sense.

Inconsistency.—Whether or not to be classed among vices, is certainly not a virtue to be applauded and really we can scarcely believe that there is an individual so far lost to a sense of propriety as not to, that he can observe inconsistency in his fellows, when brought to exhibit some signs of the failing, for he has enough to do with his own failings, without finding fault with others. But for all, that man or woman cannot lead the footsteps of intelligence, truth, is very prevalent, at times, and long ago, a song old and old was born of his town, smiled and sang to a tune, and was to dance being severely punished, but friends and friends (for her sake) interfered, and pleaded for his release, and succeeded in compromising the matter. But in less than a month afterward, the same man falsely accused his wife, who had pleaded for him, put her out of his house, at midnight to sleep where she could.

Another man not long since was very destitute, a fellow companion, better circumstanced, heard his complaint, and sought to relieve him found work for him, and did all he could to help the destitute young man, but alas! now, instead of his feeling grateful he now says hard things about that man. Such is the ingratitude that may be too often observed among men of today, and that, as it were, really checks the small rills of charity that would otherwise flow through this wilderness home of ours.

Mocolo Road.—We are pleased to note still has the attention of authorities, and confirms that faith which we all have in Comdt. Moseley, as the right man in the right place; Mr. A. O. Walker, overseer of roads has been putting forth his best efforts under the Commandant's direction, to have the roads and streets kept in good order and that Mocolo road be completed and we have no doubt, that although the means at Command are small, yet the work will in due time be finished.

Holiday Musings.

Anticipatory, of course, that is of what we expect they will be, not what they are, or what they have been, as those to which I now refer, have not yet come, but to the mind's eye they are just coming into full view; and already one begins to prepare for their enjoyment, no one would be so rude as to intimate anything otherwise, notwithstanding many sad experiences in the past. In fact is when we come to Xmas times, we fain would have them the gayest and best of the year, we would not only think of smiling lads and lasses but of smiling Grandfathers and of old bachelors and wrinkled old maids trying to make themselves young again, by smiling once a year. But of all the happy hearts we pray to see this time, boys and girls will be the happiest from the lumpin to the fellow almost a man down to the chubby little girl that can barely hang up her stocking and ask old Santa Clause to bring her a doll; all will be happy when Xtmas comes again with its festive song.

However, we have other musings of the coming Holidays; some of the Merchants are musing of a Grand Regatta, the grandest that Sherbro ever witnessed; they say it must be the finest thing of the season.

From what I can learn from the murmurings of the breeze, the Bonthe lads and those of Yhandaboo will try their best to give us a good supply of noise with their different Bands. But there seems to be very little brand of late of the "H. M. L. Club," but perhaps it is musing too, over the many and Grand Entertainments to be given during the forthcoming season.

I fancy the Churches and Schools will have their part in the festivities and that most likely some have already selected their sermons for the occasion, and are, if readings for the event. School masters are no doubt training their pupils for Entertainments of some kind which will likely please and entertain. School children too are very likely musing of their Treats and of what enjoyment they will have in consuming the fatted calf as well as the many games and sports of the season.

Xenos Kelb.

Dear Mr Editor—I am greatly indebted to you for the good accruing from the issue of your valuable Journal of June last, wherein the names of some of the American patent Medicines in your store are advertised, sometime on the 15th of Sept. I called in (though very sick, and made a trial of one of the remedies, which in her Providence has greatly improved my health, after having spent pounds with Quacks without any good result. Much praise is due to you for having such articles in store. Wishing sufferers making a trial, shall find some thing to relieve them. Meantime you have my greatest thanks.

Yrs—C. W. TUCKER.

13. 12. '88

Agriculture Will It Pay?

No, if the farmer expects to be finely dressed gentleman, flourishing a walking stick, carrying an umbrella, and acting the hot in general, such life, and especially such sirs are not compatible with rural life, to say nothing of the success of agriculture. It is only when a district has been reduced by patient & hard toil, to the proper state of easy cultivation, if indeed such a time ever is attained, that the fewest possible, number of genteel farmers, —i e the dandy chaps who like most to exhibit their fine clothes and trinkets —but to open up a country or district to paying agriculture we need some strong men to take hold of the axe in felling the forest, removing the timber and other encumberance from the soil; after that to dig or plough the land, then to plant a corp and keep it clean from weeds & grass all of which is very easy for me to write about, and for others to read & think about, but it requires some grit, to be bold of the work and do it; yet every successful farmer in a new country has done it, even the writer has done it and fain would do it again for there is no department of industry that yields so readily its golden returns to the diligent toiler, with so few cares and anxieties, as that of agriculture. To be satisfied as to the success and profit of a griculture, one has only to refer to the history of it in all those countries where it has been well established, in both the old and new world,—on both hemispheres agriculture has been in various countries a success, and has rendered people in numerous localities thrifty & independent yea upon thousands it has caused dame fortune to smile. So my readers should not understand that while agriculture does not invite the kidglored gents to ranks of beginners, it is by any means, an enterprise of poverty or means living for it is not as a whole, it has its hard beginnings, but if persevered will crown the efforts of its undertaker with greatest success in not wealth but independence which is far better.

J. Albert.

Late This Time.—We regret very much the lateness of this issue. Occasioned mainly by the absence of the Editor we trust however that a like occurrence may not occur again and that our readers will bear with us for the present.

A few Hints.

Dear Editor,—Not even a year, ere the predictions relative to the failure of the "Bonthe Mutual Literary Club" is fulfilled. Thus Mr Cobby, (Vice President) will give us an account of its premature failure.

Not only the vulgar are seen wilfully violating the Subbath, but the influential few make it a pleasure to do unlawful business on the Lord's day. This habit is unbecoming and sinful.

The Special Officer (Copland Crawford) ought to be specially rewarded for his undaunted courage.—We wish him every success.

Parents must understand, that the future happiness of their children depend wholly and solely on the good moral training they have; and if parents will not abandon the habit of using obscene language, drinking, lying and slandering, in the presence of their children, they will surely lead a wayward life when they come to man or womanhood by their examples.

Although our learned Barbol's friend spared no pains to watch the case, yet his friends had the worst of it.—What a shame!

REX absconded to the rivers to assist his *German Niece* Mrs — —in Trading.

The malignity existing between Cassius and Charlie is so great that nothing but death will terminate their grievances.

"Negociant" is in a sad plight. His pen involves him in trouble. If it is advisable, apologize.

"E. W. P."—Is the "Amateur Club" living or dying?

ECLECTIC GAZETTE.

Advent Term.
Bonthe, 1888.

NOTES AND QUERIES.

Mr. Editor,—The following may be of some interest to the community at large.

Can any of your readers define the post at present occupied by Mr. Mark Kerr, the special service officer sent out here to assist Commandant Moseley at the Treasury and Customs? Is he to be styled Acting Assistant Sub Collector and Treasurer or Acting Chief Clerk?

Of late it has become usual for the Commissioner to run aground, inside the Sherbro river. On the 3rd inst the wasted about four hours were lost by the same incident. Am I to understand that the service of a river Pilot could not be secured by those who manage that vessel on account of a certain term called, economy?

Is it true that the public are getting joyful on account of Dr. Jarrett's expected early return to Sherbro?

Can satisfactory reasons be given why large numbers of professing Christians indulge too freely in ardent spirits, especially on Sundays?

Is it true that some people of high social standing in this place are in the habit of consulting greegree and fangy men?

Is there any existing friction between the merchantile and a portion of the official communities in this our little District?

A report has gained circulation to the effect that within a short time the Government will remove to Bendoo—Is that correct?

Is it true that discipline has become a thing of the past in the management of Bonthe Pastorate Church?

Can any reason or reasons be given why the rumseller is regarded as the greatest evil doer in a community?

Precise answers to the above will satisfy.

yrs truly—TRUTH SEEKER.

NEWS ITEMS.

The death of Chief Bah Boone has been sadly announced publicly, and it is said that his cry was a grand affair, and very largely attended.

Steamers between this port and Freetown have been plying quite frequently of late. The "John Brown" we note among others, belonging now to Messrs F & A Swanzy's and is hereafter to be called the "Ronald."

Dec. 1—Caroshid Pasha returned from his tour to the rivers.

3.—Formoso for Freetown with the following passengers Messrs. W. Hughs (transfered to the police clerkship in Freetown) J. A. Dennis Mrs. Bishop and Porter.

"Countess of Derby" from Freetown with Serjt Taylor Corp'l Nicol &c.

The Gerrigah case being completed at the last Session 4 of the prisners were sentenced to 10 and 15 years each.

A police Constable was brought down from Sulymah wounded by the natives in that District during a fight between them.

He is now in the Colonial Hospital under medical treatment.

The self-constituted prophet Brown continues his endless "I saw" open air service at Bonthe. His banner bearing various inscription was hoisted on Sunday afternoon the 9th instant. He pronounces "Anathema" on all those who interrupt him during his ministrations.

Examination & Vacation.—We understand from prof. Wilberforce whose letter will be found in another column, that the U. B. C. schools on the Mendi District, will be inspected and Examined between 17th and 21st inst and vacations begin immediately after the examination of each school.

The Editor left here for Rotunk on the 10th inst to attend the Dedication of the "*Girls Home*" on the 13th instant, the latter item was not published in our issue of Nov. 15th which was incorrect.

Personal

Revd. H. J. Williams, Headmaster of the Shingay Mission School passed here, A bout the 30th ult., and spent few days visiting his father-in-law Mr. Wm Wilberforce & ther of Rev. Dr. Wilberforce, Mr. Williams is but a young man, and yet he is becoming quite a veteran in the service of the U. B. C. Mission.

Revd. W. S. Macauley of Danville Station, by request of the District Supt, spent a few days in this place last week.

Shingay,
Nov. 29, 1888.

Rev. J. A. Evans,

Dear Sir,—Please announce through your paper that the U. B. C. Schools will be closed for Annual vacation on Friday December 21st.—The Schools on the Mendi Mission District will be visited for inspection and examination, between the 17th and 21st of December.

Yours faithfully,
D. F. WILBERFORCE.

BURGLARS IN BONTHE.

Dear Mr Editor,—Complaints are so prevalent in Bonthe of Burglars, that it is high time to pay some attention to the matter—of late there is not a single morning that these nocturnal intruders are not reported to have visited some premises the night previous to carry out their heartless calling. Nothing daunts them at present to pursue their ruinous work.

It is believed that there is a regular band of these pests, which goes out in detachment when rumor points are at rest, to carry out their object.

Peaceful and loyal residents will feel thankful to the authorities if it could be made clear to the community, that suspicious persons found in the streets after certain hours at nights say 10 o'clock be arrested and punished for unlawfully being out at unusual hours of the night.

It cannot be denied that the natives would plan out burglary, whenever they make a dance, to be carried out immediately after the dance is broken up; & for this purpose their play used to be kept up till very late at night week day being should always be dispersed in time in order to afford them no chance of being out late.—

Yrs truly—Wisdman.

Bonthe 13th, Dec. '88.

A Medical Officer FOR SULYMAH.

Dear Editor,—I trust you will not fail to give publicity to this important article for the serious consideration of His Excellency the Administrator in Chief.

I have read with attention the "Notes by the Way" in your contemporary the "Weekly News" relative to the necessity of a Medical Officer being sent to be stationed at Sulymah This want has been felt for a very long time, even at the time when a native officer had charge of the place when the deaths of two principal native officers occurred there, which would not have happened if they had the assistance of a Medical officer.

The Sulymah District as you are aware is becoming more and more important in point of interest, more so than Kessy, and York, which can boast of their having Dressers, and the requisites for the District are many, especially the present appeal I am making. There have been cases of gunshots, wounds on constables boy's down so often lately that Dr. Burgess had resided there these poor sufferers would be timely attended to.

Although the general cry is, "Time is hard" yet it will not be out of place for the Government to provide from the Revenue of that District salary adequate to pay a Medical Officer to preserve the lives of Her Majesty's Subjects who are labouring in that region.

I would advise that an offer be made at £100 a year though I am positive that there are men who would not accept less than £300 or £350 per annum, yet as it is said that the honour of being in the Service is better than any amount that may be offered, I hope soon to find one of our promising practitioners passing this way to the Sulymah District.—I stop for the present, till I see what steps will be taken by His Excellency the Administrator in Chief.

Yours,—A Correspondent.

Bonthe,
Dec. 10, '88.

The Fire-bell at Sea.

In the Bay of Biscay, on board a large steamer, the warning bell rung out. The bay was calm, and bore no trace of the fury which has given it an ill name. The course of the vessel was one in which there is little danger of collision. No icebergs are to be apprehended. Seldom is a sail to be seen. Yet; it was the fire-bell.

With an extraordinary quickness the pumps were set to work. Men were busy at the engine who but a moment or two before were resting in their berths. Soon the life boats were manned. Every one of the crew was in his place. The boats were in readiness to be lowered. The captain was on the bridge. The purser was ready to preserve the mail and specie. The carpenter, with hatchet in hand, was in his place. Each man and boy of the crew of over a hundred was at his post.

All this was just practice on shipboard to prepare for the hour of danger. Proof was found that every man was ready to do his duty. Training was given to the young or inexperienced that he might be prepared to do his part; and all were tested as to their fitness to meet an emergency.

The alarm-bell at sea had its solemn lesson. No one knew the moment the bell might be rung. No warning was given to a single being on board. Yet whoever failed to appear at the moment was liable to lose two days' pay. The regulation is a right one, inspiring confidence in her majesty's mail-service.

But there is a service higher —that of the King of kings. Do we stand prepared for the summons? Are we at our post and ready? Do we know our place and duty? Is the warning-bell of death, or heard, would we be ready?

On board the "Gruntully Castle," I heard the summons, and knew not of one of the ship's company failing to meet it on the instant. In higher things is there like readiness? Are there none who read these words who know not the Savior —have not made sure of their soul's peace?—Set.

"Fishers of men."

A temptation of irresistible power do these charming May-days present to the wide awake boy to go down to the stream to fish. He can not explain just how it is, but the impulse seizes him with the bursting forth of the new spring life. The buds on the trees must swell and open, the flowers must develop into fragrant bloom, the bulbs of the grasses in the earth must feel the pulses of a new life and a disposition to send up messengers to the sunlight, the birds must sing because they can not help it. All this happens according to the innate laws of being. Nor bird, nor flowers, nor grass, nor bird can explain how it is. But here are the pulsings of their new-felt life the quick throbbings of inner currents of being, a commandment—sold in dead as creation—but newly proclaimed; and not one of them can resist for a moment the mandate. So the small boy finds in his nature an irresistible inclination to do certain things, and among these is the inclination to get his pole and line and stroll down toward the brook or river side.

But he, if very wicked to catch the fish, to kill the poor creatures in such wanton way? Perhaps, and perhaps not. It may be wicked and very cruel or it may not be so, according to the spirit and manner in which fishing is practiced. There is indeed a justification of fishing in both the words and example of Jesus. He not only looked on with approbation while the disciples fished, but he also told where and how to cast their nets that they might take fish in abundance. But the disciples caught fish not for cruel careless sport but for food. And if the boys will take care to catch only such fish as are large enough and suitable for food, they will hardly go amiss.—*Ibid.*

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Not only the vulgar are seen wilfully violating the Sabbath, but the influential few make it a pleasure to do unlawful business on the Lord's day. This habit is unbecoming and sinful.

The Special Officer (Copland-Crawford) ought to be specially rewarded for his undaunted courage.—We wish him every success.

Parents must understand, that the future happiness of their children depend who's and solely on the good moral training they have; and if parents will not abandon the habit of using obscene language, drinking, lying and slandering, in the presence of their children, they will surely lead a wayward life when they come to man or womanhood by their examples.

Although our learned Bi-hol's friend agreed to pains to watch the case, yet his friends had the worst of it.—What a shame!

REX absconded to the rivers to assist his *German Niece* Mrs ——in Trading.

The malignity existing between Cassius and Charlie is so great that nothing but death will terminate their grievances.

"Negociant" is in a sad plight. His pen proves him in trouble. If it is advisable, apologize.

"E. W. P."—Is the "Amateur Clan" living or dying?

ECLECTIC GAZETTE.

Avant Term.
Bonthe, 1888.

Notes and Queries.

Mr. Editor,—The following may be of some interest to the community at large.

Can any of your readers define the post at present occupied by Mr. Mark Kerr, the special service officer sent out by the Secretary of State for the Colonies to assist Commandant Moseley at the Treasury and Customs? He is to be styled Acting Assistant Sub Collector and Treasurer or Acting Chief Clerk!

Of late it has become usual for the Commandant to run aground inside the Sherbro river. On the 3rd inst the wasted about four hours near Kelliah by the same incident. Am I to understand that the service of a river Pilot could not be secured by those who manage that vessel on account of a certain term called economy?

Is it true that the public are getting awful on account of Dr. Jarrett's expected early return to Sherbro?

Can satisfactory reasons be given why large numbers of professing Christians indulge too freely in ardent spirits, especially on Sundays?

Is it true that some people of high social standing in this place are in the habit of consulting greegree and fangay men?

Is there any existing friction between the merchantile and a portion of the official communities in this our little District?

A report has gained circulation to the effect that within a short time the Government will remove to Bendoo—Is that correct?

Is it true that discipline has become a thing of the past in the management of Bonthe Pastorate Church?

Can any reason or reasons be given why the rumseller is regarded as the greatest evil doer in a community?

Precise answers to the above will satisfy.

yrs truly—TRUTH SEEKER

NEWS ITEMS.

The death of Chief Bah Boone has been finally announced publicly, and it is said that his cry was a grand affair, and very largely attended.

Steamers between this port and Freetown have been plying quite frequently of late; the "John Brown" we note among others, belonging now to Messrs F & A. Swanzy's and is thereafter to be called the "Ronald."

Dec. 1—Catechist Pasha returned from his tour to the rivers.

3.—Formoso for Freetown with the following passengers Messrs. W. Hughs (transfered to the police clerkship in Freetown) J. A. Dennis Mrs. Bishop and Porter.

"Countess of Derby" from Freetown with Serjt Taylor Corp'l Nicol &c.

The Gerrigah case being completed at the last Session 4 of the prisoners were sentenced to 10 and 15 years each.

A police Constable was brought down from Sulymah wounded by the natives in that District during a fight between them.

He is now in the Colonial Hospital under medical treatment.

The self-constituted prophet Brown continues his endless "I say" open air service at Bonthe. His banner bearing various inscription was hoisted on Sunday afternoon the 9th instant. His "announcements" "Anathema" and all those who interrupt him during his ministrations.

Examination & Vacation.—We understand from prof. Wilberforce whose letter will be found in another column, that the U. B. C. schools on the Mendi District, will be inspected and Examined between 17th and 21st inst and vacations begin immediately after the examination of each school.

The Editor left here for Rotshunk on the 10th inst. to attend the Dedication of the "*Girls Home*" on the 13th inst. instead of the 15th inst as erroneously published in our issue of Nov. 15th which was incorrect.

Personal

Revd. H. J. Williams Headmaster of the Shaiggay Mission Schools arrived here, about the 30th ult., and spent few days visiting his father-in-law Mr. Wm. Wilberforce father of Rev. Dr. F. Wilberforce. Mr. Williams is but a young man, and yet he is becoming quite a veteran in the service of the U. B. C. Mission.

Revd. W. S. Macaulay of Daniella Station, by request of the District Supt., spent a few days in this place last week.

Shaiggay,
Nov. 29, 1888.

Rev. J. A. Evans,

Dear Sir,—Please announce through your paper that the U. B. C. Schools will be closed for Annual vacation on Friday December 21st.—The Schools on the Mendi Mission District will be visited for inspection and examination, between the 17th and 21st of December.

Yours faithfully,
D. F. WILBERFORCE.

BURGLARS IN BONTHE.

Dear Mr Editor,—Complaints are so prevalent in Bonthe of Burglars, that it is high time to pay some attention to the matter—of late there is not a single morning that these nocturnal intruders are not reported to have visited some premises the night previous to carry out their heartless calling. Nothing daunts them at present to pursue their ruinous work.

It is believed that there is a regular band of these pests, which goes out to their haunts when most folks are at rest, to carry out their object.

Peaceful and loyal residents will feel thankful to the authorities if it could be made clear to the community, that suspicious persons found in the streets after certain hours at nights say 10 o'clock be arrested and punished for unreasonably being out at unusual hours of the night.

It cannot be denied that the natives would plan out burglary, whenever they make a dance, to be carried out immediately after the dance is broken up; & for this purpose their plan used to be kept up till very late at night so as the evening should always be dispersed in time in order to afford them no chance of being out late.

Yrs truly—Watchman.

Bonthe 13th, Dec. '88.

A Medical Officer
FOR SULYMAH.

Dear Editor,—I trust you will not fail to give publicity to this important article for the serious consideration of His Excellency the Administrator in Chief.

I have read with attention the "**Notes by the Way**" in your contemporary the "Weekly News" relative to the necessity of a medical Officer being sent to be stationed at Sulymah. This want has been felt for a very long time, even at the time when a native officer had charge of the place when the deaths of two principal native officers occurred there, which would not have been, had they had the assistance of a Medical officer.

The Sulymah District as you are aware is becoming more and more important in point of interest, more so, than Kpaay, and York, which can boast of their having Dressers, and the requirements of the Sulymah District are many, especially the present appeal I am making. There have been cases of gunshots, wounds on constables bro't down so often lately that if a Surgeon had resided there these poor sufferers would be timely attended to.

Although the general cry is "Time is hard" yet it will not be out of place for the Government to provide from the Revenue of that District salary adequate to pay a Medical Officer to preserve the lives of Her Majesty's Subjects who are labouring in that region.

I would advise that an offer be made at £100 a year though I am positive that there are men who would not accept less than £300 or £350 per annum, yet as it is said that the honour of being in the Service is better than any amount that may be offered, I hope soon to find one of our promising practitioners passing this way to the Sulymah District.—I stop for the present, till I see what steps will be taken by His Excellency the Administrator in Chief.

Yours,—A Correspondent.

Bonthe,
Dec. 10, '88.

The Fire-bell at Sea.

In the Bay of Biscay, on board a large steamer, the warning bell rung out. The bay was calm, and here no trace of the fury which has given it an ill name. The course of the vessel was one in which there is little danger of collision. No icebergs are to be apprehended. Seldom is a sail to be seen. Yet; it was the fire-bell.

With extraordinary quickness the pumps were set to work. Men were busy at the engine who but a moment or two before were resting in their berths. Soon the life boats were manned. Every one of the crew was in his place. The boats were in readiness, to be lowered. The captain was on the bridge. The purser was ready to preserve the mail and specie. The carpenter, with hatchet in hand, was in his place. Each man and boy of the crew of over a hundred was at his post.

All this was just practice on shipboard to prepare for the hour of danger. Proof was afforded that every man was ready to do his duty. Training was given to the young or inexperienced that he might be prepared to do his part; and all were tested as to their fitness to meet an emergency.

The alarm-bell at sea had its solemn lesson. No one knew the moment the bell might be rung. No warning was given to a single being on board. Yet whoever failed to appear at the moment was liable to lose two days' pay. The regulation is a right one, inspiring confidence in her majesty's mail-service.

But there is a service higher —that of the King of kings. Do we stand prepared for the summons? Are we at our post and ready! Do we know our place and duty? If the warning-bell of death were heard, would we be ready?

On board the "Grantully Castle" I heard the summons, and knew not of one of the ship's company failing to meet it on the instant. In higher things is there like readiness? Are there none who read these words who know not the Savior —have not made sure of their soul's peace!—*Sel.*

"Fishers of men."

A temptation of irresistible power do those charming May-days present to the wide awake boy to go down to the stream to fish. He can not explain just how it is, but the impulse vitalizes him with the bursting forth of the new spring life. The buds on the trees must swell and open, the flowers must develop into fragrant bloom, the bulbs of the grasses in the earth must feel the pulses of a new life and a disposition to send up messengers to the sun-light, the birds must sing because they can not help it. All this happens according to the innate laws of being. Nor bird, nor flowers, nor grass, nor bird can explain how it is. But here are the pulsings of their new-felt life the quick throbbings of inner currents of being, a commandment—old indeed as creation—but newly proclaimed; and not one of them can resist for a moment its mandate. So the small boy finds in his nature an irresistible inclination to do certain things, and among these is the inclination to get his pole and line and stroll down toward the brook or river side.

But isn't it very wicked to catch the fish, to kill the poor creatures in such wanton way? Perhaps, and perhaps not. It may be wicked and very cruel or it may not be so, according to the spirit and manner in which fishing is practiced. There is indeed a justification of fishing in both the words and example of Jesus. He not only looked on with approbation while the disciples fished, but he also told where and how to cast their net that they might take fish in abundance. But the disciples caught fish not for cruel careless sport but for food. And if the boys will take care to catch only such fish as are large enough and suitable for food, they will hardly go astray.—*Ibid.*

MARKET REPORT OF African Produce.

PALM OIL—Imports, 1st January to 31st October (Liverpool) 1888, 41,766 Deliveries during October (Liverpool) 1888, 5,298 Stock, 31st October (Liverpool) 1888, 6,435

The "Sherbro" (s) passed Sierra Leone on the 3rd inst. and the "Biafra" (s) on the 5th inst. with 1,340 and 840 casks respectively, and the "Cameroon" (s) passed Accra to-day with 800 casks.

Sales during the past fortnight have been 6,500 to 7,000 tons. The demand has been to a great extent of a speculative nature. The advance on the fortnight may be quoted 40s. to 60s.

Lagos £26. 5. 0. to 26. 10. 0—Bonny Cameroons and Old Calabar £24. 0. 0.—Benin £23 0. 0.—Brass, Niger & New Calabar £22. 15. 0. to 23. 0. 0.—Accra, Addah, Quitth, and Popo £22. 15. 0. to £23. 0. 0.—Grand Bassam and Half Jack £22. 10. to £22 15. 0—Congo and Sherbro £21. 10. 0. to £22. 0. 0.—Appam, Saltpond and Winnebah £21. 0. 0. to 21. 5. 0—Dixcove and Liberian £20. 15. 0. to 21. 0. 0.

PALM KERNELS—In improved demand with an advance of 5s.

Lagos, Old and New Calabar, Bonny, and Cameroos £10 76. to. 10.10 0—Brass and Sao Thome 10. 5. 0. to 10. 7. 6.—Bar in & Congo 10. 2. 6. to 10. 5. 0.—Liberian and Shebro £9. 17. 6. to 9.18.9.—Quitta and Addah 9. 17. 6. to 9. 18. 9—Saltpond, Appam, and Winnebah 8. 0. 0. to 9. 15. 0.

COPRA—100 bags sold at £12. 7. 6. per ton.
BENNISEED—42s. 6d to 47s. 6d per 384 lbs.
GROUND NUTS—100 bags Bathurst in the shell at £13, small sales decorticated at £15.
COFFEE—Firmer again 1,700 bags sold spot and to arrive at 61s to 62s.
COCOA—There have been small sales at 60s.
IVORY—See our report on last auctions.
INDIA RUBBER—Sales during fortnight 150 tons. Good enquiry

Gambia Niggers, fair to prime	1s. 9½d. to 1s. 11½d.
Niger do. do.	1s. 7d. to 1s. 9½d.
Sierra Leone do. do.	1s. 6d. to 1s. 8½d.
Thimbles	1s. 4d. to 1s. 7½d.
Congo and Gaboon Ball	1s. 3d. to 1s. 6d.
Soft and Flaky Ball	0s. 7½d. to 0s. 9d.
Tongues	1s. 2d. to 1s. 3½d.
Hard Cape Coast, Axim and Assinee	1s. 0d. to 1s. 4½
Cameroon & Old Calabar	1s. 2½d. to 1s. 4½d.
Liberian	1s. 0d. to 1s 3½d.
Saltpond	0s. 8½d. to 0s. 11d.
Acera, pressed and dried	0s. 10d. to 1s. 6d.
Do. ordinary	0s. 8½d. to 0s. 8½d.
Flake and Lumps	0s. 6½d. to 0s. 6¾d.

GUM COPAL—No further sales. Market unchanged.
BEESWAX—Gambia £4. 10. to £4. 15. Sierra Leone £4. to £4. 5. per cwt.
GINGER—16s. to 19s. 6d. per cwt.
CHILLIES—A few bags at 15s to 25s as in quality.
GUINEA GRAINS—Small sales on the spot at 32s 6d to 33s
CALABAR BEANS—5½d. per lb last prize.
CAMWOOD, BARWOOD, EBONY } Nothing to report in the absence of business.
MONKEY SKINS—Sales end of this month.

Liverpool, 9th Nov. 1888. EDWARDS BROTHERS.

ALPHA Factory.

York Island SHERBRO

Is Now Open for TRADING
F. & A. SWANZY
GEO. LEACH
Agent-in-Charge.

TOBACCO.

Messrs. SWANZY'S renowned fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogshead of about 1250 lbs. nett, Half-Hogshead of about 550 lbs nett; also their Kentucky "Bull Head" brand— in similpackages.

Tobacco in Boxes.

To meet the requirements of the UP-RIVER TRADERS, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected; so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F & A. SWANZY.
ALPHA FACTORY.
June 29th '88. Sherbro.

Concluded from page 1.

If you have been at college or at a theological seminary, and have learned a little Greek and Latin, and, it may be, Hebrew, do not, in the pulpit or among the people, try to air your little knowledge of these learned languages to impress the people with your immense learning. A really educated man never has occasion to *try* to show himself off. A man simply betrays his shallowness or want of good sense who puts or airs of this kind. Diligently use your education or learning, if you have any, in your study, and when you can modestly help others, but do not try to make a display of your acquirements. They shine best through a modest concealment.

Cultivate a keen sense of right—alively conscience. Cultivate patience and perseverance. Learn to look on the bright side of things. Be hopeful, cheerful, and prayerful.—Amicus—*In Telescope.*

Church Collections

Is a subject that may well be brought forward at this season, for the anniversary of our dear Redeemer's birth, is now drawing nigh, and many are the hearts that beat in anxious expectancy of some gifts, in commemoration of his advent, and much substance will be worse than wasted in gifts to unworthy persons, and for at least unhallowed purposes. By these remarks I would not be understood for a moment, to say that no one should give presents to friends and relatives, they ought to do so, and in such a way as to make their gifts blessings to the recipients of Pleasure But what I wish to say is that while we remember our relatives and friends we ought also to remember Jesus in the person of his cause, even his church and give liberally during this advent season toward its support. Let every minister laying the matter of a "X'mas gift for Jesus" before his people, and urge them to prepare something for this purpose against the coming 25th Dec., to present as a Thank-Offering to the usual services of that day and see if the Lord will not open you the Windows of Heaven, and pour you out such a blessing as there shall not be room to receive it.

J. A. E.

A Sabbath-school teacher once asked her class the following question: "How did the queen of Sheba travel when she went to see Solomon?" A little girl answered, She went on the cars, for it says that she came with a very great train. Do you think that means a train of cars?

Kind words cost no more than unkind ones. Kind words produce kind actions, not only on the part of those to whom they are addressed, but on the part of those by whom they are employed.

He who makes a great fuss about doing good will do very little. He who wishes to be seen and noticed when he is doing good will not do it long.

The Early Dawn.

"The Morning Light is Breaking, The Darkness Disappears."

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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Vacant.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.) Good Hope
Pastor, Rev. G. N. Jowett
Asst Do. Rev R. C. Taylor

LETTERS TO YOUNG MINISTERS.

GETTING MARRIED.

If you are already married, you have my leave beforehand to omit this letter of the series, even though you may do me the honor of reading all the rest.

I am certain that I have taken up a subject which is of considerable interest to almost every young man and to some young men it appears to be of more interest than any other subject on earth, even more than the salvation of their own souls. Supposing that not many of you have definitely determined to take the apostle Paul in this respect as your example, let us proceed to look this serious question squarely in the face. It is an exceedingly serious matter to any one, male or female, to link his or her destiny to that of another, but it is a still more serious thing for a minister. Marriage ought not to be thoroughly entered into by any, but least of all by a minister on account of the character of his office, work, and position. Says the Rev. Charles Bridges "A minister is indeed a city set upon a hill, that cannot be hid" He must expect not only his personal character, but his household arrangements, the conduct of his wife, the dress and habits of his children and servants, his furniture, and his table—to be the subjects of a most scrutinizing observation.

George Herbert observes that the parson's judgment rather than his affection found out a fit wife for him, whose humble and liberal disposition he preferred before beauty, riches, or honor. He says the pastor's wife should be the beginning of good discourses.

Exclaims Charles Bridges If we statements, therefore, is the responsibility of the minister's marriage choice! * *

The tone of his ministry will be formed or molded by this critical change of circumstances. He will not be the man he was. He will be under the constraint of new inclinations and principles of action."

Fletcher truthfully says, "A minister's wife may be a mainspring of encouragement or discouragement to her husband.

* * On her example and demeanor very much may often depend."

"It is scarcely to be calculated," remarks Cecil, what an influence the spirit of a minister's wife will have on his own, and on all his ministerial affairs. If she comes not up to the standard, she will so far impede him, dragging him. Such are the incalculable consequences of his wife's character to him that if she assist him not in urging forward his work, she hangs as a dead weight upon him".

Another author says, A Christian wants a helpmeet for himself, a minister wants besides a yoke-fellow in his work He wants this for his people as well as for himself.

I dare not tell you what observation I have had on this subject, but I know several ministers who have been completely overthrown as ministers by making a mistake here. Others I know who are crippled. Instead of adding to their strength they are now like a bird shorn of one wing. Others I know whose wives are about as much help to them as a good-sized millstone on a man's neck would be if he were trying to swim the sea.

I repeat, if other men ought to exercise care and sense in choosing a life companion, the ministers much more. Mere sentiment should by no means govern in a matter of such gravity. If you are something more than an animal controlled by blind instinct and impulse—that is if you are a man, with the sense and judgment of a man, then exercise your sense and judgment in a matter where otherwise you will soon enough wish in your innermost soul you had done. The danger lies in "falling in love" as the phrase is. If you are in love, you are a gone case. All the reasoning and expostulation and entreaty and threatening in the world will not save you. If you are in love with an unworthy person whom you ought not to marry, it would be better for all concerned that you should tumble over the Niagara falls. You will go through small-pox, pestilence, yellow-fever, fire and brimstone. A hundred thousand horse power will not restrain you. The grip of fate unmerciful, irrevocable, irrefutable, is upon you—on to your doom. "Love is blind" says Shakespeare. You will therefore see nothing but beauty in the object of your affection, though she be homely enough to frighten a lion. You will think her an angel of amiability when she may be a regular Xantippe, you will regard her as pious, when she is nothing but a hypocritical worldling. Then judge first, before Cupid has made you stone blind.

1. You ought to have regard for health and strength. Has the lady a good constitution, and can she endure the demands made upon the strength of a minister's wife, or is it likely that before long she may be an invalid? You will be crippled and hampered if you have a weakly, sickly, wife.

2. Of course she ought to be a pattern of piety, humility patience, Great goodness for dress jewelry, style should be not only a kind warning to you, but cause you to beat a hasty retreat. Says a judicious writer, "Often has a worldly dump utterly paralyzed the power of a faithful administration." There should be no studied attention to ornament, and every mark of the curse of this world's pleasure or vanity—not only or chiefly upon the ground of necessary inconvenience, but from their injurious impressions upon the people.

3. She should be intellectually either your peer or somewhere near that If she is not, she cannot enter heartily in to your work or your studies. She can not help you. But she ought to be an inspiration to you in your general studies, and study with you an inspiration in your preparation of sermons, and a judicious and helpful critic in your sermonizing and in your preaching. She ought to be a leader in the society of your church as well as yourself. She ought to be a strong worker in the Sunday school and in the church, as at prayer meetings and organizing and conducting missionary work among the ladies, temperance work among the young, and to be able to assist young ladies and gentlemen, too in selecting books and other reading matter, and in awakening in the young especially an ambition for culture, both intellectual and moral. This is no airy ideal, impossible and poetic picture I am happy to say I know just such ministers' wives. They are still to be found. Do not then marry one far below you in intellectual capacity or attainments It will be an irretrievable blunder if you do. Do not marry a girl simply because she is pretty or plays well upon the piano, or because she has soft hands, a dainty foot, and is able by the help of the dress maker to array herself in tasteful attire. Taste as well as beauty of face and grace of form are not to be despised, to be sure; but what does a minister want with a doll or a baby? The ability to bake bread and skill to make shirts are also accomplishments with which a minister will be glad by, with his wife had some acquaintance.—Amicus—*In Telescope.*

From the Kittam.

Dear Mr. Editor —In consequence of the town of Journah being taken by Mackiah's war people, Captain Crawford of Sulymah with Mr. Songo Davis and Police Force (having received a letter previous to that effect), arrived here on Thursday the 22nd ultimo and left for the west; after passing two nights at Mosonah and Pujehoun, the former a seat of Chief Joe Zongowa and the latter that of Chief Mormor Jahalias General. Early on Sunday morning the 25th ult, the Capt. with his Guards of Policemen, together with Chief Mormor Jah and Gbannah Gomboo with their warriors left Pujehoun for Journah. Chief Mormor Jah leading the right wing whilst Chief Gbannah Gombo occupied the left with the Captain and Force in the centre. On their arrival near the town, a messenger was sent in by order of the Captain, to call out the chieftains or sup out heads in order to ascertain from them as to what gave rise to their occupying that Town, knowing same to be the seat of Chief Mormor Kebkeh; they at once responded to the call, and five questions were proposed by the Captain through an Interpreter; but the haughty and disrespectful behaviour of these ill bred savages, so excited the high spirit of the Captain, that he at once gave order to open fire which was done in the twinkling of an eye; and it was awful to see the vast number of Mackiah's men that fell be the constables' volleys. Meanwhile Chief Mormor Jah had caused most of his war boys to lay in ambush for the capturing of those coward ones, who probably would attempt to make their escape over the war palisades; whilst Gbannah Gombo's men were busily engaged in combat with the brave.

After the skirmishing was over (which lasted about an hour and a half) the number of those that fell were carefully examined and calculated to be no less than three hundred men.

I need scarcely add that the body of one Bairgah, who is supposed to be the bravest of Mackiah's warriors, was found amongst heaps of the slain.

Much praise and honor is due to the talented and beside Captain; not excepting the Police Force for the very efficient manner in which they acquitted themselves.

The Captain and Force left for Sulymah two weeks ago, and it is reported that it will not be long before they will return again to proceed further up to Largah, the stronghold of this tyrant Chief Mackiah.

Meanwhile I beg to subscribe myself

Kittam, PEACEFUL BEN.
Dec. 14, '88.

Great thoughts belong only and truly to him whose mind can hold them. No matter who first put them in words, if they come to a soul and fill it they belong to it, whether they floated on the voice of others or on the wings of silence.

The Early Dawn

BONTHE, SHERBRO.

DEC 31, 1888.

THE CLOSING EXERCISES—of the Rufus Clark and Wife Training School were very appropriate, in every respect, consisting of songs, recitations, Essays etc. adapted to the occasion. The Chapel room of the school building was appropriately and neatly decorated, with Flowers Evergreens, Mottos etc. The young ladies and Gents, most of whom are very young yet, acquitted themselves well in reading, speaking, and singing; indeed they gave every evidence of having been under real training during the year.

After the Exercises by the students and reading of the grades by Principal Wilberforce, opportunity was given for remarks by persons present, when the writer and Editor of this journal, spoke of the marked advancement made by the students during the year, and congratulated P. C. Wilberforce upon his success in training those under his charge etc. Mrs. Amanda Smith also spoke very encouragingly of the work and wished it every success. Quite a large number of persons were present to witness the exercises which closed about 9 p. m.

The Opening Exercises of the Mary Sowers Girls Home at Rotafunk Station Bompeh Mission, on the 13th inst were indeed very interesting, and witnessed by a large crowd of the most orderly kind, although largely natives. The services commenced at 11½ a. m. in the Chapel conducted by the Revd. R. N. West Supt. of the Mission and consisted first of devotion, then addresses by Rev J. Gomer and professor D. F. Wilberforce, each of which spoke in a very entertaining manner. Rev R. N. West then read the rules with remarks on some, all of which was interpreted to the natives by Mr. Parker.

From the Chapel we proceeded to the Girls Home, which had been handsomely decorated with flowers, evergreens &c, here the writer conducted a brief dedicatory service consecrating the Building; which brought the services to a close between 1 and 2 p. m.

In the evening at 7 p. m. Rev J. Gomer gave a Magic Lantern entertainment in the Chapel to a crowded House. A rising vote of thanks proposed by Rev. W. S. Sage showed the appreciation of the audience for Mr. Gomer's effort. We may remark that Mrs Amanda Smith was present, but being unwell did not participate in the exercises of the occasion.

ETHNOS.

You will be astonished to know, is a real place although the letters in my caption are slightly out of the usual order in which they are commonly used hence the peculiar sound they give to the reader of my story. But it is a real African semi civilized town containing several churches the bells of which ring regularly, for week evening and sabbath services. Civilized natives and foreigners, with pagans perambulate its streets; missionaries and native helpers labour in the place for the spiritual good of the people, and yet it is a very strange place, and its people a queer sort of souls, many of them at least, with whom I have spent some years trying to learn them and have seen strange things. First of all this I have noticed is, that nearly every body belongs to church or to class, of course this refers to civilized persons and a large number of the half civilized, but very many have a poor idea of religion. For should any of these christians get into difficulty, they seldom resort to God in prayer, but generally seek out a Mohammedan or Pagan Medicine man to help them out of their trouble, and seem to think such course quite harmless as long as it can be kept secret from man, seeming to forget that as christians they are the servants of God and not of men, that God and not man shall bring all their work into judgment, whether it be good or evil, and that however they disguise themselves to men, they appear the same to God who seeth in secret, and will reward every man openly. Another strange thing I have noticed is that almost every man that cannot get on with his own wife, has a lady friend with whom he is on good terms. Many wives too have their own friends of the male sex in whom they confide more than in their husbands; indeed from the conversation of some women it would seem that to have a male friend is the only way to make life tolerable with her husband. Just why this strange state of things I cannot now attempt to tell, however I am sure it makes very much against the piety of the people, and the progress of religion. But as I hope to write more of life in Ethnoh I close for the present.—BERT.

THE BOMPEH DISTRICT

Politically seems, at least, to be in a better condition since the Yonnie Expedition, which had the effect of quieting matters by putting a stop to the descent of their War bands from time to time toward the waterside. The removal of Richard C. B. Caulker, to say the least of him, a weak and inefficient ruler from the district, would seem to be, at least a good step toward the better, although prudent men in the locality seem to reserve their opinion of Chief Bannah Will's administration, for the present; yet we believe that all feel that there is nothing lost by the change and hope for something better. Some dissatisfaction, we understand is felt among the sub Chiefs of the District with reference to Sonnie Cassakoh of Rotafunk and that his removal from the country is urged by some as a peace measure; and we must say that the plea does not seem to be without some grounds of reason, however we should be glad if the end could be reached in some other way than by his removal, since we understand he is quite unwilling to go.

The religious aspect of the district is a promising one the Bompeh Mission having fifteen quarters a. Rotafunk, is becoming well established at that place, as a centre with Palli and Bompeh town as out-stations. Much itinerating, we understand is done, especially from Rotafunk. The policy, we believe, of Bompeh Mission is to centralize around and radiate from a strong centre, and to this end they are sending their efforts to Rotafunk has already attained to quite large proportions; the *Girls' Home* recently opened is rather a beautiful structure and most pleasingly located. In fact the arrangement of the whole Villa is in good taste and is very beautifully kept. More again, it we have time, of the District.

A REVIEW OF THE YEAR 1888.

Dear Mr. Editor,—I believe that by the time this reaches the hands of your readers, the year 1888 shall have rolled away, then it behoves us to take a retrospect of the past and compare it with with previous years, and I am sure your readers will join me in saying that there have been changes in every department, to some, it proves a blessing, but to others it proves sorrow but in all this, it is God alone that ordereth all things for his wise purpose.

Allow me to make a short review on the various Establishments here as follows.

GOVERNMENT.

There have been many changes in the Government, of this place, there was no less than 3 Commandants who had charge of this place during the year viz—Capt. Daniel who succeeded Mr. Moseley, 2. Mr. Garrett succeeded Capt. Daniel 3. Mr. Winford succeed Mr. Garrett and lastly Mr. Moseley to his post.

Mr. Adams who was asst clerk to the Commandant was removed to Freetown early this year and his post was filled temporarily by Mr. Norman who was relieved by Mr Macauley (late clerk to Barrister Williams).

Mr. Hughes the Chief Clerk in the Commandant's office was transferred to Freetown as Police clerk. His post is still left vacant.

Administration of Justice.

In some cases the law has been fairly administered, but I regret to say that in other cases advantages have been taken of the weak ones as evidenced in a case C. vs. W. decided by the Court of Requests in this place some time ago.

I hope those who administer the law will henceforth do so with judgment and justice, and that districts may have a fair and impartial trial in all cases.

Ecclesiastical.

In this Department the community of Sherbro and especially the Parishioners of St. Matthew's Church have suffered materially in the removal by death of their devoted and much beloved pastor the Rev. G. G. M Nicol which loss is still felt, but it is hoped that relief will soon be sent to succeed the late pastor.

RELIGION

is not encouraging among professed christians in this place as will be observed in several issues of the "Early Dawn" respecting the heathenish customs and all other vices practiced by some members of the Church and which you have always denounced in your Editorials However I hope christians will turn a new leaf during the coming New Year.

MERCANTILE.

In this Department there have been remarkable changes in three of the four principle Establishments, in the place, to some it has proved a blessing, and to others the contrary, but as it is the Lord who bringeth down one and raiseth up another, it is best that each one act well his part for there all the honor lies.

THE INTERIOR

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The only mah District under Capt. Crawford has been a little quiet of late (although a few policemen were wounded by the natives) Mr. Crawford is using stringent measures to promote order in that district—and His Excellency Govr. Hay having gone up we hope that perfect peace may be restored and that the Revenue be increased.

I wish your readers one and all a Merry Christmas and a Happy New Year, and that success may attend your journalistic career

Yours,—A REVIEWER.

Bonthe,
Dec. 24, '88.

Bp. Flickinger D. D.—arrived in Freetown from England on the 15th inst. and we suppose, he has since reached Shangay. He is expected to hold the Annual District meeting of the U. B. C. Missions the last week in January at Shangay, we believe, instead of Bonthe as being more central.

Late again with this issue owing to pressure of job work.

NEWS ITEMS.

Dec. 3. Governor Pasha returned from his tour to the rivers.

6.—The Annual Missionary Meeting in connection with the Native Pastorate was held at St. Matthew's Church.

An address was delivered by Governor Pasha who gave a favourable report of his visit to the rivers.

7.—Miss Bedwell Coker left today for Freetown via York.

23.—His Excellency Govr. Hay arrived from Sierra Leone town and proceeded to the Sulyman district the next day.

Two interesting sermons on behalf of the Sierra Leone Church Missions were preached in St. Matthew's Church by the episcopist in charge.

A police constable who was found drunk on Sunday last died at Bonthe a few days after his arrival.

This circumstance still calls loudly for a Medical officer for that district, vide Early Dawn Dec. 15.

Great preparation is being made for the approaching Regatta to take place Jan. 3, '89.

MAKING IT A SUCCESS.

This seems to be a very appropriate, a common word we want to make any piece of business be it a tough labor one, be it secular or otherwise, but it is such spirit that where there is a disposition the will is often wanting and this often arises from our own faults and often from the faults of others.

Within a few days we will have a Regatta which will be unique or to put it the other way, the promoters are determined to "make it a success." One of the promoters said to me "We mean to make it a success."

Thought I, why not, what others have done you may do. But then there is this to be taken into consideration that success or failure must come from the promoters and the intelligent public. But where English, French and Sierra Leonean heads meet to plan we expect something nice and grand, and sub-mid, and entertaining, and worth looking. Would that the intelligent public and unaffiliated more sympathy with the enterprise. But success is always the result when all the odds and ends are dropped. Let the promoters carry to perfection the sentiment expressed by one of their number. Keep your eyes wide awake and your ears open, and I have no doubt but they can still surely "make it a success."

I watch with patience in the corner to see the issue.

C.

A few Hints.

Dear Editor,—"Eclectic Gazette" wish you all a Merry Christmas, and a Happy New Year. He begs to state that those whose minds had been biased through the genuineness of his pen, will let the year roll away with grievances, and endeavour to do right.

"S. S. Sierra Leone" has come (as I am made to understand from the W. N.) out with the idea of editing, and rise up again these prominent pillars in the N. P. Church which has been broken down through his inexperience to manage as a father, but to rule as a king with his despotic "New Power" How true, his dealings will explain it self.

Copland Crawford is praiseworthy for his loyalty; he is not like some lazy folks who are inveterately eating the revenue with a Cat's eye, and lied to the garter of their wives.

Mr. Coker (Vice President B. M. L. Club) begs to state that he would have to the request of "E. G." had he not been very much engaged, preparing to be initiated to the holy order of matrimony in Freetown. We wish him God's blessing.

"Victoria Road Tragedy"—It is time now for you to celebrate the first anniversary; for it is an event so memorable, that it put asunder those whom God hath joined.

"Sol. & Tom"—Although sangui meously linked, yet are competing for Trade in the rivers. This is wrong, for you are injuring greatly the petty traders by your competition.

The Grandest Regatta will be given by the Mercantile Bosses, despite the malignity of the authoritative few.

ECLECTIC GAZETTE.

Bonthe, 28 12, '88.

FOR THE "EARLY DAWN."

Dear Mr. Editor—Is it true, that some of our principal men, both here and at York Island, have engaged themselves to girls lately released from the Bumbs? If Mr. Editor the report is no idle gossip I am pained to remark that such conduct besides gross licentious and unprincipled has a most retarding influence on our new born position and helps seriously to sink them all the deeper in depravity.

Can these voluptuaries entertain any other than a mind latent in betraying their victims when they may discover other objects to occupy their lust?

These men so call themselves educated christians to consider them otherwise is to incur their displeasure.

"Alas! alas! how sad it is to be wise, when it is not advantageous to him who is so."

It is monstrous to learn too, that our Barbarities belong to the married portion.

Men who should have less of the rake in them, by their very lives are strolling the streets of debauchery sensuality and lust in our very midst without regard to the baneful and demoralizing influence it creates.

It will not be out of place, I think also, to observe that this disgraceful contamination has a pronounced effect on the health of the community.

May I hope Mr. Editor these sensualists will make the effort to curb the nasty ass in them and live up to the right standard of a moral man society, and their personal welfare, and all that is moral and manly claim that of them.

Excuse the liberty I have taken Mr. Ed. of both your time and space.

I am, Yours truly—FORDWELL.

Bonthe, 19th Dec. '88.

Dear Mr. Editor,—Kindly grant me a little space in this issue to insert for the information of your readers that the hint (from the author of "**Eclectic Gazette**") or signed by that title) in your last issue Dec. 15, respecting "Cassius and Charlie" is either a misconception or a misconstruction and hence a misrepresentation.

His imagination,
Bidying tooth the nature of things
To him unknown: must of force
Turns is to stupe and fancies it "Malignity."

I do not think the parties deemed it of any material consequence, as their interests are not involved even if they were at variance; and besides, I believe they know better than living to vent their spleens to avoid that most trying moment of human existence. And should "E. G" be a christian having such full knowledge of the names and nature of matters between the parties, why not come between them and make matters as he think it ought to be!

This would have been a *step in a right direction.*

I fear that he is fairly on the track of realizing the consequences of the servant, who knoweth his Master's will and doeth it not.

But if, on the contrary he be an intelligent heathen, he is fairly at liberty to imagine *ad infinitum*

Thanking you for space granted.

I remain,
Yours, as heretofore,
LUTHER.

Bonthe,
Dec 19, '88.

CHIPS.

1. The promoters of the Grand Regatta are at work again to have another like sport to open the New Year.

It would be good also if an Athletic sport was undertaken.

2.—Three cheers for the promoters of the Concert & Soiree on Xmas day. Everything was par excellence but they must remember that retrenchment is the order of the day.

3.—Are not Police and Boatmen glad in receiving Xmas presents from their Boss?

4.—May & June should not be allowed Private practice.

5.—Tuck should act honestly & as a gentleman and admit certain things supplied him.

6.—"The gayest colored man in the land."—You seem to be in love with and to be loved by all the goddesses "here."

7.—Clarionetist,—I believe you go out serenading. We enjoyed the strain imminently—continue please, especially under the moonlight.

8.—Mind the Paint—It seems as the Paint is still on your back and has attached you to Mademoiselle

9.—Economic Buck: Well done on Xmas night, you were very careful to supply Refreshments to every one according to the price for ticket.

10.—Park,—It is no use telling us on the stage, because "you are always at business."

11—Sir Charles—Have you received your summons for not protecting the Hall by allowing a heavy crash to be made on the floor?

12.—Rock—I envied your first waltz

13.—Command—Your presence gave weight to the occasion especially when you took the floor waltzing.

14.—M. C.—Your movement thro' the Quadrille was very graceful. Give a turn-up-soon.

G.

EDUCATION THE BASIS OF EVERY OCCUPATION.

Education as defined by Dr. Webster, is the cultivation of the mental moral and physical powers. "Education, he adds, is properly to draw forth, and implies not so much the communication of knowledge, as the discipline of the intellect, the establishment of principles and the regulations of the heart" Education tends to elevate the mind develop the talents and prepare one for the active duties of life.

It has pleased God to make infancy weak and ignorant; and as a man works he may forever remain only in the attainments of infancy, unless he is educated. Education cannot achieve excellence on first and particular attention.

That there was a time when education was unnecessary, when men enjoyed happiness without it is improbable. That we are living at an enlightened age every one would readily admit, and that the demand for for Education is increasing none can safely deny. The command to every individual is "Whatsoever thy hand findeth to do, do it with all thy might." Conforming to this facts one cannot be charged of God's command. But here arises an important question. Can a man work with his might, who works all his working moments? The voluminous records of the life of mankind do not furnish a single instance for sure the affirmative of the question. Knowledge therefore must first be sought no excellence can be attained without it. In our country we have been deprived to educate a selected few, leaving the bulk of the people to sleep in ignorance. But is it sufficient to enlighten a few choice minds for the profession and feed like animals the common masses for manual labour? To this I emphatically answer No. "Education" says a writer, "was intended for all, when God revealed the Adorned forest, the sky painted blue, and earth itself a garden flowered and fruited, and all the visible creation." Education to a selected few is dangerous to the ancient days of Egypt, the art of reading and writing, we learn, was the exclusive right of the priest or sacerdotal class of society. These were distributed all over the country to rule the lower classes of the people, prescribing the legislations of the kingdom and performing the duties of priest and physicians. This exclusive right had a tendency to debar the the lower classes from taking active part in the affairs of the kingdom. Consequently there was a lack of interest and patriotic zeal, and finally the country became subject to a foreign yoke.

Centuries later, the aspiring sons of Hellas, to their ever lasting intelligence, fostered Education as never a nation had done. And in the days of Pericles so much attention was given by Athens for education, and the spirit of mental training so generally diffused, that almost all her inhabitants were qualified to fill offices of honour, or discharge business of talented men. So well was instruction imparted that a regulation was made, that "the greater part of public offices should be filled by lot, which rarely resulted in the choice of any but able and qualified men". And this period of Athenian history, readers of history are aware, is an illustrious era in the age of the world.

Who can say that celebrated Demosthenes would have been such an admirable prince of orators if his first efforts were not to seek after instruction? What would have become of like men Alexander the Great, Diogenes, Pythagoras, Aristotle, and all the great geniuses of the world, if they had despised learning?

England does not suffer from her many institutions of learning; she loses nothing by subjecting the minds of her noble sons. Nor has Sierra Leone city left a stone unturned, has become less prominent by her effort to enlighten her children. On the other hand these as motive power animating them; have led to the discovery of arts and sciences and the numerous inventions.

To what do the inventors of America, France and Germany owe their skill? What has enabled men of various complexions and professions in the civilized world to ascend the summit of perfection? Education.

Principally is it on education that has given the sons of Europe and America the grand preeminence in Architecture Sculpture and the decorative paintings of Artistic genius.

If knowledge to all will strengthen for man's work then no less will suffice. And to ignore or neglect it is both culpable and wicked. If a youth is given over a scholar, and a dull head, he still needs education and God needs him to work as others. God demands at your hands the proper culture of your children.

F. JOHNSON.

The above is from an Essay by one of the students in the Rufus Clark Training School at Shangay.—ED.

The Early Dawn.
BONTHE, SHERBRO.
Dec 31, 1888.

THE CLOSING EXERCISES of the Rutus Clark and Wife Training School were very appropriate, in every respect, consisting of songs recitations, Essays etc, adapted to the occassion. The Chapel room of the school building was appropriately and neatly decorated, with Flowers Evergreens, Mottos etc. The young ladies and Gents, most of whom are very young yet acquitted themselves well in reading, speaking, and singing; indeed they gave every evidence of having been under real training during the year.

After the Exercises by the students and reading of th grades by Principal Wilberforce, opportunity was given for remarks by persons present, when the writer and Editor of this journal, spoke of the marked advancement made by the students during the year, and congratulated Pro. Wilberforce upon his success in training those under his charge etc. Mrs. Amanda Smith also spoke very encouragingly o the work and wished it every success. Quite a large number of persons were present to witness the exercises which closed about 9 p. m.

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ECLECTIC GAZETTE.

Bonthe, 28/12/'88.

FOR THE "EARLY DAWN."

Dear Mr. Editor—Is it true, that some of our principal men, both here and at York Island, have engaged themselves to each be by a lawful form the Bundo? If Mr. Editor the report is no idle gossip I am pained to remark that such conduct besides gross licentious and unprincipled has a most pernicious influence on our rising generation and helps seriously to sink them all the deeper in depravity.

Can these companies not retain away from their sacred haven in betraying their victims when they may discover other objects to occupy their lust?

Those men so call themselves educated christians to consider them otherwise is to insult their displeasure

What also! how sad it is to be wise when it is not advantageous to him who is wise.

It is monstrous to learn too, that our leaders belong to the married portion. Men should have fear of the risk in them by their very lives are erecting the snares of debauchery sensuality and lust in our very midst without regard to the rising generation and their influence from our own faults and also from faults of others.

It will not be out of place, I think also to observe that this disgraceful contamination has a pronounced effect on the health of the community.

May I hope Mr. Editor these consultats will make the effort to curb the mass was in them and live up to the rich standard of a moral mass society, their own personal welfare and all that is moral and manly claim that of them.

Excuse the liberty I have taken Mr. Ed of both your time and space.

I am, Yours truly—FORDWELL

Bonthe, 19th Dec '88.

Dear Mr. Editor,—Kindly grant me a little space in this issue to insert for the information of your readers that the hint [illegible] of "Eclectic Gazette" or signed to that title) in your last issue Dec. 15, respecting "Cassina and Charlie" is either a misconception or a misconstruction and hence a misrepresentation.

His imagination.
Belying forth the nature of things
Their unknown most of force
Forces it to say, and I notice it "Mighty"

I do not think the parties deemed of any small consequence, as their [illegible] interests are not involved even if they were at variance and troubles, I believe [illegible] better than living to see their spleens to await that most trying moment of human existence. And should "E G" be a custom was necessary, when men enjoyed having such full knowledge of the happiness without it is impossible. But we are living at an enlightened age every one would readily admit, and that the demand for Education is increasing none can safely deny. The command to every individual is "Whatsoever thy hand findeth to do, do it with all thy might." Inattention to this fact is certainly a disregard of God's command, but here arises an important question. Can a man work with his might, who works all his life in ignorance? The voluminous records of the life of mankind do not furnish a single instance favourable the affirmative of the question. Knowledge therefore must first be sought ere excellence can be attained without it. In our country we have been disposed to educate a selected few, leaving the bulk of the people to sleep in ignorance. But is it sufficient to enlighten a few choice minds for the pr fession and feed like animals the common masses for manual labour? To this I emphatically answer No. "Education" says a writer, "was intended for all, which God revealed the adorned forest, the sky painted blue, and earth itself a garden flowered and fruited, and all the visible creation." Education to a selected few is dangerous, in the ancient days of Egypt, the art of reading and writing, so learn, was the exclusive right of the priest or sacerdotal class of society. These were distributed all over the country to rule the lower classes of the people, prescribing the legislations of the kingdom and performing the duties of priest and physician. This exclusive right had a tendency to debar the the lower classes from taking active part in the affairs of the kingdom. Consequently there was a lack of interest and patriotic zeal, and finally the country became subject to a foreign yoke.

Centuries later, the aspiring sons of Hellas, to destroy satisfied intelligence, fostered dissection as never a nation had done. And in the days of Pericles so much attention was given by Athenians to literature, and the work of mental training so generally diffused, that almost all her inhabitants were qualified to fill offices of honour, or discharge business of talented men. So well was instruction imparted that a regulation was made, that "the greater part of public offices should be filled by lot, which rarely resulted in the choice of any but able and qualified men". And this pride of Athenian history, readers of history are aware, for its an illustrious era in the ages of the world.

Who can say that celebrated Demosthenes would have been such an admirable prince of orators if his first efforts were not to seek after instruction? What would have become of like men Alexander the Great, Aristotle, Pythagoras, Aristotle, and all the great geniuses of the world, if they had despised learning?

England does not suffer from her many institutions of learning, she loses nothing by enlightening the minds of her noble sons. Nor was Nova Scotia's ability in many that has become less prominent by her effort to enlighten her children. On the other hand these institutions prove amazing blessings to the discovery of arts and sciences and the numerous inventions.

To what do the inventors of America, France and Germany owe their skill? What has enabled men of various occupations and professions in the civilized world to ascend the summit of perfection? Education. Principally it is not Education that has given the sons of Europe and America the great preeminence in Agriculture Sculpture and the decorative paintings of Artistic genius.

If knowledge to all will strengthen for much work then no less will suffice. And to ignore or neglect it is both impolitic and wicked. If a work be even a mean mind, and a sick head he still needs education and God needs him to work as a spiritual demands it, your hands the proper culture of your children.

F JOHNSON.

The above is from an Essay by one of the students in the Rutus Clark Training School at Shangay.—ED.

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them and make matters as he think it ought to be!

This would have been a *step in a right direction.*

I fear that he is fairly on the track of realizing the consequences of the servant, who knoweth his Master's will and doeth it not.

But if, on the contrary he be an intelligent heathen, he is fairly at liberty to organise *ad libitum.*

Thanking you for space granted.

I remain,
Yours, as heretofore,
LUTHER.

Boothe,
Dec 19, '88.

CHIPS

1. The promoters of the Grand Regatta are at work again to have another like sport to open the New Year.

It would be good also if an Athletic sport was instituted.

2.—Three cheers for the promoters of the Concert & Soiree on X'mas day. Everything was par excellence but they must remember that retrenchment is the code of the day.

3.—Are not Police and Boatmen glad in receiving Xmas presents from their Boss?

4.—May & June should not be allowed Private practice.

5.—York should act honestly & as a gentleman and adhibit certain things supplied him.

6.—"The gayest colored man in the land."—You seem to be in love with and to be loved by all—the goddesses "here."

7.—Clarionettist.—I believe you go out serenading. We enjoyed the strains immensely—continue please, especially under the moonlight.

8.—Mind the Paint—It seems as the Paint is still on your back and has attached you to Mademoiselle ——

9.—Economic Rock: Well done on Xmas night, you were very careful to supply Refreshments to every one according to the price for ticket.

10.—Park—It is no use telling us on the stage, because "you are always at business."

11.—Sir Charles—Have you received your summons for not protecting the Hall by allowing a heavy crash to be made on the floor?

12.—Rock—I envied your first waltz

13.—Command—Your presence gave weight to the occasion especially when you took the floor waltzing.

14.—M.C.—Your movements thro' the Quadrille was very graceful. Give a turn upstairs.

G.

EDUCATION THE BASIS OF EVERY OCCUPATION.

Education as defined by Dr. Webster, is the cultivation of the mental moral and physical powers. "Education, he adds, is properly to draw forth, and implies not so much the communication of knowledge, as the discipline of the intellect, the establishment of principles and the regulations of the heart." Education tends to elevate the mind develop the talents and prepare one for the active duties of life.

It has pleased God to make infancy weak and ignorant; and as a man works he may forever remain only in the state of his attainments of infancy, unless he is educated, he cannot achieve excellence. Hence to self cultivation therefore should claim our first and particular attention.

That there was a time when education was unnecessary, when men enjoyed the happiness without it is impossible. That we are living at an enlightened age every one would readily admit, and that the demand for for Education is increasing none can safely deny. The command to every individual is "Whatsoever thy hand find th to do, do it with all thy might." Inattention to this fact is certainly a disregard of God's commands; but here arises an important question. Can a man work with his might, who works all his life in ignorance? The voluminous records of the life of mankind do not furnish a single instance favourable affirmative of the question. Knowledge therefore must first be sought no excellence can be attained without it. In our country we have been disposed to educate a selected few, leaving the bulk of the people to sleep in ignorance. But is it sufficient to enlighten a few choice minds for the professions and feed like animals the common masses for manual labour? To this I emphatically answer No. "Education" says a writer, "was intended for all, when God revealed the closed forest, the sky painted blue, and earth itself a garden flowered and fruited, and all the visible creation." Education to a selected few is dangerous; in the ancient days of Egypt, the art of reading and writing, we learn, was the exclusive right of the priest or sacerdotal class of society. These were distributed all over the country to rule the lower classes of the the people, prescribing the legislations of the kingdom and performing the duties of priest and physicians. This exclusive right but a tendency to debar the the lower classes from taking active part in the affairs of the kingdom. Consequently there was a lack of interest and patriotic zeal, and finally the country became subject to a foreign yoke.

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Who can say that celebrated Demosthenes would have been such an admirable prince of orators if his first efforts were not to seek after instruction? What would have become of like men Alexander the Great, Diogenes, Pythagoras, Aristotle, and all the great geniuses of the world, if they had despised learning?

England does not suffer from her many institutions of learning, she loses nothing by subjecting the minds of her noble sons. Nor has Sierra Leone a city in your midst has become less prominent by her effort to enlighten her children. On the other hand those as native power animating them, have led to the discovery of arts and sciences and the numerous inventions.

To what do the inventors of America, France and Germany owe their skill? What can exhibit men of various occupations and professions in the civilized world to accord the amount of preference? Education

Principally is it not Education that has given the sons of Europe and America the great preeminence in Architecture Sculpture and the decorative paintings of Artistic genius.

If knowledge to all will strengthen for more work then no less will suffice. And to ignore or neglect it is both impolitic and wicked. For youth are ever a receptive mind, and a sick head he still needs education and God needs him to work as skilful demands at your hands the proper culture of your children.

F JOHNSON.

The above is from an Essay by one of the students in the Rufus Clark Training School at Hanagay.—Ed

ALPHA Factory.

York Island SHERBRO

Is Now Open for TRADING
F. & A. SWANZY
GEO. LEACH
Agent-in-Charge.

TOBACCO.

Messrs. SWANZY'S renowned Fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogshead of about 1250 lbs. nett, Half-Hogshead of about 550 lbs nett; also their Kentucky "Bull Head" brand— in similpackages.

Tobacco in Boxes.

To meet the requirements of the Up-River Traders, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected; so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F. & A. SWANZY.
ALPHA FACTORY.

MARKET REPORT OF African Produce.

PALM OIL—Imports during the fortnight are 511 casks per "Volta," 1316 per "Sherbro," and 800 per "Biafra."

Lagos Oil after reaching £27. 5. has fallen owing to the pressure of speculators to realize. All other is steady as below. The sales during the fortnight are about 1000 tons. In "transit,"

Lagos, nominally £25. 10 0—Bonny Cameroons and Old Calabar £23. 15. 0 to £24. 0. 0—Accra, Addah Quittah and Popo £23. 5. 0—Benin £23. 0. 0 to £23. 5. 0—Bares, Niger and New Calabar £23.—Grand Bassam and Half Jack £22 15. 0—Congo and Sherbro £21. 15. 0 to £22 0. 0—Appam, Saltpond and Winnebah 21. 10. 0—Dixcove and Liberian £21. 5. 0

PALM KERNELS—Show a very considerable advance, and close steady with a very good enquiry. We quote basis 5 per cent shell "transit"

Lagos, Old and New Calabar, Bonny, and Cameroons and Sa Thome £10. 15. 0 to £10. 16. 3—Bares 10 1/- 6—Benin and Congo £10. 10. 0—Liberian and Sherbro, £10. 2. 6 to 10. 3. 9—Addah and Quitta 10. 2 6—Saltpond, Appam, and Winnebah £8 5. 0 to £9.

GROUNDNUTS—No sales to report. We quote decorticated £10. 10. to £15

COPRA—No charge to report £12 to £12. 10. per ton.

BENNISEED—A few bags at 40s. per 384 lbs.

COFFEE—Has been in active demand and closes firm. Sales up to 65s for bold berry, Liberian 60s. to 70s per cwt.

COCOA—Quiet but steady. Sales at 60s. per cwt.

INDIA RUBBER.—Sales during fortnight amount to 15 tons. An advance has been obtained on almost all descriptions.

Gambia Niggers, fair to prime			1s 10d. to 2s 0d.
Niger,	do.	do.	1s. 8d. to 1s. 10d.
Sierra Leone	do.	do.	1s 7d. to 1s. 8½d.
Thimbles			1s. 5d. to 1s. 8d.
Congo and Gaboon Ball			1s. 4d. to 1s. 6d.
Soft and Flaky Ball			0s. 8d. to 0s 10d.
Tongues			1s. 3d. to 1s. 4d.
Hard Cape Coast, Axim and assinee			1s. 1d. to 1s. 5d.
Cameroon and Old Calabar			1s. 3d. to 1s. 4½d.
Liberian			1s. 0d. to 1s. 4d.
Salt Pond			0s. 10d. to 1s. 2½d.
Accra, pressed and dried			1s. 0d. to 1s. 6½d.
Do.	ordinary		0s. 8½d. to 0s 8½d.
Flake and Lumps			0s. 6½d to 0s 7½d.

GUM COPAL—Sierra Leone, good, 7½ to 7½ fall 5½ to 6½, common and small 3d. per lb. Red Congo, 55s. Benguela 72s 6d per cwt.

BEESWAX—Gambia £4. 10 to £4. 15 Sierra Leone £4. to £4. 5.

GINGER—In demand, nominally 16s. 6d to 17s. per cwt.

GUINEA GRAINS—Good enquiry. Sales at 33s. per cwt.

CALABAR BEANS—In demand at 5½d.

CAMWOOD—Market firm £6 to £16 per ton, as to quality

BARWOOD—Only retail business done, £7. 16. 3 to £7. 17. 6

EBONY—10 tons sold at 5£. 10. to 6£ per ton.

MONKEY SKINS—No further sales to report.

COTTON—Market closed rather sick. African sold at 5d.

IVORY—Sale out of auction of one tusk 22½ lbs. at £27 10s. and another, very good, 46½ lbs. at £48 10s

Liverpool,
9th Nov. 1888.

EDWARDS BROTHERS.

The Wants of Others.

"The Lord relieve the wants of others."

Guy Dalton only got so far as this in "saying grace," and then stopped.

"Mother, are we helping the Lord?" he asked.

"What do you mean, child?" replied his mother angrily. You are most irreverent, breaking off in this way in the middle of saying grace."

"I could not say it" returned the boy, looking over the table, which was almost groaning under its weight of rich meats, "because I thought it was only like making fun, saying this every day when God knows we are not helping him to provide for the wants of others at all."

"I want to know what you mean by asking if we are helping God," said Mrs. Dalton. "It seems to me a very wrong expression."

"Well, mother," began the boy, "our Sunday school teacher was explaining to us the story of the servants going to work in their Lord's vine-yard, and he said that when we relieved the wants of others, or tried to do anything good or useful, for Christ's sake, we were 'workers together with God.' He showed us a verse about it. He said, too, that God does not rain down food from the sky now as he did to the hungry Jews, but puts it into the hearts of the rich to provide for the poor."

Mrs. Dalton was silent for some time again; then she said, "I think you are right, Guy; it is a mockery to say day after day, 'Lord relieve the wants of others,' while we are entirely indifferent to them. Let us beg it care for others now."

And so a subscription was made then and there, and the mother placed a good donation upon the table, while two or three secret stores in children's money-boxes were opened. For what do you think it was given? Why a free dinner for hungry and ragged children; and Guy had the pleasure of handing the money in for this purpose to the treasurer. And I can tell you, as Mrs. Dalton's family gathered round the table next day, they felt much sweet satisfaction at the thought that they had indeed provided for the wants of others, and experienced the truth of the Savior's words, "It is more blessed to give than to receive."—Sel.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. VI. BONTHE, SHERBRO, WEST AFRICA, JANUARY 15, 1889. No. 1

The "Early Dawn."

Published Semi-Monthly, At

BONTHE, SHERBRO.

Under the Auspices of the Board of *Missions of the*

U. B. IN CHRIST.

TERMS OF SUBSCRIPTION

One Year by Mail,	£0	6	0
Delivered in Bonthe,	0	5	0
Half yearly by Mail,	0	3	0
Ditto. deliv'rd in Bonth,	0	2	6

ADDRESS.—*Communications to* J. A. EVANS, *Editor & Publisher, Bonthe, Sherbro, West Africa,—*

Subscriptions to be sent to Rev. J. GOLDEN, *Shenjuay,* Mr. E. A. LEWIS, *Freetown, West Africa,* Rev. WM. MCKEE *Dayton, Ohio, U.S.A. or to the Editor.—*

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Gaoler.	J. R. Dennis.
Overseer of Roads.	A. O. Walker.

Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Vacant.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.) Good Hope
Pastor, Rev. G. N. Jowett
Asst Do. Rev R. C. Taylor

LETTERS TO YOUNG MINISTERS.

Pastoral Work.

II.

You should have a plan of work for your charge as well as a plan of study. A general of an army will lay his plans for a campaign, determining the march of each day for corps one, two, three, etc, frequently fixing upon the place of encampment. He will see that proper provisions are made for arms, ammunition, wagons animals, clothing, food for the men, provender for the animals, hospital stores, and all other things that may be necessary for the thorough and efficient equipment of his army. There is a certain work which he expects to accomplish with this army during the coming campaign, and he does not move from his camp until his plans and preparations are all completed. Now the orders to march are given, unless unforeseen obstacles meet him, he pushes vigorously forward until his contemplated end is reached. If he had proceeded without such careful plan and preparation, he should inevitably have been defeated and probably his army been annihilated.

I am convinced that too many pastors proceed without any plans. They mean to be industious and do good. They wish to win souls to build up the people in the doctrine and faith of Christ. They long to promote the kingdom of our Lord but their procedure is haphazard. They try to do well it may be, what comes to their hands to do; but they are too largely the creatures or rather the sports of circumstances—that is the events of the charge come and go in a sort of fortuitous way, and the pastors are compelled to adapt themselves and their work to the circumstances as best they can. But a really wise and energetic man will have a good deal to do with determining the circumstances themselves. To be sure, the pastor is only a man with only the powers of a man, so far as he himself is concerned, and he cannot work or make all the conditions.

Of this, however, I am certain, that the pastor who lays down wise and comprehensive plans, eg. for the year's work, though unfavorable events which he can not control should arise at every turn, will accomplish much more than if he had proceeded without such plans. Try it. You may find it difficult at first to form any plan of campaign. You do not know what is demanded of you except to prepare and preach so many sermons a week, visit the people, etc.

First, then, it will be necessary to become acquainted as speedily as possible with the wants and conditions of your charge. Knowing these, it ought not to be a very difficult task to place before yourself some standard to which you wish to bring this charge as to spiritual condition, members, effectiveness, etc. and then lay down your plans for reaching this object—what organization you must have what what committees what line of sermonizing you will pursue, etc. If your first effort at laying out your work fails, try it again. No man but will work better and accomplish more with a plan than without one.

I very much fear, too, that we need in our church a reformation on the subject of pastoral visiting. Pastoral visiting means a good deal more than to call on an agreeable family who will seat you in the softest chair in the parlor, and forthwith proceed to have good, jolly time with you, in banter and gossip. A good deal that is called pastoral visiting is nothing more than social calling, and much of it is protracted social visiting. A vast amount of time is wasted in mere visiting, which often has no relation to the pastoral work at all. It may be that the pastor ought to do some social visiting, and he certainly has that right, but let him not call it pastoral visiting and let him be cautious that he does not squander his precious time which ought to be given to study and other work, in mere luxurious indulgence under the delusion that he is doing his duty. I would not make a slave of a pastor, but yet we ought every hour to remember what debtors we are to our great calling, and that we are indeed the servants of the Lord Jesus.

Now, pastoral visitation consciously and purposely directed to the spiritual interests of the parish whether it be the upbuilding of believers or looking after the unsaved. It inquires after the spiritual welfare of the members, old and young encourages the despondent and discouraged, by judicious counsel warns and instructs, directs and suggests in Christian work, and we can by means prayer with individuals and with families, as also the reading of short scripture selections. These visits, ordinarily ought to be short, thus allowing time to make a number of them in half a day. You certainly ought not to think yourself obliged to spend a half day at a place, and wind up with a great howl. Lay off your charge or circuit into so many visiting districts. Take one district at a time, allowing yourself so much time—a reasonable amount of time—and then visit the members of that district within the allotted time. Keep an account of the visits, carefully writing down the dates, and even sometimes, if not always, marking whom you saw during the the visits. Here you see, is plan again. Some such determination of our work gives system to what we do, and regularity, and will contribute to thoroughness and ease. Much more could be said on this topic, but just a few hints on the main features must suffice.—

AMICUS—*In Telescope.*

AMERICA'S WEALTH

From a Correspondent.

I send you herewith some figures and facts which no doubt will be quite new and very interesting to many of our readers who know very little of the vast resources, the amazing progress and enormous wealth of the young republic viz:—The United States of North America. The progress made by this country during the past 30 years is without any parallel in history.

In 1850 the total wealth of the United States was but £1,686 000, while that of the United Kingdom exceeded £4,500,000,000, or nearly three times that sum. Thirty short years suffice to reverse the positions of the respective countries.

In 1882 the United Kingdom was possessed of no less than £8,720,000,000, but stupendous as this seems, it is exceeded by the wealth of the Republic which in 1880, two years before amounted to £9,790,000,000. America's wealth today greatly exceeds £10,000,000,000. Nor is this due altogether to her enormous agricultural resources as may at first glance, be supposed, for all the world knows she is first among nations for agriculture. It is largely attributable to her manufacturing industries. For as all the world does not know, she & not Great Britain is also the greatest manufacturing country. In 1880 British manufactures amounted in value to £808,000,000 sterling, those of America £1,112,000,000 sterling, nearly half as much as those of the whole of Europe which amounted to £2,600,000,000. Britain's manufactures in 1880 were 8 the value of those of the one century old Republic which is not generally considered a manufacturing country at all. France with her fertile plains and sunny skies, requires a hundred and sixty years to double her population. Great Britain whose rate of increase is greater than any other European nation, takes seventy years to double her population. The republic has repeatedly doubled here in twenty five years. In 1831 Great Britain and Ireland contained twenty four millions of people, and fifty years later (1881) thirty-four millions.

France increased during the same period from thirty two and a half to thirty seven and a half millions. The Republic bounded from thirteen to fifty millions. England gained ten, France five, the United States thirty seven millions. Thus the Republic in one half century added to her numbers as many as the present total population of France and more than the present population of the United Kingdom. The thirty millions of Americans, of 1832 have now increased to fifty-six millions—more English speaking people, than exist in all the world besides more than in the United Kingdom and all her colonies, even were the later doubled in population. Of Railroads, the United States has more miles than all Europe.—*Weekly News, Sierra Leone.*

SULYMAH DISTRICT.

The police have not last much time in pursuing the victory which they had gain over Mackinh's warboys at JEHOMAH, for they have opened the new year with a brilliant victory at FANIMAH, where we are informed, they succeeded after a fight lasting one hour and twenty minutes in taking the town and rescuing six hundreds and sixty-eight captives mostly those taken in the raids on Sulymah and Krim country. We regret to learn that three of their number were wounded but we trust their wounds are but slight ones. This practical mode of dealing with Mackinh's band of robbers who call themselves warboys is we presume, the development of the plans of his Excellency Governor Hay who is now in the Sulymah District. *Large* it is reported was attacted on the 3rd inst. We need hardly say that we hope that every success will attend these efforts and that peace so long wished for by Merchants Traders and all will be restored to this District.—*Communicated.*

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Ins. BRITISH MUSEUM 2

The Early Dawn
BONTHE, SHERBRO'

Jan. 15, 1888.

SULYMAH AFFAIRS

Our information of the above, is scanty at meagre, considering the importance of the matters at stake yet we have sufficient of a reliable nature to assure us that the Brave Capt Crawford has been able to grapple these matters in such a masterly manner, as could, as we confidently fly His Excellency Governor Hay as to overcome the difficulties that have long delayed or hindered the settlement of the disturbances of the Sulymah district, and now after the shedding of much less blood than the hands of savages have shed in the past of their various raids, & not perhaps as much as they would have shed, in a short time again, if Captain Crawford had not arrived just at the opportune moment he did; hence it is useless for any one for a moment to entertain the notion that a Civil Officer of any kind, under the old palliating policy would have been able to prevent a raid by Mansiah, to say nothing of rescuing the large number of captives which have now been rescued from the cruel hands of slavery by the course pursued by Capt. Crawford. To us it seems that nothing short of actual fighting with the hordes of robbers that constantly disturb that district would an over, strange as it may seem even the ends of mercy, to say nothing of the demands justice. And much as we regret the shedding of human blood we are decidedly of the opinion that the course lately pursued in the Sulymah Affairs is decidedly the best, and we can now hope for the good results of an enduring peace if the measures of this Excellency Governor Hay are carried out

Once More.—We are compelled, and may be again, to speak out on the subject, of private pique and personal things, thro' the public press; by cowards who are afraid to meet and tell men to their face what they think of them, or sign their names to their papers. We regret very much that several papers of the kind above refered to have appeared in the last two or three issues of our paper, in consequence of our being so engaged with other matters as not to be able to attend to this matter and worst of all this issue contains some of the same objectionable matter of a worse type than hitherto, because unintelligible out side of this place.

THE MERCHANTS' REGATTA and Entertainment.

On Thursday the 3d. January the community of Bonthe enjoyed one of the most memorable festival that has ever been witnessed.

About 12 o'clock noon the booming of cannons announced to the general public that the expected hour for the Regatta had arrived. Immediately after, there was a flotilla of boats in the harbour and the s.s "Formosa" being then at anchor, had her flags hoisted from top to bottom.

It is a surprising fact that the Colonial steamer the "Countess of Derby" being at the same time in the harbour, did not hoist her flags. The reason for this is very well known.

The Grand Stand erected at the usual spot was gaily decorated with Merchants' Flags.

The Union Jack being absent on this occasion. The Steam Launch of the French West African Company steamed about the harbour with Flags hoisted fore and aft, the British Ensign and the Flag of the Republique Francaise.

About 1 p.m. the Regatta commenced.

Drinkables, Biscuits, &c., were distributed among the natives who also participated on the occasion.

ENTERTAINMENT.

About 7 10 p.m. the spacious Hall erected at the French Company's yard at Ghandamah, under the supervision of C. Barthelmie Esq. Agent of the Firm, and neatly decorated with flags &c., was densely crowded with ladies and gentlemen from all quarters including the representatives of the Mercantile Houses and their clerks.

After the Hall was fully crowded, a few ladies and gents occupied the floor in Dancing, while others enjoy themselves in the best manner possible, and the rest resorted to the Champagne Room, where Champagne Charley was profusely supplied to every one without any distinction whatever,—the noble Ilam of the P. A. O. being present to see that ample justice was done to all parties irrespective of position or colour (not as that of 1888 where the Sons of that occasion was very prejudiced).

The amusement that evening was the grandest ever witnessed in Sherbro, for every one who was present enjoyed himself as best he could.

Supper commenced at 3 a. m. after which the whole company dispersed.

Mr. Editor I can assure you that the whole scheme has met with complete success despite the absence of a select few, and I hope that the promoters of the merchants Regatta, &c. will always continue to enliven the general public every year, in the same way they have done this year, and I am sure they will have the hearty co-operation and good wishes of the general public.

Hip! Hip!! Hip!!! Hurrah, to the promoters of the Merchants' Regatta especially to Messrs. C. Barthelmie and T. E. McFoy etc., who sacrificed their time to make the whole scheme a complete success. I must not omit to award praise to Messrs. Eli C. Davis and Sol. B. A. Campbell for the market attention and attendance given to the guests on the occasion.

Bonthe, (Communicated.)
Jan. 1889.

Merchants Regatta AND ENTERTAINMENT.

JANUARY 3RD, 1889.

SUBSCRIBERS.

French Compy	£5. 5. 0
C. Barthelmie	2. 2. 0
P. Z. & Co. Ld.	5. 5. 0
T. E. Macfoy	2. 2. 0
R. & F. Ld.	5. 5. 0
T. Dalton	2. 2. 0
Geo Leach	2. 2. 0
T.P. Williams,	2. 2. 0
Allen Duval	2. 2. 0
J. A. Coackley	2. 2. 0
J. B. Parkinson	2. 2. 0
C. B. Collier	2. 2. 0
J. A. Williams	2. 2. 0
J. Downer	2. 0. 0
C. J. Cole	1. 10. 6
M. Z. M'Cauley	1. 1. 0
G. A. Metzger	1. 1. 0
2 European Officials	2. 4. 0
S. E. O. Mason	1. 1. 0
J. W. Pratt	1. 1. 0
Robert B. Wilson	1. 1. 0
T. V. Letevre	1. 1. 0
A. S. Yorke	1. 1. 0
V. Roux	1. 1. 0
Geo. A. Taylor	1. 1. 0
C. W. Bate	1. 1. 0
W. H. Davison	1. 1. 0
F. W. Pynches	1. 1. 0
J. Patterson	1. 1. 0
J. W. Johnson	1. 1. 0
G. Thompson	1. 1. 0
Rev J. A. Evans	1. 1. 0
W. E. Dixon	0. 10. 6
S. B. A. Campbell	0. 10. 6
W. D. M'Cauley	0. 10. 6
W. Smith	0. 10. 6
I. M. Peters	0. 10. 6
W. B. Coker	0. 10. 6
J. A. Salter	0. 10. 6
J. Morgan	0. 10. 6
S. D. E. Campbell	0. 5. 0
Rev J. C. Thomas	0. 10. 6
W. S. D. Pratt	0. 10. 6
W. D. Pashu	0. 5. 0
J. Davis	0. 5. 0
Daniel Gollier	0. 10. 6
W. Bidwell Coker,	0. 10. 6
S. B. Macauley,	0. 10. 6
Entrance fees for Boat-Race	£9. 7. 0.
Tickets for Entertainment	£2. 4. 0.
Error of cash.	0. 0. 10.
	£80. 8. 10.

EXPENSES.

Pd. B. P. Printer,	0. 15. 6.
Do. B. P. Cigars	1. 4. 0
Exp. carrying Piano	0. 3. 6
	For'd—£3. 3. 0.

Boat for'd—	£3. 3. 0.
Exp. Fire works	1. 15. 0.
B.P. Musicians.	3. 3. 0.
To Music Band,	1. 0. 0.
B.P., F. & R. Ld prov.	2. 6. 9.
B.P. P. Z. & Co. Ld provisions to Country people & exp for making grand stand	4. 3. 8.
B.P. French Compy provisions &c. Exp. for making the Entertainment Shed	25. 2. 2.
Sundry provisions, meat, Coffee sugar &c.	2. 11. 5.
Pd for Taffety & Exp.,—starring.	0. 8. 6.
Prizes to Winners	25. 5. 0.
Given to the Churches	4. 4. 0.
Pd. to the people making grand stand & Entertainment shed & to waiters attding.	4. 0. 6
	£80. 8. 10.

We Certify the above account to be correct.

T. P. Williams—President
Geo. Leach—Vice President
C. Barthelmie—Treasurer
T. E. Macfoy—Sec. Regatta.

COMMITTEE MEMBERS

T. Dalton
J. A. Evans
J. B. Parkinson
C. J. Cole

A student's voice from K.C. and Wife Thro' T. School.

Mr. Editor—This is the time for the Christians at Shainguy to be wide awake. Never before was there a time when the devil showed himself in our midst as now. Two factories have started with this wonder—strong drink. When we consider the years of missionary labors, the lives mostly shed the money spent, the prayers offered, and that there is at impending danger of apostacy, our hearts should be lifted up to God in prayer.

It is very mortifying to think that those who have been converted to the faith should turn back to the beggarly elements of the world. Nevertheless, we are assured that God is our refuge. Mrs Alexander Smith, the Evangelist held Him up to us this Evening as the sure Refuge, a very present help in trouble. This is indeed a troublesome time, as well as a busy time for the Church here. We also ask the church at large and the christian public to pray for us. Christians here should be wide awake and work with one heart and mind to put down intemperance. The "Christian Temperance Army" should be up and doing, for now it is high time to work.—SULLA THE FARMER said.

Shainguy Jan. 10, '89.

The Annual Meeting.—Of the U. B. C. Missions, will D. V. be held at Shainguy Station. Shainguy District Bp. Flickinger D. D will preside. All the members and also Teachers, in the employ of the various Missions of the connexion are requested to be present on the occasion. A large gathering is anticipated.

NEWS ITEMS.

Jan. 1—"Countess of Derby" from Freetown with rev. G.C. Nicol and Mr. Rocke newly appointed police clerks.

2.—s.s. "Formosa" from Freetown with Rev. Father Blanche.

4—"Formosa" for Freetown with Rev. Father Blanche and C. W. Tucker.

3—A Grand Regatta and Entertainment were given by the Merchants of Sherbro.

8.—s.s. "Forfar" for Freetown with Mr. Brighton Turner of the Customs.

9—s.s. "Formosa" for Freetown and left immediately for the Northern Rivers.

10—s.s. "Fontaine" for Freetown with Mr. Wilson C. Barthelmie Agent of the French Company.

10—s.s. Ronald from Freetown with Mr. W. B. Coker and his better half lady.

11—s.s. Countess of Derby from Freetown with Dr. Wykham, Mrs A. O. Walker, Chief Fah Woomlon &c

12.—Countess of Derby for Freetown.

s.s. Ronald with mails for Freetown.

Entertainment.—The grand Regatta of the 3rd inst was followed by the evening by a most delightful entertainment which we believe every one present enjoyed; much praise is due to the promoters for the success achieved.

Rumor has it that we are to have a European Missionary of the C. M. S. Stationed here in the near future

Messrs Pickering and Berthoud have we believe opened business in Mr C. B. Collier's buildings in Hedge Street this place.

The school Entertainment—At Bendoo was presided over by J. B. Wright Esq. J. P. and was, we believe, a successful occasion. A treat was also given on Tuesday the 8th inst. to the same school, we trust these may have the desired effect of encouraging the pupils.

From Kamcomaya.—We learn that the work progresses well in school and church under Mr. Thos. M. Cole the teacher in charge. The Chapel and Mission House are however very much in need of repairs. Sergt. D. S. O. Pratt, we understand, to the height that patronage will be, gave the children a nice treat for which the Mission returns many thanks to him.

Personal

Dr. A. E. Wykham arrived here per Countess of Derby on the 11th inst. to relieve Dr. O. Johnson, they called on us together the same evening we wish them each success.

The Rev. G. C. Nicol M. A. is again among us, his presence, is both pleasant and profitable, we believe, to our community as he officiates in the different churches of St. Lukes Parish when he is here, on the 13th inst. he administered the holy communion we believe at York Island.

By D. K. Flickinger D. D. and Prof. D. F. Wilberforce, were in this place about the 3rd inst, but left shortly after.

THE ZIG-ZAG COLUMN
For the "*Dawn.*"

"Luther"—"Eclectic Gazette" read with utter regret your unreasonable letter of the 31st ultimo; and would have without any reluctance willingly offered himself as a peacemaker to adjust matters between you as desired, had you not wandered away intemperately before your were conscious of your gross error, and frankly acknowledged that you are at "variance" with your once esteemed confidant. "Eli" is polite enough not to retort adequately the remarks your at random letter deserves but will overlook your gross ignorance as it appears you were unconscious of your sophistry, being overburdened with almost insurmountable cares; not to beg you, I deem it prudent to leave you to the burden of your mind.

Regatta—Three cheers for the promoters. "Il fait soit qui rend service." It was a pleasure to be at Hedeiba on the 3rd inst., to witness the sight. Everybody was pleased, excepting "T—" who in consequence of his incompetency to compete with some of the other competitors, considered the Judges partial.

Grand Stand—Every one was in his best, but I will advise the three friends in future not to use silk handkerchiefs; for instead of beautifying them as they thought, it helped to point the moral "A good advice holds fast."

Entertainment (Regatta)—The first of its kind ever witnessed in Sherbro. Oh! how pleasant was it to see,

"A band of sweet maidens gaily frolicking
A band of gay youngsters wildly rollicking;
Waltzing and evening with fingers
pressing."

but "T—" again elated with the wings of Bacchus crudely and impolitely accosted some for drinking too much of champagne.

Cook"—Why didn't you honor us with your presence in the Entertainment? The truth is, you love your castle as a cook loves his kitchen.

"S—" A symptom of your presence was not seen in the Grand-Turnup. How so? It's time now for party feelings to be done away and we are to be unanimous as a race.

"Patron" The Merchants have come of no avail, therefore you were slighted.

"Chipe"—If May and June are having private practice, that's not your business; that's right down officiousness, in plain words.

"Bright—" What a pity! Your anticipation buries in disappointment. "Remember it is not always May."

Vice Pres "C." The Hero—Despite the many oppositions, the match is unbroken still. We wish you a happy union.

CICERONE.

Bonthe, Sherbro

EXTERMINATING THE NEGRO.

The Editor of the *Truth* writes:—Among the transactions at the recent Congress which have not received as much attention as it deserved was a paper by the Rev. J. Grant Mills on the liquor traffic among African natives. Among other interesting facts in this paper it appeared that the total exports of spirits to Africa by the leading exponents of civilisation during 1887 amounted to 6,628,056 gallons. The quantity was divided among the different nations in these proportions:—*Germany*,—5,481,400 gallons; United States, 747,080 gallons United Kingdom, 398,980 gallons; and Portugal 646 gallons. Germany, therefore, stands *facile princeps* in the pious work of exterminating the Negro, and *primus* in quality, as well as quantity, I should say, for all the German liquor is exported from Hamburg and Bremen, and we all know what that implies.

The character of some of this poison must be truly awful. Among the retail prices per pint, quoted from different African settlements are the following:—Spirits at Sierra Leone, 4½d.; superior gin, Lagos, 2s 1; Hamburg gin, 4s.; rum, Sierra Leone, 1s; double rectified rye Genova 4½d. Tafia, or French rum, is sold at 9d per gallon. The gin and rum are said to be occasionally used by painters for turpentine. It is recorded that, "a gorilla, which had been procured at the Gaboon river, died on its way home, and in order to preserve its body properly, it was placed in a cask of trade rum; but when the cask was opened in Liverpool it was found that the hair and skin of the gorilla had been burned as if by vitriol, and that the body was in a terrible state of putrefaction." Supposing the inside of a negro to be no tougher than the outside of a gorilla, this anecdote speaks as eloquently on the subject of "demoralisation of native races" as anything I have yet heard.—*Weekly News.*

DIED—On Sunday the 6th inst. at York, Sierra Leone Mr John Sawyer, consignee to Mr. W. Bidwell Coker of this place.

Distant friends will please accept this intimation.

Bonthe,
Jan. 10, '89.

FOR SALE.

The Estate of the late
S.T. Macaulay
OF YORK ISLAND.
AT THE STORES OF
MESSRS.
Pickering
AND
Berthoud,
Hedge St.—Bonthe, Sherbro,
A LARGE VARIETY OF
Merchandise
AND USEFUL ARTICLES
SUCH AS
PAINTS,
PRINTS,
MADRAS HDKFS,
W. H. BASINS,
POMATUM, &c. &c. &c.

These GOODS consist of all the STAPLES of TRADE requisite in the River Business.

ALL to be Sold at the lowest Prices—For CASH, or PRODUCE.

Bonthe,
Jan 14, '89.

E. MORGAN LEWIS
TAILOR &c.

Mastrees Maker, Refitter of Bedsprings, Joiner of Crockery-wares,—Parliar Maker &c.

Solicits the patronage of all.

☞ ORDERS neatly and promptly executed.

Bonthe, Jan. '89.

Behind again, yes and worse than ever before, however this time the delay was from another source,—the lack of Stationary, which owing to the irregularity of the Steamers for the past two weeks were unable to get in time for this issue.

ALPHA Factory.

York Island SHERBRO

Is Now Open for TRADING

F. & A. SWANZY

GEO. LEACH

Agent-in-Charge.

TOBACCO.

Messrs. SWANZY'S renowned fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogshead of about 1250 lbs. nett, Half-Hogshead of about 550 lbs. nett; also their Kentucky "Bull Head" brand— in similar packages.

Tobacco in Boxes.

To meet the requirements of the Up-River Traders, Messrs Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected, so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F. & A. SWANZY.
ALPHA FACTORY.

MARKET REPORT OF African Produce.

The "Roquelle" is the only Steamer that has arrived up to date. The Congo is in the river with 540 casks oil, and 630 tons kernel. The "Teneriffe" is due with 780 casks oil, and 400 tons kernels. The "Nubia" will call at Havre with 1,000 casks oil, and 490 tons kernels, 2,700 bags coffee and cocoa, and 320 packages rubber. The "Malemba," for Havre with 800 casks oil, and 760 tons kernels.

Passed Sierra Leone—The "Mandingo" with 300 casks oil and 600 tons kernels. The "Niger" with 640 casks oil, and 360 tons kernels; and the "Lualaba," for Havre, with 680 casks oil and 500 tons kernels.

PALM OIL—During the fortnight the sales have been about 1500 tons, the prices showing a very small advance on our last quotations the market being a little lower on account of holidays and consequent absence of demand. We quote "transit."

Lagos £27. 0. 0. to 27. 5. 0.—Bonny Cameroons and Old Calabar 25. 0. 0. to 25 5. 0.—Benin 24*l* 5. 0 to 24*l* 10. 0. —Accra, Addah, Quittah Pram Pram, Popo, Leanda, Brass Niger and New Calabar.—24*l*. 5. 0.—Grand Bassam, Half Jack, 24*l*. 0. 0.—Congo and Sherbro 22*l* 15. 0.—Appum, Saltpond, Winnebah Channah and Anamabbe 21*l* 15. 0 to 22*l*. 0. 0.—Dixcove and Liberia 21*l*. 10s. to 21*l*. 15.

PALM KERNELS—Quite steady at a slight advance on our last quotations. Transit trasis 5 per cent sheell.

Lagos, Old and New Calabar, Bonny, Cameroons and Sao Thome 10*l*. 17 6 to 11*l*—Brass 10*l*. 15. 0. to 10*l* 17. 6. —Benin 10*l*. 15. 0.—Congo 10*l*. 10. 0. to 10*l* 12. 6—Liberian and Sherbro 10*l* 7. 6.—Adda and Quittaq 10*l* 5 0. to 10*l* 7. 6.—Saltpond, Appum, and Winnebah 10*l*. 0 0 to 10*l*. 5. 0.

GROUND NUTS—50 Bags fine Gambia sold at 15*l*,

COPRA—11*l* to 12*l* 10s. per ton.

BENNISEED—40s. to 46s. per 384 lbs.

COFFEE—The market during the fortnight has been quiet, and prices have receded a little. Bold Berry 72s. Small 71s. to 72s. and Liberian 60s. to 70s. per cwt. Probably we shall have a little improvement with the New Year.

COCOA—There has been a little more enquiry and some parcels have been sold at 45s. to 61s. per cwt.

INDIA RUBBER—The market is hardly so firm, but there is still a fair enquiry for all kinds of African. The sales during the fortnight amount to 70 tons. We hope to see an improvement with the New Year.

Gambia Niggers fair to prime	1s. 10d. to 2s. 1d.
Sierra Leone do do	1s. 8d. to 1s. 9½d.
Niger	1s. 7½d. to 1s 10d.
Thimbles	1s. 5d. to 1s. 8d.
Congo and Gaboon Ball	1s. 4d. to 1s. 6½d
Hard Cape Coast Axim and Assinee	1s. 3d. to 1s. 6d.
Cameroon and Old Calabar	1s. 3d. to 1s. 5d.
Liberian	1s. 1d to 1s. 5d.
Saltpond	0s. 11d. to 1s. 2½d.
Accra, pressed and dried	1s. 2d. to 1s. 9d.
Do. ordinary soft	0s. 8½d
Addah Niggers	1s. 6d. to 1s. 9½d.

GUM COPAL—Better demand, and sales include 420 barrels, Sierra Leone at 3d. to 4d per lb. for common and 5½d to 7½d for fair to good. 36 Barrels white Angola at 30s. per cwt for blocky, and 37s. 6d. for good, and some small lots of Accra, Saltpond and Lagos at 20s to 30s.

BEESWAX—Quiet with small demand. Gambia £4. 10 0. to £4. 15. 0. and Sierra Leone £4. 0 to £4. 5. per cwt.

GINGER—Sales at 17s to 19s. 6d. per cwt.

CHILLIES—17s. to 30s. per cwt as in quality.

GUINEA GRAINS—50 bags sold at 3s8. 6d.

CALABAR BEANS—No further sales reported.

CAMWOOD—Fair Grand Bassa, sold at 16*l*. per ton.

BARWOOD, EBONY, Unchanged.

MAHOGANY—Assinee 49 logs sold at 4½d to 9½d per ft. It is no use sending this article unless they are very nice large logs, or they will not pay freight. They must also be free from flaws and cracks, the yellow wood should be cut off and the logs squared.

Monkey Skins—Next sales will take place about 23rd January. In the meantime we have nothing to report.

Ivory—Sales about the middle of January.

EDWARD BROTHERS.

Liverpool,
Dec. 21, 1888.

A Handsome Donation to the Clark Training School.

Bishop D. K. Flickinger, who recently arrived from England, brought for the Training School library some very valuable books, The "*Ante Nice* Library" 24 volumes, and 9 volumes of Dr. Joseph Parkers "Peoples Bible," Donated by R. A. Macfie Esqr. and J. M. Richards Esqr and sent by Rev J. Gwynne Jones D. D. who writes, "I have been begging some books for your Training Institute (as we call it here) and hope you will find them useful" Dr. Jones has greatly interested himself in the Training School. One year ago a box containing a number of books for the library, and various magazines and periodicals were sent to us. He assisted in the selection and shipping of the bell which lately arrived here; and through his and the efforts of Bishop Flickinger, the school has been brought to the notice of many friends in England. It is a matter of the deepest gratitude that in spite of many adverse circumstances God has raised up friends in many places. It is the desire of the writer, that the prayers that accompany efforts and gifts of our friends may be heard and that they may be realized. Yours very truly

D. Flickinger Wilkinson
29th Dec. 1888.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. VI. BONTHE, SHERBRO, WEST AFRICA, JANUARY 31, 1889. No. 2.

The "Early Dawn."

Published Semi-Monthly, At BONTHE, SHERBRO.

Under the Auspices of the Board of Missions of the

U. B. IN CHRIST.

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Mendi Mission, (Congregational.) Good Hope Pastor, Rev B. C. Taylor

LETTERS TO YOUNG MINISTERS.

Matrimony Again.

There, I told you so. Did I not predict that you would all read my letter on "Getting Married?" As a matter of fact, that is the only letter of the series thus far that I have heard from. Some of my young ministerial readers have had the good sense to agree with me in the sentiments there expressed, while others have had the poor taste (?) to set up a contrary judgment of a very positive character. Some have expressed the fear that if they were to follow my advice and seek a wife of the kind I indicated, they never would get married; the standard was set too high up, entirely beyond their reach. I beg pardon; but it seems to me that objection is not a credit to the young ministers who make it. Why, the young ladies themselves think better of it than that. One accomplished young lady writes to a friend of mine, who communicated it to me, "Tell Amicus, whoever he is, that we have *the girl* here with us. Tell him to send along the model young minister." Now, my young friends, that standard was not set one inch too high. Where would you expect one to set a standard? Down low as I could put it among the array of young ladies of the uneducated, unrefined, unread, giddy class, with but little sense and no qualifications for a minister's wife; Well, you could get a dozen wives of this sort but for the obstacle of the civil laws. What kind of a wife do you think a minister ought to have? Now, stop a moment. You will probably admit that next to being born into the world and dying the most serious event in any man's life is getting married The editor of the Telescope in an editorial note some time ago indignantly resented the idea, which we nowadays hear from too many, that marrying is a lottery. I entirely agree with him in his spirited protest. But it is a lamentable truth, which even a blind man can see, that too many, entirely too many young people rush or rather plunge head over ears into this most sacred and most serious relation with the spirit of reckless-ness and indiscretion that is perfectly amazing. They act as if marriage were something even below the importance and seriousness of the lottery. Now, my observation is that not a few young ministers act with just as little sense in regard to matrimony.

Now, I hold that it is entirely undesirable that the minister ought to be especially careful in selecting a wife for the very reason that his position and calling are exceptionally important and grave. He is to be a leader in the community in which he labors. What ought his wife to be? A booby? A minister ought to be one of the most pious and spiritual men in the community, perhaps the most pious and spiritual. What ought his wife to be? A worldling, who cares for nothing so much as for fashion dress, style, eh? A minister ought to be a humble man; how will it comport with his place to have a proud, vain, haughty wife? He ought to be careful and discreet, keeping a constant guard over his tongue; how will it do for his wife to be foolish and gossipy, given to tattling and talebearing? The pastor ought to live peaceably with all men; now give him a quarrelsome wife, who stirs up a fuss with all her neighbours and you will give him a fine keeper on the charge! He will be in fine spirits to preach to the woman whom he knows has in her possession his wife's *chignon*, the booty of the last week's fracas. The pastor ought to be, everybody admits, one of the most intelligent and best educated men in the parish; now in all conscience and sobriety what kind of a wife would you have him have? Would you have her be without brains? Would you advise him to seek one with but little brains? Would you have him marry a girl with a good education, or one who barely knows her A B C's? Now, honor bright, would it not be the right thing for her to be well educated, one who could be of help to you in your work, who has enough intellect and enough culture to take a sympathetic interest in your studies, your magazines and books, who, when you took her into society, would not be continually bringing the blush to your cheek by her ignorance?

Now, my dear unmarried reader, do not indignantly throw the Telescope to the floor and declare that the standard is too high. I have not drawn the picture of an angel. If I were to undertake that you would probably very sensibly observe some marks of difference. There is nothing aerial or limary in this sketch. I beg you to believe that I would not have you look in the moon or even in the clouds, for a life helper, but only here on this sublunary sphere among the veritable daughters of Eve; but then I beg to assure you that not every one of her daughters is fit to be a preacher's wife. This is not quoted from the gospel, but it is as true as gospel. The editor of the Telescope who is a wise man, in an editorial note some time ago uttered some Solomonic words on this very subject. After his pious reference to me is one of his notes in this week's Telescope, I am certain he will not object to my quoting him here as authority.

One word more. You need not be in haste about marrying; the girls will not all be taken if you should use a little time so look about. And while you are looking about, I pray you keep your eyes open. When you go into a new community do not allow your heart and your judgment, your sense and your very breath to be all taken from you at once by every girl with a pretty face. It is not an infallible sign that she is in love with you because she smiled upon you the other day when you met her; and if she fell in love with you at the very first sight, my word for it, she has not that level headedness that you want in a life-companion. Finally, give reason and judgment, at least an advisory seat, I should say, give them the casting vote, when you enter into counsel on the subject of matrimony. As the preachers sometimes say, I now leave the subject with you.—Amicus —*In Telescope.*

The Sherbro Annual District Meeting of the Church of the United Brethreo in Christ.

I had the pleasure of meeting with this body, which held its session in the Flickinger Chapel, at Shaingay, on the 25th, 26th, 27th, & 28th of January 1889.

The sessions of the Conference were presided over by Bishop Flickinger. The Bishop has lost none of his interest in the people of Africa, and his zeal for their salvation has increased rather than abated.

The Conference was fairly well attended, most of the members, and quite a number of strangers were present, and the meetings were through out, characterized by a spirit of unity of purpose and feeling, and a desire for the advancement of the work. that was of a decided improvement on former years, and was indeed refreshing.

An earnest religious spirit pervaded all the work of the Conference, and all seemed to feel the need of a complete personal consecration to God. The meetings for worship were especially seasons of grace. The evening meetings were conducted by the well known Evangelist Mrs Amanda Smith, in her own peculiar way, and were greatly blessed to many.

Sabbath was a high day. In the morning was the "Love Feast," and it was truly a feast to all who love the dear Savior. At 11 O. o. m. the Bishop preached a plain, practical sermon on Christ's words, "Because I live, ye shall live also."

After the sermon, 10 persons were received into Church-fellowship, and the Rev. E. C. Taylor of Bonthe, was solemnly ordained to the office of an Elder in the Church.

In the evening, Mrs Amanda Smith preached on the necessity of entire separation from the world, and union with God.

The day was fittingly closed by all gatherings around the altar, and partaking of the emblems is commemoration of the suffering and death of our Lord.

The usual Committees were appointed, and reports read, discussed and adopted.

A valuable paper was read by Bp. Flickinger on the Rufus Clark & Wife Training School, which will be printed in a pamphlet form together with the Conference Minutes.

The reports from the the different fields of labor, show good work done during the year.

There had been a good many changes in the membership of the Conference, and the demand is for better men, more thoroughly furnished for the work.

Steps were taken, looking toward the special training of teachers in the matter and method of School Work.

Several changes were made in the assignment of the different fields of labor.

The familiar face of Rev. J. C. Sawyer was especially missing, and a resolution of christian sympathy with him in his affliction was passed.

The kind hospitality of the Missionaries and people of Shaingay were especially appreciated by all. And after ten days spent in reviewing the work of the past, and laying plans for the future, it was with regret that we said good bye, and turned to our different homes with the prayer that our labors during the coming year might be abundantly blessed of God, to the upbuilding of his Kingdom.

R. N. WEST

There is an old legend of the middle ages to the effect that once upon a time, a church member died at a full. Satan came along and took his soul and ended up off with it, when St. Peter finding it out put after him and demanded restoration. "He was a christian," said St. Peter and you must give him up." "Christian!" exclaimed satan, "why, I found him on my premises." If that is the case," said St. Peter, "I give it up."

The Early Dawn.
BOSTHE, SHANGAY.
Jan. 31, 1889.

VISIT TO SHAINGAY.

It was our pleasure, since the last issue, to have a little outing, in the direction of Shaingay, and while the pleasure of two full nights, and a day was not the most pleasant, nor in a position what any one could have enjoyed the heat; yet it was a change, and give relaxation to the overtaxed brain, which the writer really felt the need of, and cannot but say he enjoyed it. But to come down to the subject, we reached Shaingay at 4 p.m. on the 25th instant just 34 hours before the sitting of the Annual District Meeting of the U. B. C. Mission, and hence in a short time found that the place was well supplied with visitors from all parts of the Sherbro country. Many of whom were strangers to us and to many others whom they met. Entering the Conference-Room, the lofty Auditorum of Flickinger chapel we were soon greeted by very many cheerful faces, and none more so than that of the aged Bishop Flickinger, who bears up well under the burden of three score and five years. The venerable Gomer was also looking his best, in his great suit of nearly white beard, with hair to match; but this caused a reflection in our minds, for we had known each of these aged fathers when they were younger and their hair and heads were not gray, and we called to mind too, that they have both grown old in the Master's Service, and chiefly for Africa, and much of their time in Africa; and yet it was evident to all present during the four successive days of that Conference that these fathers have lost none of their love for Africa.

Mrs Amanda Smith, who is indeed a very able, and beyond a doubt, a very remarkable woman, was among the visitors at Shaingay, had been there rather longer than others and was in the midst of a grand revival, which was evidently doing great good. Of this lady we have heard long and much but really it would seem that the half was never told especially of her power to move the multitude.

Shaingay, especially that part occupied by the Mission, including the beautiful Villa of Eastbourne Grove, is a very delightful spot, and now while the Mission farm is much neglected for want of time and hands. Yet it is evident that it has left its impress for good on the community and that some impetus has been given to agriculture by its past. The business that was commenced by the Mission has opened the way, and now the prospect is pretty fair for the building up of a business place of many of which are already on the ground. Rumour has it that a Custom House is to be built there, but for this we cannot vouch at present, yet it is not at all improbable for the future.

GRATIFYING RESULTS.

It will be remembered, that in our issue of April 15th '87, under the caption "*Steam Communication*" that we suggested a Branch Steamer between Sherbro and Freetown, of a greater tonnage, than had hitherto been used for carrying the local mails. We also felt sure that such an enterprize would succeed, if continued long enough. It will also be remembered that early in August of the same year the s. s. Forrno arrived in this part of the world with Bishop Flickinger, who bears up well under the burden of three score and five years. The venerable Gomer was also looking his best, in his great suit of nearly white beard, with hair to match; but this caused a reflection in our minds, for we had known each of these aged fathers when they were younger and their hair and heads were not gray, and we called to mind too, that they have both grown old in the Master's Service, and chiefly for Africa, and much of their time in Africa; and yet it was evident to all present during the four successive days of that Conference that these fathers have lost none of their love for Africa.

Miss

The Early Dawn.
MONTHLY MESSENGER.

Jan. 31, 1889.

VISIT TO SHAINGAY.

It was our pleasure, since the last issue, to have a little outing in the direction of Shaingay, and while the pastime of two full nights, and a day was not the most pleasant, for just perhaps what any one could have enjoyed the hike; yet it was a change, and gave relaxation to the overtaxed brain, while the writer really felt the need of, and cannot but say he enjoyed it. But to come down to the subject, we reached Shaingay at 4 a.m. on the 25th instant just 34 hours before the sitting of the Annual district Meeting of the U. B. C. Missions, and hence in a short time found that the place was well supplied with visitors from all parts of the Sherbro country. Many of whom were strangers to us and to many others whom they met. Entering the Conference-Room, the lofty Auditorium of Flickinger chapel we were soon greeted by very many cheerful faces, and none more so than that of the aged Bishop Flickinger, who has a up well under the burden of three score and five years. The venerable Gomer was also looking his best, in his great suit of nearly white beard, with hair to match; but this caused a reflection in our minds, for we had known each of these aged fathers when they were younger and their hair and heads were not gray, and we called to mind too, that they have both grown old in the Master's Service, and chiefly for Africa, and much of their time in Africa; and yet it was evident to all present during the four successive days of this Conference that these fathers have lost none of their love for Africa.

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GRATEFUL EXTRACTS.

It will be remembered, that in our issue of April 15th '87, under the caption "*Steam Communication*" that we suggested a Branch Steamer between Sherbro and Freetown of a greater tonnage, than had hitherto been used for carrying the local mails. We also felt sure that such an enterprise would succeed, if continued long enough. It will also be remembered that early in August the same year the s. s. Forcados arrived in this port on her first voyage as Branch steamer, and how many were the evil prophesies about her succeeding. But we have been pleased indeed of late to hear of the gratifying results that have attended the enterprize, and that the prospects of greater results are at least very favorable despite the many obstacles, that hitherto hindered the success of the enterprize.

AGRICULTURE.

The idea is beginning to force itself upon the minds, of some at least, that petty trade is a failure, and that their hope must for the future be in some thing else, just what that *something else* is to be may not be clear to any, and, yet, in our opinion it will eventually be found to be the tilling of the long neglected soil; this we do not anticipate will be brought about so much by advocacy as per force of circumstances and yet it will, it must come, to that sooner or later.

We regret to learn that our friend Mr. Bidwell Coker has been laid up in bed from the 14th instant to the present, suffering from a severe attack of jaundice fever which prevents him from attending duties. We wish him a speedy recovery.

ETHNOS.

The practice of friendships with the opposite sex among the people of Ethnos has had a very pernicious effect upon the happiness of married life, indeed to such an extent, that this God ordained custom of society has been even a question of Public Debate or Discussion; as to whether Marriage had not become a failure. Of the profundities of such a question I need scarcely intimate anything, except that it shows that the sentiments of Ethnos must be wise in their own conceit, and of such, the scriptures of the wise writ give us but little hope, as saying that there is more hope of a fool than of such.

In Ethnos there is scarcely such a thing as society; for it is very hard for the people of the place to trust each other to the extent, of Association, almost every one feels apprehensive of his fellow, and will scarcely believe it possible to have more than one true friend. In a community of such people, there must of necessity be, much discord, jealousy, and contention; and such is the case among the Ethnobians. It was, if I have been told, a practice, during them, to rise early in the morning for the hurt of their neighbors, especially when jealousies had sprung up between parties; these affairs were private, and such in most cases, as could not be punished by the code of laws in operation in Ethnos. To be more plain, it is said that even christians (persons who had been baptized) would consult the pagan and mohammedan medicine men to obtain their help against those whom they desired to harm; whether this be true the writer could not say but he knows that for some reason, there were always plenty of medicine-men about the town, and that in some way they obtained their support. And it was pretty well known that these fancy and other country fashion men were brought to Ethnos by the chief of the place; it was also further known that those so called christians always feared expense, more than the commission of sin, and in fact the same is true of the people of Ethnos, until today, very little if any change had taken place for the better up to my last leaving that town, which is quite recently. But I must describe, hereafter the christianity of Ethnos, so I close for the present.

BERT.

Lincoln's Proverbs

An autograph letter that I would like to own was shown me a few days ago. "A. Lincoln" was boldly signed at the end of it, and this wisdom was there, paragraphed in this wise:

"Do not worry.
"Eat three square meals a day.
"Say your prayers.
"Think of your wife.
"Be courteous to your creditors.
"Keep your digestion good.
"Steer clear of the billiousness.
"Exercise.
"Go slow and easy.

"May be there are other things that your special case requires to make you happy, but, my friend, these, I reckon, will give you a good life."

THE ZIG-ZAG COLUMN.

For the *Dawn*.

The Public—It is the undersigned entire intention to keep up the "Zig-Zag" Column so long as he is disposed and shall endeavour to state with an unbiassed mind concisely the general nature of things good or ill without annoyance.

Private:—The public recently was startled to learn that your mother in law was seriously wounded at late Mormor Jambeh's farm, and is now in the Colonial Hospital for treatment.

"H—a—" Mah, the sun's rays tell very much on your every day suit, much so that it would be difficult to discern the color of your suit, and the sun; but pardon me! I am unable to understand that you are in mourning for one with whom you had been lawfully linked by connection. But man, dont you think that a white suit would have answered the purpose better than a scarlet black? True enough it would have; for X'mas wear black, and heathen, white for mourning.

Mrs. "M. L." Your matte is particularly unfavorable with an impertinent mind on your lawful right; and you chose to have it so. You are too benight.

Victoria Chronicle—I was informed a few days ago from a visitor who attended Divine Service in the above named Church that the gathering though thin yet neat to be observed amongst some of the young women want of devotional selfishness in time of prayer.

"C." the applicant—I hope your application will meet the approval of the Conference; but you ought not to have waited till you are necessitated. Remember that the disciples of Xt. were called when they were hard at work.

> "Let not him that putteth his hand to the plough look back easily;
> The ploughshare cut through the sources of life to its fountains.
> The ploughman digs the graves of the dead and the hearths of the living!
> If in his toil and his mercy forever enlisteth."

"Child's desperate Ma."—You are very daring! You know full well that your daughter is late through maltreatment was compelled to be separated from your son, who doubtless was transported a few nights ago to the "Dress Maker's" where he suddenly found himself; and having been there, could not do otherwise but ordered out some dresses for his wife; meanwhile this night rest was disturbed by attractions which made her awake to hear the sad news of the transportation; as she was in this sympathetic attitude, one was told that her son was at the "Dress maker's" where she surprisingly found her son neatly cuddled by the Dress maker, your son's landlady. But "Ma" who was indignantly moved with the passion of jealousy, treated her son's landlady with indignity for her hospitality in her own very cattle. Notwithstanding the disgrace, the Lady was overkind not to move an action for trespass, assault and battery against "Ma."

P. & R. (M.)—Rumor says that the fabric is dissolving and the "Cook" is clever enough to exchange place for the "Mason," to have every joint cemented in time before the roof grows worse.

"Dude Ped."—You must understand that the public lear regard Schoolmasters without certificate unless you show yourself a scholar. But I expect very little from a vehicle-driver

CICERONE

Bonthe,
Jan. 25th 1889.

NEWS ITEMS.

Jan. 20—The Governor returned from his extended tour to Sulima District and the Rivers Pon it being Sabbath he seems to have allowed no debarkation, but proceeded quietly to Freetown. Exc llency Sir C. J. Cumming by the Colonial steamer on the 23rd.

22nd—Meeting of Native Chiefs at Government yard.

23rd—Steamer "Casamance" Capt. Williams left for Freetown with Nimrod Sawyer & Wm. Brown as passengers to join the Power Boat in Freetown. Mr. Cole commonly called "Fridius," applied to consul to be released from the Police force.

26th—Returned from Freetown.

29th—Left notice for Freetown with Rev. G. C. Nicol M. A. Pastor Nicol Mrs. St. John and Mr Geary A. Coker and several other passengers.

30th—The marriage of Mr. W. B. Coker of the firm of F. Z. & Co. to this place to Miss Mabel A. Cook it took place Wesleyan Church by the Rev. J. C. Thomas.

Personal

Rev G. C. Nicol M. A. called and spent five days with us on the 15th inst; he has since on the 29th left for Freetown.

Dr. Whykham called on the 18th inst. and spent a pleasant hour

Dr. O. Johnson left finally for Freetown per s. s. Countess of Derby on the morning of 17th inst. not having had time to call to see us but vised.

Revd J. F. Coker of Waterloo called on the 17th he was accompanied by Mr. Rocke commander of the s.s. Gallinas.

A CONJUGATION'S STORY.

It was in the summer of 1873 I was running extra on the — Railroad. A circumstance occurring at the point I came into the town of —. An order was issued for an extra train on Sunday morning. I received notice early on Saturday morning. The order carried by the time of the arrival in our city at 9: 30 A. M. I looked again to see if it was not 9: 00 P. M. I was a teacher in the Sabbath school. I had a bright class of boys about sixteen years of age—just the right age to be interested in circuses, and to be wide awake when one arrived in town. My heart sank. I a professing Christian, and withal a Sabbath school teacher, detailed to run a circus train on the Sabbath, and to arrive in my own city where every body knew me, just as christians were ready for church.

What should I do? I had worked nearly nine years as a brakeman, and had been promoted to a conductor. Could I afford to lose all by a refusal to do as ordered. Then I thought of my family dependent on me, and said "I can not throw away all these years of hard toil to satisfy conscience;" for I expected to be discharged if I refused to do as ordered. Then I thought of the boys in the Sabbath school. What if some of them should happen to be at the depot to see the train, or if they were just on their way to church as we arrived, and should see me, as they doubtless would! I thought of the church and prayer-meeting. What should I do? I thought of my own influence for good or lost; and there was a desperate struggle between the evil and the good.

I had four days in which to decide. How strange it was! Notice did not usually meet us until the day previous. What long, dreary days they seemed! And the boys filled of the order and were guessing what I would do. They knew what I said in prayer-meeting about desecrating the Sabbath; for some of them were there. "Would he go, or would he quit?" "No, he would not quit; and he would not dare to refuse to go," they said.

Saturday morning came. I must notify the office that day what I would do. Sleepless nights and weary days passed, and I had thought and prayed; but I was decided. Duty clear, very clear; and it was that a Christian man could not run excursion-trains on the Sabbath!

My father was a deacon in an orthodox church, and just before going to my work I went to him and told him the story, reserving my decision to myself, and asking his advice what to do. I knew well what he would say. What a look went over his face as he spoke! "Bar," I said, "father, will you help me target some thing to do? I shall lose my place. I have devoted nearly all my life to this business, and now I must turn to something else for livlihood for myself and family."

"Trust in God, my boy," he answered promptly; "and I will help you too."

I returned to the office and walked up to the manager as he sat, and said in a respectful tone, "I have been detailed to run the circus-train Sunday morning and I can not do it on the Sabbath."

Imagine my astonishment as he looked me in the face and said, "You been detailed to run Sunday-trains? I am surprised! You go right home, and don't you worry about Sunday-trains."

I have never been detailed for Sunday-work since. But the men who offered to do for extra pay upon the Sabbath have long since been discharged.—*Sel.*

THE DARK CONTINENT.

History is continually repeating itself. In the days of the Roman Empire it was a popular saying that if a man wished to hear anything that was new and strange it was to Africa that he must turn. That dark, mysterious land! as it seemed to the Roman and the Greek, is the one portion of the ancient world that has remained practically unchanged. To day, as in the past, it is to Africa that civilized Europe is looking and the African future, politically speaking, is as inscrutable as the countenance of the Sphinx which looks upon the stranger from its desert home.

In the North, Egypt in possession and quantifying its credit among nations exhausted and its government through infantile and oppressive slowly sinking into decay. In the south there is perpetual warfare between the Zulus, the Boers and the English; warfare varied in results, uncertain as to its future and with small honors for the victors. Around the fortifications of Suakim the English forces are gathering, and upon the fate of the little Arab town may depend the continuance or fall of the English Ministry.

And somewhere on the bosom of the African forests is the intrepid Stanley, and for the whole civilized world awaits with anxiety the news of his death or of his safe return.

Nor is it only in the political world that Africa is an object of interest and anxiety. The religious world under the leadership of Cardinal Lavigerie, Archbishop of Carthage and Algiers, has organized a crusade against the African slave trade which is likely to stir up the nations more than the system of governmental plottings and and the acquisition of new territory.

In an address delivered in London in July last the Cardinal missionary related some of the evils of the slave trade as he himself had seen them. He spoke of whole regions depopulated, of thousands carried away into slavery, and being a prey during the route for the coast by the lines of bleaching bones which lined the high ways. In some place he described, near the village of Ujiji, so many of these wretched slaves had died that the bones would no longer rest together, they were a sink of human flesh.

As the natural result of this appeal addressed to the European powers, active preparations to combat their forces against the African slave trade are in operation, and there is no doubting with what the difficulty is in case where evil must be put down by force—A nineteenth century crusade in which the sword must be used to prescribe the right. Germany, Italy, France and England have pledged themselves to the work, and while it may be its result, the movement is one of the important political events of the time. The past of Africa is enveloped in mystery and darkness; its future seems scarcely less obscure.

Philadelphia Times (U. S. A.)
Dec. 14th '88.

Missionary Pennies

Hear the pennies dropping,
Listen as they fall—
Every one for Jesus'
He will get them all.

Dropping, dropping ever,
From each little hand;
The our gift to Jesus
From his little band.

Now, while we are little,
Pennies are our store,
But when we are older,
Lord we'll give thee more.

Though we have not money,
We can give him love,
He will own our offering,
Smiling from above.

The New Pastor;—At the late Annual Conference of the U. B. C. Missions held at Shaingay, the Rev. R. Cookson Taylor, newly ordained, was appointed pastor of the U. B. Church in this place commonly known as the Mende Mission. Mr. Taylor is a young man but has had some experience as a pastor; and as he has alway succeeded in the past, we have every reason to believe that he will succeed in his new appointment.

The Minutes of U. B. C. Conference held at Shaingay, were ordered to be published in Pamphlet Form this year hence they do not appear in the *Early Dawn* as heretofore. But parties wishing copies of Pamphlet will be supplied with same at a reasonable rate as soon as the / are out of press

R. MORGAN LEWIS
TAILOR &c.
Mattress Maker, Refixer of Bedsprings, Joiner of Crockery-wares,—Parliar Maker &c.
Solicits the patronage of all
ESP (ORDERS neatly and promptly executed)
Bonthe, Jan. '89

MARKET REPORT OF African Produce,

—oOo—

PALM OIL—Owing to the holidays, prices are a little lower than they were, but the market closes pretty firm

	1888	1887	1886	1885
Stock 31st Dec,	4730	10000	9625	7161
Import in Dec.	3673	5308	3664	3230
Total Import to date	47899	46646	48308	40354
Deliveries in Dec.	2798	4440	3654	2941
Total „ to date	53170	46843	45850	35113
Exports 1st Jan. to 30th Nov.	39003	24389	21659	17888

Lagos 26/. 15. 0. to 27/. 0. 0.—Bonny and Old Calabar 24/. 10. 0. to 24/. 15. 0—Benin 24/. 0. 0 to 24/. 5. 0—Accra Addah, Pram Pram, Popo, and Lounda 24/. 0. 0—Brass, Niger and New Calabar 23/. 15 0 to 24 0 0—Congo 22/. 10. 0 to 22/. 15. 0—Appam, Saltpond, Chamah and Anamaboe 22/. —Dixcove and Liberian 21/. 12. 6 to 2 /. 15. 0

PALM KERNELS—There have been sales at firm prices. We quote "transit."

Lagos, Old and New Calabar, Bonny Camercons and Sao Thome 10/. 17. 6 to 11/.—Benin 10/. 15. 0—Congo 10/ 12 6 Sherbro and Quitta 10/. 7. 6 to 10/. 10. 0—Lahon and Monrovia 10/. 7. 6—Assinee 9/ 12. 6—Grand Bassam 9/. 11. 3 Accra and Addah 8/. 13. 9 to 9/.—Dixcove 8/. 16. 3 to 9/. 8. 9—Saltpond and Winnebah 8/. 5. 0 to 8/. 10. 0—Appam 7/. 17. 6

GROUND NUTS—Gambia, good hand picked in the shell 10/. decorticated nominally, 10/ to 15/. 5. 0

COPRA—12/ to 12/. 10. for good. There are considerable supplies in the market of Indian and South Sea.

BENNISEED—38s. to 45s. per 336 lbs Very little doing owing to small supplies

COFFEE has fallen from 73s the highest point in December, to 69s to 70s closing with more enquiry; buyers at 71s Liberian 70s to 80s on supplies.

COCOA has small demand, value 43s to 65s

IVORY—About 105 tons have been sold here during the past year. Large teeth rather dearer, bangles and small scrivelloes have advanced 5/. to 7/. per cwt.

INDIA RUBBER—To days stock of African is 455 tons, much of which is held above present prices. The value of fine Para is 2s. 11½d to 2s 11¾d. against 2s 3d this time last year. There has been a steady demand even during the holidays, and we think that there are good prospects for the New Year.

Loanda and Benguela Nigger fair to prime	2s. 2d. to 2s. 6d.
Gambia do. do.	1s. 10d. to 2s. 1d.
Sierra Leone do. do.	1s. 8d. to 1s. 9½d.
Niger do. do.	1s. 8d to 1s. 10½d.
Thimbles as in quality	1s. 5d. to 1s. 8d.
Congo and Gaboon Ball	1s. 4d. to 1s. 7d.
Tongues	1s. 3d. to 1s. 5d.
Small Ball	1s. 2½d. to 1s. 3½d.
Cameroon and Old Calabar	1s. 3d. to 1s. 5d.
Hard Cape Coast, Axim and Assinee	1s. 3d. to 1s. 6d.
Liberian	1s. 2d. to 1s. 5d.
Salt Pond	0s. 11d. to 1s. 2½d.
Accra and Addah, Niggers	1s. 1d. to 1s. 9d.
Biscuits and Cakes	0s. 7½d. to 0s. 8½d.
Do. ordinary soft	0s. 7d. to 0s. 8d.
Flake and Lumps	

GUM COPAL—There have been large supplies of all descriptions of White Gum some of which come from entirely new markets, in consequence of which, prices are depressed and large stocks held.

Sierra Leone, good and fine	0s 6½d to 7½d. per lb
Do. common to fair	0s. 3d. to 5½d. „ „

White Angola 20s. to 30s. per cwt. Accra fair to good 25s to 32s. 6d. per cwt.—Lagos & Akassa 20s. to 25s. pr. cwt.

The supplies of South Coast Gum have been very small, limited quantities would sell readily. Red Angola, 85s. to 87s. 6d.; Red Congo, 50s. to 60s., Yellow Benguela 70s. to 80s.

BEESWAX—Very slow of sale. Gambia 4/. 12. 6. to 4/. 15s. and Sierra Leone, 3/. 15s. to 4/. 5s per cwt.

CHILLIES—20s. to 30s. per cwt., as in quality.

GINGER—Large stocks of old, but they are chiefly held by speculators. We quote 19s. to 19s 6d per cwt. for good.

GINGER GRAINS Unchanged.

CALABAR BEANS—Scarce and wanted at 6½d. per lb.

EBONY—The demand has been exceeded by the supplies, and prices remain low. Gaboon 4/. 12. 6 to 6/ Old Calabar 4/. 5. to 5/. per ton.

CAMWOOD—Grand Bassa 17/ to 18/ for good to fine, 15/ to 16/ for ordinary to fair. Sherbro 11/ to 15/ per ton.

BARWOOD—None here. 9/ 17s. 6 to 3/ per ton.

KOLA NUTS—No demand.

MONKEY SKINS—Nothing new, pending approaching sales.

EDWARDS BROTHERS
Liverpool Jan. 4th 1889.

FOR SALE.

The Estate of the late

S. T. Macaulay

OF YORK ISLAND.

AT THE STORES OF

MESSRS.

Pickering AND Berthoud,

Heddle St.—Bonthe, Sherbro,

A LARGE VARIETY OF

Merchandise

AND USEFUL ARTICLES

BAFTS,
PRINTS,
MADRAS HD'KFS,
W. H. BASINS,
POMATUM, &c. &c. &c.

These GOODS consist of all the STAPLES of TRADE requisite in the River Business.

ALL to be Sold at the lowest Prices—For CASH, or PRODUCE.

Bonthe,
Jan 14, '89.

ALPHA Factory.

York Island
SHERBRO

Is Now Open for TRADING

F & A. SWANZY

GEO. LEACH

Agent-in-Charge.

TOBACCO.

Messrs. SWANZY'S renowned fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogshead of about 1250 lbs. nett, Half-Hogshead of about 550 lbs. nett; also their Kentucky "Bull Head" brand — in similar packages.

Tobacco in Boxes.

To meet the requirements of the Up-River Traders, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected; so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F & A. SWANZY.
ALPHA FACTORY.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. VI. BONTHE, SHERBRO, WEST AFRICA, FEBRUARY 14, 1889. No. 3

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Religious Directory.

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Wesleyan Methodist, Lime Street Pastor,	Rev. J. C. Thomas
Mendi Mission, (Congregational.) Good Hope Pastor,	Rev R. C. Taylor

LETTERS TO YOUNG MINISTERS.

Your Manners.

A minister ought to be a gentleman, every inch a gentleman. He may not be responsible for not being a great man. It may be no fault of his that he is not handsome. He is not to be blamed if he has not the profundity of Plato the acuteness and penetration of Aristotle, the fiery eloquence of Chrysostom or the mastery of expression of Jeremy Taylor. Learning may have been beyond his reach. The fell conspiracy of circumstances may have put it beyond his power to acquire a good education, both in school and out of school; but this is no excuse, there can not even be a respectable apology, for his not being a gentleman. Good manners are certainly within the reach of every one. Pastors are to labor to reach all classes of men, and to this end they must command the respect and confidence of all classes But if they are rude and uncouth in their manners, or if they violate many of the conventional proprieties of society, they will lose the esteem of the people, not to say become laughingstocks of certain circles.

One good writer says, "While it is not desirable for ministers to be versed in the etiquette and hollow ceremonies of merely fashionable society, it is important that they should study the subject of manners from an intelligent and Christian point of view. It he that winneth souls is wise it can not be unwise in any one so far to study the best modes of access to those whom he would influence for good by private as well as by public address.

A part of education is the study of good manners. Good manners are the expression of one's inner character. They have, in fact a moral significance. Here, however, it is necessary to make the distinction insisted upon by Dr J. G Holland—that between good manners and fine manners. Fine manners may be, and often are, nothing more than the whitewash on the exterior, while within there is nothing but filth and corruption. Fine manners may be put on like paint and powder on cheeks, while good manners are like the fresh and healthful glow on the cheek of beauty, the token of pure blood propelled by a sound heart with in.

I do not mean, therefore that one is to be solicitous to seek after the exquisite in manners, but rather diligently to cultivate genuine politeness. "Politeness" says one is the result of the combined action of all the moral and social feeling, guided by judgment and refined by taste. It is to the heart what music is to the ear, and inspiring and sculpture to the eye A sincere regard for the rights of our fellowmen, in small as well as great matters, genuine kindness of heart, good taste and self possession are the foundation of politeness. Or, as Dr. Holland puts it, A catholic love of humanity and a genuine respect for its rights is the only sound basis for good manners"

Now, it seems impossible that I should go into details in a single short letter. The following words from C. P. Bronson will be found to be very suggestive: "In politeness, as everything else connected with the formation of character, we are apt to begin on the outside instead of the inside. Instead of beginning with the heart and trusting to that to form the manners many begin with the manners and leave the heart to chance and influence. The golden rule contains the very life and soul of politeness—"Do unto others as you would they should do unto you." True politeness is perfect freedom and ease, treating others just as you love to be treated. Nature is always graceful. Affectation, with all her art, can never produce anything half so pleasing." From this it appears that the way to good manners is from within outward—first, the genuine culture of the heart. This means not gush, nor even merely tenderness of feeling, but an uprooting of self-ishness and all sham; sincere respect for others, and a desire to treat them well or to make them happy; a lively sense of propriety; a genuine love of all that is generous and noble in character. Such a one, though he may be awkward in his movements and ignorant of some of the conventionalities, will yet have good manners.

Next let him cultivate self possession general refinement of taste, and at least naturalness, if not gracefulness of bodily movement, and you have a gentleman. "Good manners need simply to be refined," says Dr. Holland.

"Now, if you have no concern to appear well among the people, no thought respecting your manners, no desire to please for the good there is in it, no regard for politeness, you are no gentleman, and lack one of the very first qualifications of a minister of the gospel. But a true minister will not think that a Prince Albert coat, and a tall silk hat, and the title of "reverend" will be an adequate substitute for politeness. He will be careful not unnecessarily to offend the good taste of those whom he ought to wish to influence for good. He will wish to have that goodness and generosity of the heart, that gracefulness of bearing and that of refinement of taste that will make him acceptable in society, and mark him as a true gentleman wherever he is.—ADVOCATE—*In Telescope.*

Agriculture

Here and there and yonder, if I may so speak, may be seen efforts being made toward the tilling of the soil, in a different way from the ordinary mode, of the uncivilized natives In Sierra Leone proper or that part of the colony generally known by that appellation, a number of undertakings have been commenced in the last few years, in the direction of agriculture, on an improved plan; but I very much fear that such enterprizes have been traught with too great expense to become profitable to the present generation, but especially to be undertaken by persons of very limited means. Hence it seems necessary to present to the public from time to time, plans cheaper and more simple by which agriculture may be undertaken, in order that the less favored classes may be led to undertake the tillage of the soil, which is now so much neglected. This can be easily done where land is so readily obtained for agricultural purposes almost anywhere in the river districts. The principal requirement on the part of the person wishing to go into agriculture is to deny himself afew of the luxuries, (of which he is likely in short to be compelled to relinqnish, for want of means to get them,) and go out a little from the towns and lease a few acres of land for an indefinite period of many years; then take off his coat and boots and go to work, fell the forest, erect a lodging place, clear a spot, dig up the soil, plant Cassada, Rice, Corn, Yams, &c., anything and everything that he can stick into the ground.

When he has planted what he can, let him go to the nearest place of employment, get work for a while leaving his wife and children to weed, clean and drive birds, until he earns a few shillings for their support; then let him return and look after his farm, and be sure to plant Kolah and other trees as fast as he can, a few every year. He should plant Coffee and Sugar Cane with Arrowroot all of which will bring a few pennies at first, but afwards shillings, and then pounds in money, and he will besides always have abundance to eat after the first year or two. Connected with the opening of a new farm in a good forest a person may derive much help from game, as the birds and other creatures of the forest about the borders of the little farm. In some places too the farmer may prepare wood to sell in the towns.

Or he may be able to fish from the stream near by for for his own use. Who will be first to give the above suggestions a trial! More again.

Bonthe, J. ALBERT.
8th Feb'y. '89.

There are times when God asks nothing of his children except silence, patience, and tears. He lets them go aside, away from interruption, in order to weep till nature is relieved of the heaviest burden. then he gives "a season of clear shining that cometh after rain."

It is wonderful how much we owe to people who will not let us do as we please.

The Early Dawn.
BONTHE, SHERBRO.

Feb. 14, 1889.

WHY *is it?*—that the few persons of late that have contributed to our columns, have found so little to write about of general interest and indeed of interest to any one, except a few persons, who have some private spleen to vent and are we must say, too cowardly to meet their objects of hatred, seek to avenge themselves through the public Press, and for some time past we have been powerless to help ourselves, as we could not always see these miserable productions in time to prevent their insertion. But we do hope to be more fortunate in the future as we are painfully mortified over the matter of many articles of the past two issues as the unfortunately bad impression or printing of that of the 15th January however the letter was accidental the weather and other circumstances being much against us.

Some Dissatisfaction has been felt by one or two members of the Regatta Committee on account of the manner it was reported to our journal, they feel the communicated article contained too many flings of a personal nature. This having been bro't to our notice by a member of the Committee, who feared the committee would be charged with the approval of this article; we feel it our duty to say that, few if any of the committee, had seen the article before it appeared in public print, and are not therefore responsible for the odious portions of the same.

We regret very much, to note, that very unseemly behavior is reported of some of the married women of our place, and while we hope that such persons are few among the softer sex yet we fear that if such behavior is persisted in as we hear of one party, abusing her husband shockingly in the streets, we shall be obliged to allow our reporters to expose their misdoings.

BONTHE, YORK ISLAND &c.

For more than ten months past, Mr. S. B. A. Macfoy has been improving a site to the north of the Government yard a beautiful House, with out buildings, fence, substantial sea wall &c., now adorns the spot and still the work goes on The French West African Co'y, whose neat premises in Bonthe always attract attention have further improved the same by a new corrugated roof on the dwelling house. They are also now rebuilding their extensive Pier at Bomplake. Mr. J. B. Parkinson has also another building in course of erection on Victoria road opposite his new residence. Returning to the waterside we note the Government improvement, of the foot of Orange Street since the return of Com'l't Moseley. On the part of the Government however there is much more that ought to be done along the waterside. Messrs Paterson Zochonis & Co (T. E. Macfoy Esq Agt.), are also in line and have commenced a new Pier of more than 150 ft. in length. Messrs F. & A. Swanzy, York Island (Mr. Geo. Leach Agt.) have been Fencing their premises, and are erecting a substantial Pier of 75 ft. in length in front of their Establishment. The York Island House of Messrs Fisher & Randall have han for many years good Piers, but which have been touched up (at least one of them) with repairs recently. There are other premises about the harbour also that have improved as that of Mr. C. B. Collier and others of which we cannot now speak, but all contribute to the general improvement of Sherbro, of which Bonthe is the chief centre, and city in embryo.

OUR SIXTH VOLUME.

It is we confess rather late to refer to the fact that we have been permitted by a kind providence and very indulgent patronising public to enter upon our Sixth year of existence; yet we believe it is not too late to acknowledge our gratefulness to God, and thanks to men, for what we have enjoyed at the hand of each, knowing however that upon God alone we must depend for all blessings, and yet he makes men his ministers, in the distribution of the same, and we trust in the future that we may receive in a larger measure. And that our patronage may be greater, and that the future numbers of this volume may grow better with each Issue, that contributers may hereafter seek to promote the public good, and what is otherwise intended may find its way to the '*Waste Basket*.'

CHRISTIAN MISSIONS

Are year by year overcoming the opposition to them both in Christian lands and among Pagan tribes, which certainly ought to be a source of encouragement to the promoters of this great work. In Christendom to day there are thousands giving and laboring for the cause of missions, where fifty years ago, there were not hundreds, hence there has been a more than tenfold increase, in favor of the Cause, among its supporters in Home lands. While in foreign lands the opposition of every phase has been yeilding to the onward March of Christianity; and not only the Pagans, but infidels in foreign lands have been compelled to countenance the Missionary and acknowledge the good of their influence. The result of this yielding of opposition, has been that now the missionary is welcomed almost everywhere, among the peoples of the dark lands of the earth. So that now from every quarter the doors are open to Missionary effort. The country right about us presents an awful destitution of efficient, and true laborers to go out and turn men from a life of superstition, vice and sin, unto the true way of righteousness. Such too, will find everywhere an opening for operations. In the outlying river districts there is a longing desire among many to have the gospel, some of these persons are of christian families and once were acquainted with the Saviour, but have wandered from their Father's House, and Oh how they would rejoice to return again, they indeed want the messenger of truth to come to them. But in the very places with these, are hundreds and thousands of the heathen, who need and even ask for the light of the Gospel. Never in the annals of the world's history was there such broad and inviting fiel is open to the missionaries of the Cross as at this time on this continent. At our late Annual meeting, at Shingay the unvarying report of Itinerants, Theachers, and preachers, was that wherever they went they were well received by the heathen, and the only complaint heard, was that they did not come often enough.

FREIGHTING—We understand that the s. s. "Formoso" that left this port on the 6th inst had on Board over five hundred Tons of cargo.

MINING INDUSTRY

Does not seem to be, even thought of in this part of Africa, at least, there is so little of interest in that direction, that we never see even a prospecting party, there has been now and then a worthless stone, and in some cases a miserable collection, of more worthless pebbles brought forward by persons who have not the least knowledge of Minerals or Gems; but so far I have not, in many years seen a well informed prospector, in search of Metals or stones, whether this has been due to the fact that a great many persons labor under erroneous impression, that this part of Africa is a continuous swamp without elevations sufficient to break the monotony of the dreary scene, I am unable to say. But I can say that just a little inland from the Sherbro Island, or the arm of the sea which separates it from the mainland, may be found not only uplands of a gravel soil, but hills and rocky Mountains of considerable elevation. And to these I would call the attention of those interested in the *Mining Industry*, feeling sure that it is possible for them to find something to repay the search for the present adieu.

Y'rs, A RESIDENT.
Sherbro, 12th Feb. '89.

ITINERATING

Again! yes, with your permission, I would say the bright sunny days, that led me to speak to you, in the month of November, are still spared to us, and will be for a considerable time yet. And although the schools are re-opened even in the country and river Districts, and teachers have daily duties to perform, yet it will be remembered, that it is optional with many teachers, as to teaching more than our days in the week especially in the country. So that three days may be given for religious duties, and I consider some of your duties more important than that of Itinerating going from place to place, preaching and teaching the Gospel. Will you try then to push out a little during these bright sunny days? for soon the clouds and rain will come again.

J. A. E.

Mocolo Road—We are pleased to learn, from the overseer of Roads, Mr A. O. Walker, that the work has been resumed on the above thoroughfare, and that it is the intention of the Authorities, to push the work on to completion, if possible before the rains.

Dear Mr. Ed.—May I be allowed to ask why is it that so many infectious dogs are allowed to rove around the streets.

Are the public not allowed to kill all such dogs? for they are public nuisances.—ENQUIRER.

Bonthe Feb. '89.

NEWSITEMS.

Feb 1—s s Formoso from Freetown with Messrs C. W. Tucker C. T. O. Davis.

Thieves at Gbarmanny—entered Mr. Cole's house and robbed him on the night of the 1st inst.

Birth,—At Bendoo, a Mrs. Cole delivered of a daughter on the 2nd inst.

Died,—Fanny Barnett, a poor cripple, on the 3rd inst.

Mr. Christopher A Jenkins an old resident in the Black river (father of Mr. Horatio C. Jenkins) came to Bonthe on sunday the 3rd inst sick and died on Monday the 4th inst at 5 a. m. and was buried at 4 p. m.

Rev. S. B. Morrison from Avery 7th inst.

Avery Thieves,—Broke thro' and stole a goodly number of sawmill tools.

Mendi Mission School—Opened on the 4th inst., with a fair attendance; Mr. C. A. E. Campbell is in charge, assisted by two female teachers.

6th—Formoso for Freetown with the following passengers Mr. & Mrs. J. W. Johnson Revds. J.C. Thomas and J. P. Coker, Mesdames Sackey, Jones and several others.

8th—The case of Reg: vs Morgan for seriously wounding a man is remanded for the next session in Freetown.

Mr J. C. French arrived about the 7th inst from Karboroh (Mo Cobo) was well, but reported much sickness in Mocobo, several deaths since the beginning of the year.

Husk Rice is reported in the upper Karborroh in fair quantity and for sale by the Binkey.

s. s. "Ronald," from Freetown on the 8th.

s. s. Formoso from Freetown on the 9th inst with Messrs W. C Botts, S. B. A. Macfoy, E. A. Lewis, a Catholic priest, and others.

Mr. T. M. Cole arrived here from Koncomany with Serjt. D. S. O. Pratt on the 10th Inst Mr C. is not so well and came down for Medical aid.

s. s. Formoso left on the 11th for Freetown.

A Quadrille party was given by a select number of gentlemen in honor of the return of Mr. C. T. O. Davis to Sherbro. It was a nice gathering.

Dear Mr. Editor,—Now that a Roman Catholic Priest has arrived in Sherbro with an avowed intention of establishing among us, it remains to be seen what efforts will be put forth by the Agents of other denominations to maintain their position.

It has often been announced from the pulpit of late, especially at Bonthe Pastorate Church that the Roman Catholic religion is full of errors, but without the least attempt to show in what manner. I think this is an opportune time to repeat such announcement with ample proofs in support of it, otherwise the announcement may simply be regarded as idle talk. A great number of professing christians in this place do not understand the nature of the religion they profess, from the fact that the teachers themselves hardly understand it better than those taught. I am not aware that a single native convert has been made by our missionary brethren. All that you would hear is, "Collections," and "Subscriptions" must be raised for this and for that; and as soon as some goodly sum is raised, no more is heard of it, no one knows how it is accounted for. This state of things is not satisfactory at all. the congregation of any connection raising voluntary subscriptions have a right to know in the clearest manner how the amount has been disposed of. Some of these native preachers even think it beneath them to visit their poor members, they are often found mixed up with the rich where the *wines* flow freely and such other cordials as will elevate them, and yet what is worse, they press these poor members for subscription.—Let us wait and see.

Yours truly,
A PROTESTANT.

Bonthe,
13. Feb. '89.

Dear Sir—I regret very much to inform you that it is rumoured every where in this place and elsewhere that I am the author or writer of "Chips" "Eccletic Gazette" and "Zig Zag Column" which has often appeared in your Journal.

As you are aware that I am not the writer of any of those articles nor am I in any ways connected with them, I beg that you therefore give publicity to this letter, in order to eradicate from the minds of the general public the erroneous opinion they have against me

I shall however continue to furnish you with such news as may be of public, and not individual interest.

I am, your sincerely,
W. BIDWELL COKER.

Bidwell's Lodge,
Bonthe, Feb. 12. '89.

MR. C. T. O. DAVIES.

The return of Mr T. O. Davis from Freetown by the "Formoso" on the 1st inst has enlivened a small portion of the community. On Monday night the 11th inst at 7 30 a select number of gentlemen entertained a number of ladies and gentlemen to a Quadrille party at the residence of C. T. O. Davis Esqr.

The house was full and there was a large crowd that could not find an entrance The gentlemen present were Messrs. C. T O. Davis, C. S. Brown Jn'r E. W. Parkinson, I. M. Peters, T. Elliott, D L. Collier, S. D. Campbell, J. M. Brown, the Organist &c.

Madamoiselle. Miller, Williams, Cartcart, Beecher, Jowett, John, Cole, &c.

The house was tastefully decorated with flags of various colours and the light was very bright. As soon as the hour fixed for dancing had arrived the gentlemen with their ladies occupied the floor in dancing. The Programme contained 18 Dances which were well performed.

The music consisting of an organ which was played by the organist and the Band of the Excelsior Club under the management of Mr. Easmon.

It would take up too much time and space to write you all I saw on the occasion, but all I could say of the whole is that it was a grand affair, for it wiped away the dull monotony of the place. I wish the promoters and young gentlemen every success. Dancing continued till the small hours of the morning when this interesting gathering dispersed, feeling satisfied for the time spent.—*Communicated.*

Bonthe,
Feb., 12th, '89.

African Produce Prices—It is rumored have very recently declined materially; this information is said to be by cable and hence later than our latest printed reports, however we are not inclined to believe that such a decline (if it has occurred) will be permanent at all.

For the *Dawn.*

U. B. C. M.—Every Xtian was glad to learn that the Rev. G. N J. the old Pastor of this Mission is laid aside through the infirmities of age, and his reverend office which would have been vacant, is duly filled by his assistant R. C. T., the much beloved "New Pastor" who was received into the Holy Order of Elders by the consent of the Conference recently held at Shaingay. But all was pained very much to know that the reverend old gentleman who for many years had faithfully and vigorously served the Mission, is now put or cast aside without and remuneration however small, to enable him to procure livelihood for himself and numerous family in his fine declining days. "Do to others as you would they should do unto you." I am ignorant of the constitution of this Mission; but in the Wesleyan Connection, there is provision for worn out ministers &c. since the year 1763; and I believe there must of necessity be such provision in every denomination. If a man who faithfully serves Her Majesty, must be allowed certain stipend or pension for his faithfulness how much more one who had from his early days been serving the Lord? I leave the rest for the consideration of the Mission at home and abroad.

St. Matthew's Parish.—This week will complete half year since the Parishioners are in mourning for the late Revd. J. G. M. Nicol B.A., Incumbent of this Parish. No doubt the mourning cloth will be taken off from the Churches &c., but we believe the exemplary life of our dear pastor will have left a lasting impression on the minds of those who truly love the Lord.

JANSEN.

Feb 11, '89.

TEMPERANCE.

In effect is advocated unconsciously by very many persons who will not come out fairly on the side of the Temperance cause. Of late we have had some conversation with parties of this kind; a justice of the peace among others speaking of a certain theft, said the party would not have committed the act if he had not been drunk at the time. Speaking with an old lady about a friend's complaint of Freetown as being very hard now to live in she remarked that, "that man drinks too much rum" and yet she thought rum was good for some people, but not for herself as she said a little tea but especially coffee was better for her. We have met many others who speak in like manner. And yet they will not come out boldly on the side of temperance still their advocacy is in its favor, and we hope ere long there may be a complete revolution in the general sentiment on the subject of strong drink.

THE REAL "WOMAN PROBLEM"

Recognising heredity as the distinctive attribute of the female sex, it becomes clear that it must be from steady advance of woman rather than from the uncertain fluctuations of men that the sure and solid progress of the future is to come. The attempt to move the whole race forward by elevating the sex that represents the principle of instability has long enough been tried, the many cases of superior mothers, coupled with the many more cases of degenerate sons of superior sires, have taught us over and over again that the way to civilize the race is to civilize the woman. And now, thanks to modern biologic science we see why this is so. Woman is the unchanging trunk of the great genealogic tree, while man, with all his vaunted superiority, is but the branch, a grafted scion as it were, whose acquired qualities die with the individual, while those of woman are handed on to futrity. Woman is the race, and the race can be raised up only as she is raised up. There is no fixed rule by which Nature has intended that one sex should excel the other, any more than there is any fixed point beyond which either can not further develop. True science teaches that the education of women is the only sure road to the evolution of man.—*Sel.*

ALPHA Factory.

York Island SHERBRO

Is Now Open for TRADING

F. & A. SWANZY

GEO. LEACH

Agent-in-Charge.

TOBACCO.

Messrs. SWANZY'S renowned fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogshead of about 1250 lbs. nett, Half-Hogshead of about 550 lbs. nett; also their Kentucky "Ball Head" brand— in similpackages.

Tobacco in Boxes.

To meet the requirements of the UP-RIVER TRADERS, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected; so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F. & A. SWANZY.
ALPHA FACTORY.

MARKET REPORT OF African Produce.

PALM OIL—ARRIVALS:—
"Mandingo," 311 casks oil, 600 tons kernels; "Ambriz," 600 cask oil 2,026 bags Coffee, 418 packages rubber. Passed Grand Canary.—"Calabar," 660 cask oil. 800 tons kernels.
Passed Sierra Leone.—"Etimna," 1,400 casks oil, 430 tons kernels.
Passed Accra.—"Bengula," 460 csaks oil, 450 tons kernels
There has been a steady demand, and sales have been considerable, but the market is a shade easier.
We quote "transit."
Lagos, £26 5 0 to 26*l.* 10 0; Bonny and Old Calabar—£24 12 6 to 24*l.* 15 0; Accra, Adda, Quittah, Pram-Pram, Popo, and Loanda £23. 17 6 to 24*l.* 0 0; Benin, *l*23 15 0 to 23 17 6; Brass, Niger and New Calabar £23 15 0; Congo, Sierra Leone and Sherbro £22 10 0 to 22*l.* 15 0 Appam, Saltpond, Chamah and Anamaboe £21 15 0 Dixcove and Liberian 21*l* 10 0.
PALM KERNELS.—With good supplies, the market is a little easier, quotations are, however, much the same.
We quote basis 5 per cent shell, "transit."
Lagos, Old and New Calabar, Bonny Cameroons and Sao Thome 11*l* 0 0; Brass 10*l.* 17 6; Benin 10*l.* 15 0 Congo and Taban 10*l.* 10 0 to 10*l.* 12 6 Sherbro and Sierra Leone 10*l.* 7 6 to 10*l.* 10 0; Liberian 10*l.* 10 0 Chamh 9*l.* 13 9; Ahgwey 9*l.* 18. 9; Appam 8*l.* 5 0 to 9*l.* 11 3; Addah 8*l.* 8 9 to 10*l.* 0 0 Little Popo 8*l* 15 0 Saltpond, Winnebah and Narquah 8*l.* 5 0 to 8*l.* 11 3.
GROUND NUTS—440 Bathurst in the shell, sold at 13*l* 0 0 to 14*l.* 5 0. Decorticated, value 10*l.* 0 0 to 15*l.* 5 0 per ton.
BENNISEED.—About 240 bags were offered this week but not sold. No change in prices.
COPRA.—Sold at 12*l.* 10 0 per ton.
COFFEE.—Rather quiet. Sales at 71s., Liberian 70s. to 80s per Cwt. Some Elephant berry that has come forward is country damaged and consequently rather difficult of Sale.
COCOA—Very little demand. We quote 45s. to 61s. per cwt.
IVORY.—The Auctions take place on the 29th inst
INDIA RUBBER.—There being large supplies, prices are easier, although there is a very good demand for consumption. Sales during the year, about 100 tons of African.

Gambia Niggers, fair to prime	1s. 10d.	to	2s. 03d.
Sierra Leone do. do.	1s. 8d.	to	1s. 9d.
Thimbles,	1s. 5d.	to	1s. 8d.
Congo and Gaboon Ball	1s. 3d.	to	1s. 6¼d.
Cameroon and Old Calabar	1s. 3d.	to	1s 4½d.
Hard Cape Coast Axim and Assinee	1s. 3d.	to	1s. 6d.
Liberian	1s. 2d.	to	1s. 5d.
Saltpond	0s. 10d.	to	1s 2d.
Accra and Addah, Niggers Biscuits and Cakes	1s. 1d.	to	1s. 9d.
Do. ordinary soft	0s. 7½d.	to	0s. 8½d.
Flake and Lumps	0s. 7d	to	0s. 8d.

GUM.—Only very little business done, with no change of price
BEESWAX—Gambia, 4*l.* 15 to 4*l.* 17 6; and Sierra-Leone, 4*l.* 0 0 to 4*l.* 7 6 per cwt., according to quality.
GINGER—Sales by retail at 19s. per cwt.
CALABAR BEANS.—No arrivals and wanted.
EBONY.—Largest supplies. A few tons Old Calabar sold at 7*l.* 10 0 to 7*l.* 17 6. Gaboon 4*l.* 12. 6 to 6*l.*
CAMWOOD.—Cheper. Sales at 14*l* to 16*l.* 10s. per ton as in quality.
BARWOOD.—None here.
MONKEY SKINS.—Report of sales will come in our next.

Liverpool, Jan. 16th 1889. EDWARDS BROTHERS.

SOUTH AFRICA.

It is rumored from Natal that a gold reef has been discovered on a farm at Bishopstowe, some five miles from Maritzburg. It is said that the farm has been purchased by an influential syndicate, with the view of at once developing the place. The *Times of Natal*, speaking of the matter says that several gentlemen of experience have given it as their opinion that a payable reef exists, and we hope, for the sake of Maritzburg, that this may prove to be true.

A report from Umtata states that the Konjwayo Chief, Gwadiso, had not answered the Pondo Chief Nquiliso's summons to the Great Place, but had sent two men instead, and the Western Pondos were about to go out and punish him. The Pondo Chief M'Bali, of the Mount Frere district, with 24 followers, had been arrested by Umhlangaso at Enceba. An impi crossed the Umzinkulu on December 21, and burnt M'Bali's kraals. The Banca Chiefs, Tsibixana and M'Bisana, were watching the border, and there seemed every prospect of mischief arising before very long. —*The Colonies and India Jan. 16th '89.*

FOR SALE.

The Estate of the late

S. T. Macaulay

OF YORK ISLAND.

AT THE STORES OF

MESSRS.

Pickering AND Berthoud,

Heddle St—Bonthe, Sherbro,

A LARGE VARIETY OF

Merchandise

AND USEFUL ARTICLES

BAFTS,
PRINTS
MADRAS HD'KFS,
W. H. BASINS,
POMATUM, &c. &c. &c.

These GOODS consist of all the STAPLES of TRADE requisite in the River Business.

ALL to be Sold at the lowest Prices—FOR CASH, or PRODUCE.

Bonthe, Jan 14, '89.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. VI. BONTHE SHERBRO, WEST AFRICA, FEBRUARY 28, 1889. No. 4

The "Early Dawn."

Published Semi-Monthly, At BONTHE, SHERBRO.

Under the Auspices of the Board of *Missions of the* *U. B. IN CHRIST.*

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Delivered in Bonthe,	0	5	0
Half yearly by Mail,	0	3	0
Ditto. deliv'ed in Bonth,	0	2	6

ADDRESS.—*Communications to* I. A. EVANS, *Editor & Publisher, Bonthe, Sherbro, West Africa.*—

Subscriptions to be sent to Rev. J. GRAY, *Shebanna*, Mr. T. A. LEWIS, *Freetown, West Africa*, Rev. WM. MCKEE *Dayton, Ohio, U.S.A.* or to the *Editor.*—

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Religious Directory.

St. Matthew's Church, Pastor,	Victoria Road Vacant.
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LETTERS TO YOUNG MINISTERS.

Public Worship.

The minister is, of course, the leader in the public worship. Upon the leader in any undertaking always rests the chief responsibility for its success. This is so in an army. To insure victory there must be wise and forceful planning before hand, there must be close, wise, unceasing watchfulness during action, there must be courage and enthusiasm, for all of which the leader of the army is responsible. *Tout esprit de corps* comes very largely from him. It is so in any organization or body, and it is eminently so in religious meetings. True, sometimes there is a good and profitable meeting in spite of a good-for-nothing leader. But how often is a meeting spiritless, dull, fruitless, simply because of the stupidity or coldness or want of tact on the part of the leader. Have you never gone to church on Sunday morning hungry for the bread of life, and the heartless declaimer standing up there in the pulpit in a faithlessly lifting Prince Albert coat, bottomed to the throat, turned back just far enough to reveal the white cravat, dealt out to you not the bread of life at all, nor the "sincere milk of the word," not even the bones of the gospel but only dry husks which he had gathered from somewhere! Have you never sat listening to one called a preacher who so far, as real spirit, feeling, or earnestness was concerned, so disappointed you, so wearied you that you declared to yourself that with a solid block of wood and a good pocket knife you could whittle out a better preacher than that? I have. Mark it, the character of the Sabbath services depends very largely on the spirit with which the preacher comes to it. If he has no thought, of course there can be no edification; if he is unspiritual, there will be no quickening of spiritual life in the pews; if he is cold, he will soon set the hearers to shivering; if he is ill-tempered he sends the people away with clenched fists and set teeth and knit brows. On the other hand if he presents sound, logical, well-arranged thought, he will set his hearers to thinking, he will impart information, he will edify. If his own heart is warm, is in sympathy with the truth and with Christ and the cause of Christ, if he is full of the love of the dear Master, he will generally warm the icicst man in the congregation. The thought and the feeling are in the preacher, and the preacher is pouring this thought and feeling upon the hearer like hot shot, and it can scarcely fail to do execution. When the congregation were gathering into the house they were indifferent. It may be their minds were filled with thoughts of the world, their troubles were heavy upon their hearts. Some came in discouraged, some full of doubt and misgiving, some with hateful malice in their hearts, some with the whole brood of viper in their souls, such as envy, malignity, hatred, lust, anger; but the word of God was on the tongue of the preacher, and the Spirit of God was to his heart, and after he was fairly in his sermon, if your eyes had been a little keener you could have seen the devils rushing down the aisles toward the church door carrying back to hell the report of their defeat on this Sunday morning, driven out of the hearts of the people and out of the church door by the sharp and powerful bombardment from the battery in the pulpit. Ah, see that preacher in the pulpit! He is yet comparatively young. He denounces himself as if he were conscious that he is to day to speak to the people in the place of his crucified Lord. He lashes the eyes of Jesus Christ are upon him to see how faithfully he will represent his King to-day. Jesus left heaven for this people. He led a humble life and died a fearful death for them. Now he has sent this man this day to represent him, to represent his undying, his unspeakable love for them, to tell of Christ's infinite fitness for them, of his great superiors with respect to them of his claims upon them. Now, will he to day speak as if he had just come out from an audience with the Savior? Yes, he will. He had that audience with Jesus before going to the Church. He was in his closet he was on his knees, and communed with him. Jesus put the message into his hands, and into his heart, and upon his tongue. The preacher feels almost oppressed and yet strangely and gladly anxious to deliver the message. As he speaks his eyes flash, his countenance is lighted up, a thrill of enthusiasm flashes through his whole being and tingles to his very finger tips, and his words come freighted with meaning but winged with love. Whence comes all his thought, this wealth of fact, argument illustration? Where this peculiar force, this sweeping earnestness, this overpowering momentum? Ah, it has been all the past week accumulating in the earnest prayerful study of the sermon, and this morning received from the Holy Spirit the setting, as the arrow upon the bow, and now it goes darting to its mark.

Such experience is too you, my brother, if you seek it earnestly and in the right way. Your pulpit work will include your prayer and the reading of the Scriptures and the hymns. I have known more than one service to be spoiled by the poor reading of the Scriptures, and once I knew a sermon, which had been carefully prepared, to be utterly ruined by the manner in which the preacher read his text. You smile, but it is really true. The reading of the scripture lesson should be an interpretation by the very reading. Reading means no more than the audible articulation of the words. The emphasis should go in the right place, the inflections and intonations should be rightly managed, the words should be properly accented and distinctly enunciated. Yet all this may be correctly so far as the form is concerned, and it be very poor scripture-reading. One must have studied the passage until he has a clear comprehension of the whole of it, and until his soul has come in vital contact with the truth in it, then, oh then, my brethren, and only then can it be read aright. Not that the externals of the reading are to be slighted; but without the proper attuning of the inward spirit, the finest instruments in the world can not read scripture to edification. Of the two, the elements furnished by the heart are the more important. But, you do not make it an excuse to yourself to use good care in your reading that you have a good warm heart and pious intentions. You must articulate well, you must emphasize and accent aright you must give the proper inflections etc.

You should also study your hymns. They are the most difficult to read of all species of composition. The inversions made about are applicable here. Hymns are usually more poorly read than the Scriptures. Train yourself to read well for the reading of the hymns and Scriptures is just as important as any part of the services, and possibly of more account a good deal than your sermon. —AMERICA—*In Telescope.*

ADDRESS TO GOVERNOR HAY

BY SHERBRO MERCHANTS.

Sherbro Jan 22nd 1889.

TO HIS EXCELLENCY

Capt J. S. HAY C. M. G. Governor and Commander in Chief of the Colony of Sierra Leone and its dependencies.

May it please your Excellency.

We the undersigned Merchants, Traders and others representing the inhabitants of this district beg leave very respectfully to congratulate your Excellency upon your appointment to the Government of the Colony of our extreme joy we are proud to state accords with the feelings and wishes of this community and more so because we believe it is based upon the recognition by Her Majesty's Government of your Excellency's previous administrative qualities. Owing to your Excellency having decided to proceed the next morning after your arrival here to the Sulymah districts we were prevented from presenting this address of welcome.

We are pleased to state that this visit has afforded us strange satisfaction in that it has given us, now that you have returned a further opportunity of congratulating you upon your safe return from (we may safely say) an almost unprecedently successful expedition, conducted through a hostile country with a handful of policemen and consequently with so very little expense to the Colony. We therefore would rely upon your Excellency's administrative experience and with unbounded confidence with which your Excellency's actions at the Bonthe and Sulymah deputies have inspired us, trust ere long to see through the blessings of God and your Excellency's sound consideration for our needs, this country—brought to that standard of civilization to which others enjoying the blessings of peace owe their exceptional importance and prosperity.

Wishing your Excellency every blessing and with a high sentiment of loyalty and respect.

We have the honor to be your Excellency's most obedient humble servants.

(52cl.) Fisher and Rendall Ltd. T Dalton Agt. West African Company C Bartholew agt. Paterson Zochonis and Co. Ltd per E. F. Macfoy. Edwards, P. & A. Swanzy per E. F. Macfoy. Wm. Brown. J. B. Parkinson. Pickering & Berthoud per H. H. Pearson. C. B. Collier. Moses Z Macauley J. A. Williams.

REPLY.—

Local No. 61. Bonthe Jan. 22 1889.

Gentlemen,—I have to thank you for the address with which you have presented me congratulating me on my arrival amongst you as Governor of Sierra Leone.

2. I trust that the action taken against Mackiah may have a lasting effect amongst the tribes in our vicinity and that an era of commercial activity and general prosperity may be the result.

3. I have impressed on all the Chiefs with whom I have lately come in contact that I should expect them to afford better trade and protect all traders who might settle in the rivers for the purpose of conducting their business.

4. Fully appreciating your kindly wishes for my welfare. I have the honor to be

Gentlemen,

Your most obedient servant,

(Sgd) J. S. HAY, Govr.

Messrs C Bartholew for French Company Paterson Zochonis & Co. per T. E. Macfoy. &c., &c., &c.

ITINERATING.

Since I last wrote, good news comes in from the field; in various places, preachers, itinerants, and teachers, have been going forth sowing the precious seed of the Word, and so far as heard from, have been favored in meeting open doors, of access to the people everywhere. Some of the services have been very largely attended, Revd W. S. M'Canley reports that 190 persons were present at a service help at Largor, Imperch, about the 17th inst, this is indeed encouraging for that locality, and shows the importance of bestirring ourselves during this fine weather, may every one be alive to their duty and no time be lost. J. A. L.

Bonthe Feb. 28 '89.

The Early Dawn.
BONTHE, SHERBRO.

Feb. 28, 1889.

Evangelist c Services

Were commenced in this place on the 24th inst, by the noted Evangelist Mrs. Amanda Smith at the Mendi Mission School Room, the place now used for worship by the U. B. Church of this place; and possessing the largest seating capacity of perhaps any building in the town. Yet the attendance has been overflowing every evening of the meeting, the number on two occasions, exceeded eight hundred persons, of course the larger part of these were obliged to stand without as there was not even standing room inside for such a crowd, but we were pleased to note the good behavior of even those who could not gain admittance, and further pleased to learn that they could hear the preacher, and some could see her as well; this no doubt accounts in a large measure for the good order and intense interest that has prevailed, since these services began and is still on the increase: several persons have been awakened, one has professed conversion, while several others have come forward for prayers and there seems to be many that have been deeply touched by the spirit of God under the influence of the Word as is being so wonderfully preached by the female preacher. At this writing it is impossible to say what the result of these services will be in our midst, but every one seems hopeful that great good will be accomplished through the blessing of God to all the people of this place.

Dear Sir,—It is very surprising to find how people would heedlessly rush into print to attack others on a subject, of which they are totally ignorant.

Such is the writer of the letter of "A Protestant" which appeared in your issue of Feb. 14.

The writer attacked the Catechist of St. Matthew's Church for telling his members that the Roman Catholic religion is full of errors, but that he never in the least attempted to show them the difference there is in the two religion.

I must say that I am of opinion that the writer of that letter was never in church when those words were uttered by the catechist or he would have been in a position to hear for himself the explanation given by the catechist as regards the false doctrines taught in the Romish Church.

It must appear as if "A Protestant" as the writer styles himself does not understand tenets of the religion he professes However, in order to remove every doubts from the minds of the numerous readers of your valuable journal, allow me to say that I attended the Bible Class of the Native Pastorate on Sunday morning the 17th inst when the catechist selected for his discussion the words "Let us hold fast the profession of our faith without wavering."

The Catechist admonished and cautioned the members present not to waver from their profession, but to hold fast the doctrine of the protestant religion they were taught from their youth as there are many grave errors in the Roman Catholic religion.

Who's the Catechist was addressing one of the members said that he would like to know from him, the material difference that exists between the Roman Catholic and the Protestant religion.

Upon this request being made the catechist explained few of the errors of the Roman Church as follows:—

I.—Confessing to a Priest.

The catechist said that confessing to a priest is repugnant to the teaching of the Holy Bible, he quoted Matt. iii. 16, that some confessed their sins at baptism, but pointed that theirs was a public confession and that it was never repeated. He said further that the Apostle Paul says "Confess your faults one to another &c. and "the effectual fervent prayer of a righteous man (say righteous man) availeth much"

He explained that these words contain no intimation that a priest must receive this confession and receive it in private with circumstantial minutiæ and that confession should be made only to those whom we have injured, but sins known to God alone should be confessed to Him who has power to forgive sins.

II.—The Eucharist or Sacrament of the Lord's Supper as received by Roman Catholics.

He condemned the idea of the Romish Church, that the Bread and Wine used at the Holy Communion is the real body and blood of Christ and gave the following explanation.

That if Christ really meant to declare that the Bread had become his body, how could he be holding up his flesh & blood in the presence of his disciples, and when he commanded them to partake of it, why should they not as soon have thought of eating the body with which he was speak ing, and that when our Saviour said that

"He was the Bread of Life"

he never intended to teach that his body was then changed into bread &c.

I hope therefore Mr. "A Protestant" will feel convinced that the Roman Catholic religion is full of errors.

In answer to his other remarks respecting Collections and Subscriptions you will hear from me again.

Yours,
Bonthe, A CHURCHMAN.
Feb. 23, '89.

S. S. Formoso.

In the columns of our contemporary the "Weekly News" of Jan. 11th '89 appeared an article lavishing deserving commendations on the Captain of the s. s. Formoso.

I say *deserving* because when comparing the general deportment and behaviour of the previous Captain whom he now succeeds, to the native passengers both cabin as well deck, to the affable, kind attentive manner that all alike receive from captain Paterson, every one is who have travelled before in this vessel when and after his predecessor was in charge, must confess that the s. s. Formoso is now transformed from a slaveship to a real passenger vessel.

Capt Paterson does not think it beneath him to have a chat when time permits with even his sable brethren, and re-lessing the wrongs of the deck passengers when occasion requires. Whilst others of his kind regard it degradation to his position and colour as if by talking to a negro they would be black, forgetting that "skins may differ, yet affection dwells in white and black the same."

May Capt Paterson enjoy a long and prosperous charge on board this ship, which will be to the benefit of the "Company" to which he belongs as well as to the confidence of passengers travelling to and from Sherbro to Freetown.

FOREIGNER.

Bonthe,
Feb. 8, '89.

Sherbro Island

On which we live, and is situated

Bonthe with another village, that has a place of worship of the true God, and where we as professing christians sometimes boast of our religious advantages; presents as a whole a very sad picture, for there are hundreds of people belonging to even Bonthe itself that do not go to a place of worship, numbers of whom live hard by christian neighbour, many week during most of the Sabbath day just as if there were no churches in our place; just this state of things continues may be a little question with some christians, but with the writer the reason seems plainly to be, that we are not as the servants of God doing our whole duty. Then again, except Victoria, Dumbarkoh, and Jamaica none of the hundreds of villages and farkies on the Island although they contain thousands of people when taken together, have any established place of worship, and in most cases are very rarely visited by teachers or Bible readers. So that really the work of Missions on this Island is not accomplishing by any means what it ought to do. Of course I am aware that each of the connections established here feel that their means are limited and their agents few for the work in hand, but I am of the opinion that there are christians enough in Bonthe to evangelize the whole Island in a short time if they had only the love for the salvation of souls, that we ought to possess as followers of Christ. Surely something ought to be done. Are there not young men who will offer their services gratis to the pastors of the different churches to go out itinerating over this island and not stop until the gospel has been preached in every farkie? Or will not the ministers make extended tours themselves, occasionally over the island and preach as they go? For certainly it is a burning shame for so many professing christians to live on a small island like this and allow it to lie in heathen darkness as is now the case with the larger portion of this island.

Yours,—E. J. BETAL.

The Government of the Tongue.

Many people think it quite enough to take care of their actions, while they neglect what is nearly as important, & quite as difficult—"The government of the tongue." Now the apostle Paul tells us that "the tongue is an unruly member." Behold, he says "how great a fire a little spark kindleth (as would have been the case in this community a few weeks ago 16th inst from a false report that was circulated.) And so it is.

A few words spoken in haste or may lead to consequences for which the speaker will repent all his life long for we should remember, that words once uttered cannot be recalled. We may repent of them, and acknowledge that they should not have been spoken; but as soon they have been pronounced, they are no more in our power. In speaking of the conduct of our neighbours, we should remember that harsh words do not become those who are themselves liable to err.

Another way in which the tongue becomes a dangerous member, is the habit of repeating incorrectly what we hear, or of adding to it some trifling circumstance which is not true for a story repeated from mouth to mouth with but a small addition from each single tongue, becomes in the end quite a different one from that which was first related. And in this way it is that many misunderstandings and quarrels take place, and spread dissension through a whole community. When we say more than is true or less than is true, in the things we relate, we must not excuse ourselves by saying, "Oh, these were merely idle words" for it is certain that for every idle word we utter, we shall give an account.

I hope this new year will change us into "new men" and that the report which was circulated a few weeks ago Saturday 16th inst may not be repeated for we are not to speak evil one of another, but to learn always to speak the truth.

Yours,
BIDWELL.

Bonthe,
Feb. 23rd '89.

The Unemployed.

Are quite numerous, in this place and in other places about the harbor, as York-Island Bendoo &c. They are of several classes, at least it would so appear from the applications made to the various establishments for employment, but the largest class is that of laborers and strange enough many of this class quite indifferent as to their condition. Teachers, Carpenters, Tailors, and Trades people of different vocations are seeking employment at any reasonable rate, that they may not remain idle. But this is not the case as a rule with ordinary laborers, for they often demand a certain figure for their services and will not take anything less. And of late these rates of labor have been too high for employers, hence many that might have been engaged are without employment; which, of course, we might not complain of, but for the fact that many of these unemployed laborers are engaged in either gambling or stealing for a livelihood, and thus they become an annoyance to the community. Some one has suggested the Vagrancy Ordinance as a remedy for this evil and that it be put into operation here.

NEWSITEMS.

Messrs W. C. Betts and E. A. Lewis were in this place, and called on business about the 14th inst.

15th—Boat Victory arrived from the Gbangroo with Mr. Corp'l Roberts and others as passengers.

16,—s. s. Rorald from Freetown with the Mails.

17.—Interesting services at the Mendi Mission, large attendance, especially at 11 a.m.

18.—The editor of this journal, Mrs. C. A. E. Campbell & others left this place to Shaingay in private Boat.

22—The editor returned accompanied by the renowned evangelist Mrs Amanda Smith.

23—s. s. Formoso from Freetown with the mails, Freight, and passengers.

From the Imperch—We hear of Itinerating and large attendance of the people with very interesting services.

From Shaingay, It is reported that Rev J. Gomer general Agt and Supt. of Shaingay Mission, expects to leave that place, about the 8th of March for Freetown from whence about the 15th of the same month he expects to sail via England for America.

Bp. Flickinger D. D. is expecting to leave the coast in short for Europe after which he will proceed to America.

Photography—Another Photographer Mr Geo. Latterodt of Acera arrived here this morning (28th) for business

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Sir, Editor,—I am glad to observe the general movement throughout the Bargroo Districts at present, in the opening and clearing up of roads from 10 to 12 feet wide in some places and upwards to 32 and 35 in others. A single motion of strictness witnessed in the arbitrary management and quelling the mischievious conduct of some by Capt Crawford, officer commanding during the last expedition in the Sumwah District has spread such a consternation throughout the country, and every native has *cutlas* and *hoe*.

N'dewai Argbo, is the appellation given to this officer by the Natives, from the severity he exercised in that locality since the death report of Sir Samuel Rowe, K.C.M.G., and the unexpected return to England of Sir F. De Winton the natives had thought that they are accountable for their conduct as some folks misinterpreted to them, and that nothing further would be done to stop their actions in any way or shape and hence they grew careless and intractable, but, they found to their sustenance and regret I believe that an unruly member in Bonbosh Sboroo (died Tommers or Jim Ray) has been sent to check, in a measure their destructive plans.

The wisest motion is more advantageous to all; in connection with the peace of the country, trade will be brisk and encouraging, and those will find it a thorough help if the roads continue as above stated, who traffic to and from the interior fearless of any plunderer—Ton will hear again.

Yours truly,
AN OBSERVER.

The "Porroh Society" of Native Laborers in Bonthe.

It has now come to the time when the Vagrancy Ordinance must be put in to operation by the Authorities in Sherbro.

Numberless men are to be seen parading the streets at Bonthe from day to day with out any seeming employment; and to offer them a job by which they would obtain an honest livelihood, is a means only to prove their utter indifference for manual labor by the exorbitant rate they charge for a small job or a day's work.

I am informed that during the last expedition to Sulymah it was with very grave difficulty. His Excellency the Governor obtained the services or none at all of the men at Bonthe and its vicinity.

A society has been lately formed in which I understand its members have all been sworn to do no job work neither for the Government nor for the Merchants at anything less than one shilling (cash) per diem, and have agreed on certain exorbitant rates to charge per trip to different places as the Jong, Kittam, Boom, Bargroo, and other places.

How then can these men with their multiplicity of wives subsist without any employment of whatever kind can easily be discerned by the midnight visits some of them pay to the houses and stores of the merchants and traders undetected in most cases, for the purpose of depriving them of their goods and chattels.

Stringent measures therefore should be brought to bear upon this class of society to compel them, either to vacate the place, or to seek employment as idleness is the fosterer of all the mischief perpetrated in this little community by this gang of indolent and lazy wretches.

Feb. 25, '89. TEXAS.

PLUNDERING IN BENDOOMAH ROAD.

Sir,

During the making of roads in the Upper Bergroo District as was announced by Official letter from the Authorities, it is rather shameful to mention that plundering was encouraged by some Sierra Leoneans I am informed who also were amongst the Natives in laying out the roads.

Some travellers happened one day to be passing on the Bendoomah road whilst these men were busy working; and being put up by these sons of enlightenment, they pounce on these passers by like wild Bears, and seized several cases of Gin, which a Sierra Leonean (disgraceful to say) was the Boss to distribute the bounties as plundered from the unfortunate travellers. A Mr Johnson I understand interfered, but his other companions who were so thirsty for grog insisted upon the plunder and shared it amongst the natives with themselves.

The Authorities should make an enquiry and so put a check to any further such awful acts especially when men who are supposed to set better examples to their benighted brethren, would encourage and support them in perpetrating deeds so unlawful and unbecoming.

TRUTH.

The Cottage,
Benkeh, 22th Feb. '89

APPOINTMENTS.

Shaingay District.

Shaingay,	April 6th & 7th
Manoh,	„ 8th
Yongkolah	„ 10th
Harmany,	„ 11th
Koolonoge,	„ 13th & 14th
Matsong,	„ 16th
Morobo,	„ 17th
Mo-Fuss,	„ 13th
Mambo,	„ 20th & 21st
Rembee,	„ 22nd.

W. S. Sage, P.E.

REVA

On the Mission as it was called, by the people about it was one of those spots of earth on which nature has been very generous in bestowing her kindly gifts. Located as it is some distance inland from the Western shores of the dark Continent, on a river which we shall call the Hosam that flows into another larger that we will call the Sorrel river. Curiously enough it would seem that the Hosam river should have been built in just the right shape to form a sort of promontory on which the founders of Reva established a Station but such is the case and more too for there is a small tributary that falls into the hosam just at that particular point and really helps to form a beautiful little Peninsula out of the promontory of which I have spoken and on which the Mansion of Reva stands. The extremity of this peninsula is now studded over with coffee-trees and cocoa-nut trees which for beauty and fragrance when in Bloom cannot be rivaled by many a league around. The quaint old solid stone Mission House with basement stores under and prodigious Wings extending out from it. Its solitary flag breaking the monotony of the roof which hovered like the spreading of a hen over extensive piazzas running nearly around the mainbuilding and painted yellow relieved with green around the doors and windows looked queer enough to the spectator in 1883 at the time our story commences. Just back of the Mission House stood a low dormitory, or boarding and lodging house for young men and boys, a rice store and fowl house, behind which again were small gardens enclosed with fences of palings, between the rice store fowl house and enclosed Gardens, and further East was there was an open Garden on an inclined plane, lowest toward the house, this Garden had a little of many things in it, such as plan apples coffee, guavas, bananas, herbs of different kinds &c. Reva had also just outside the open court and to the North ward a neat little street of gravel hard indeed but often always foot mud, which no rain could form upon it, but there was a struggle in some seasons, of the year, to keep it from weeds, however this was managed, by the school boys, and others, always in for a job about the premises, and that these boys liked work any more than other boys, but Africa boys (and these were of that kind) like pocket or money just as much as other boys and like other boys they could care to overwork themselves to get it. And this was the case with the Reva boys in or out of the Boarding School, for they had a job they all, generally bargained for the most money possible, and the least work that would at all answer in the case. North of the street was a large stately looking edifice, built against the Hillside, it was the Reva Chapel, and consisted of a large audience room above, that fronted on the little gravel street, by means of steeple that formed a neat little ante room, the ascent to which from the street was only a few steps. Below along the descent of the Hill and under the front of the audience room was enclosed spaces afterward made into a store, beyond this under the rear of the audience room there was a large bedroom or private room further on and on the same level was a day school room or the primary Department of the Reva school to the east and a native village immediately on the great & Chief bounded on the north by a small rivulet or brook to the springs and the Mittard village immediately on the east by a street that divided, further on to the south the front yard of the Reva Mission from the Coffee orchard, on the South it had the little gravel street that passed in front of the Chapel, on the West it had the Chapel and a fence of wood This open court or yard in front of the School Room was a play ground for the School children of Reva. Beyond this to the North at a little distance from the springs and across the mill race was a village belonging to Reva and from the number of wood buildings, it was evident at a glance that it was not a native hamlet, a little further notice revealed the American touch, which this peculiar village had received in its buildings, and turning a little to the West ward up the ravine and the eye would catch sight of a veritable Saw Mill of American construction Returning from the Hill to the Southwest you passed through a cluster of houses and ascended a little hill of considerable height on the same stood a Teacher's house whose name I shall call Rismore to the right of this summit as you look southwest ward was a neat little cemetery in which were a few neat Tombs with one or so Missionaries remains resting there and a number of other graves. Beyond this a few feet out the fields on the plantation belonging to Reva and then wilderness proper, would travel again back to the little gravel walk in front of the Chapel. Opposite the Chapel it or was the gate to the Mission compound so at the gate Home which I have already described, except the beautiful frontyard that was well set with orange, Cocoa nut Clusters, and other Trees, many handsome. Flowers and shrubs beautiful grass, Nicely laid out walks of gravel with stone borders such as one rarely meets in even the suburbs of great civilized towns. But which was certainly an unexpected sight to me in the midst of such surroundings, as environed Reva.

TENNIE.

QUATERLY MEETING.—Special communion services will be held on Sabbath next (March 3rd) in connection with the Evangelistic services now being held at the Mendi Mission school room in Victoria Road this place. A cordial invitation is hereby extended to the Christian public.

Sorry to be late, again so soon, but we are struggling to overcome impediments.

Collin's Lodge,
Kent, Sa. Leone,
Feb. 27, '89.

Rev J. A. Evans,

Dear Bro,—It becomes my painful task to acquaint you of the death of my dear father which took place at his home in this place on the morning of the 24th inst., and buried at 8 o'clock a. m. next day. I was unexpectedly called away by this mishap, and am now at home.

The old man died at about 80 years of age. Please inform my friends of the same through the columns of the "Early Dawn."

Yours in affliction,
H. J. WILLIAMS.

NOTICE.

From this date until further notice, the Rev. J. A. Evans will act as General Agent for the Shaingay Mission District. Persons knowing themselves to be indebted to the Mission, or having any other Business with settle, or confer with him or his representatives.

J. Gomer.

Shaingay,
Feb. 28, '89.

ALPHA Factory.

York Island
SHERBRO

IS NOW Open for TRADING

F. & A. SWANZY

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Agent-in-Charge.

TOBACCO.

Messrs. SWANZY'S renowned Emigrant Crown Tobacco can be obtained at their Sherbro Factory in Hogsheads of about 1250 lbs. nett, Half-Hogsheads of about 550 lbs nett, also their Kentucky "Split Head" brand—in similar packages.

Tobacco in Boxes.

To meet the requirements of the Up-River Traders, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected; so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F. & A. SWANZY.
ALPHA FACTORY.

MARKET REPORT OF African Produce.

	1888	1887	1886
PALM OIL.—Imports, 1st Jan to 31st Dec. Liverpool	47993	46395	48308 Tons.
Deliveries during Dec Liverpool	3793	4410	3954 "
Stock, 31 Dec. Liverpool	4730	10001	9625 "

The market has been going down steadily during the last fortnight, but closes with a better demand. We quote "transit"

Lagos £24. to £24. 5. 0—Bonny, Old Calabar and Cameroons £23. to £23. 5. 0—Benin, Accra, Addah and Quittah £22 15. 0 to £23. 0. 0—Brass, Niger and New Calabar 22/ 5 to 22/ 10 0—Grand Bassam and Half Jack 22/ 10 0—Congo and Sherbro 21/ 10 0 to 22/.—Appam, Saltpond and Winnebah 20/ 10 to 20/ 15. 0—Dixcove and Liberian 20/ 5. to 20/ 10. 0

PALM KERNELS.—Improved since our last, but have now returned to about the same figures as then quoted. The Hamburg market is very depressed. Quotations "transit" basis 5 per cent shell.

Lagos, Old and New Calabar, Bonny, Cameroons and San Thome 10/ 17 6 to 11/ 0 0—Brass 10/ 15 0—Congo and Benin 10/ 12 6—Sherbro and Liberian 10/ 5. 0 to 10/ 7. 6—Quittah and Addah 10/ 0 0 to 10/ 2 6

GROUND NUTS.—200 bags fair to good in the shell, sold at 13/. 15. to 14/ 15. Decorticated good quality 13/. to 14 per ton.

BENISEED.—Lagos sold at 40s. per 384 lbs.

COPRA.—Steady at 12/. 10. per ton.

COFFEE.—Has been a little weak, but the demand is now improved. Bold Berry, 71s. Liberian 79s. to 80s. per cwt. Elephant is not much in demand.

COCOA.—Good demand for consumption, but manufacturers are almost in a position to name their own prices.

IVORY.—See our special report.

INDIA-RUBBER.—Very dull, 220 tons African offered yesterday, but met with no competition. There has however been a good business done since at a further decline.

Gambia Niggers fair to prime	1s. 8d. to 2s. 0d.
Sierra Leone do. do.	1s. 6d. to 1s 8d.
Thimbles	1s. 1d. to 1s. 7d
Congo and Gaboon Ball	1s. 3d. to 1s. 5d.
Cameroon & Old Calabar	1s. 2d. to 1s. 4d.
Hard Cape Coast, Axim and Assinee	1s. 1d to 1s. 5d
Liberian	1s. 0d. to 1s. 1d
Salt pond	0s. 9½d. to 1s. 0d
Accra and addah Niggers Biscuits and Cakes	1s. to 1s. 8d.
Do. ordinary soft	0s. 7½d. to 9d.
Hake and Lumps	0s. 7d. to 8d.

GUM COPAL.—A large parcel of Sierra Leone sold at about late rates. Accra at 25s. to 27s. 6d.

BEESWAX.—Gambia at 4/. 12. 6. Sierra Leone at 4/. per cwt

GINGER.—Sales at 19s. per cwt.

CALABAR BEANS.—Wanted.

EBONY.—Gaboon at 5/. 15. to 6/. 5. for billets and heavy; and 4/ 5. to 4/. 10. for flat

CAMWOOD.—Small sales of good Grand Bassa at 16/. 10. per ton

BARWOOD.—No quotations.

MONKEY SKINS.—The sales took place from the 23rd to the 25th ult., 129,780 were offered and 42,161 sold. There was a large attendance of buyers at the sales. The demand for these skins appears to be principally from the American Market, consequently it is very possible that we may not see a reaction, but that prices may be maintained at the next auctions. During the late auctions the demand was very strong for everything except red and common, which are almost unsaleable. The slight decline of the previous sale was fully made up, especially upon the best skins, which large and well haired. We quote:—

Selected 8d. 6d. to 9s. 9d
1st and 2nds 6s. 6d. to 8s. 3d.
Good mixed lots 5s. to 7s. 6d.
Fair mixed lots 3s. 2d. to 6s. 3d.
Inferior 1s 0d. to 2s. 1d.

EDWARDS BROTHERS.

Liverpool Feb. 1st '89.

TEMPERANCE.

A pet theory of those who are unwilling to accept total abstinence as truest temperance in the line of liquor drinking is that pure wines and cider are comparatively harmless in contrast with adulterated liquor. Yet there is no form of drunkenness which has more of brutality in it than that which is the result of cider-drinking; and from the days of Noah to the present day, a man who has been made drunken by home-made wine is likely to be as disgracefully drunken as if it were strychnine whisky which had brought him down. Only a few days ago a silk weaver in Hebron, Conn, murdered his wife and two children, and then set fire to the house. He was a Swiss immigrant, and believed in home-made liquors. The telegraph report reads: "He had half a dozen barrels of home-made wine and cider in the cellar, and drinking from these made him crazy and promoted the murder." If the bloodstained ashes of his household show the sort of home made by home-made wine and cider, total abstinence from these liquors would seem to be the truest temperance.—*Sel.*

ADVERTISEMENT SCALE.

Reduced rates.

(FOR EACH INSERTION.)

A whole page	£1	10	0
A whole column	0	8	0
Half a column	0	5	0
One-fourth of a column	0	3	0
One-eighth of a column	0	2	6
Marriage	0	2	0
Births and deaths	0	1	6
Domestic servants wanted	0	1	6
Servants wanting situations	0	1	0

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'Early Dawn'

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GOOD HOPE STATION.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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Ditto. delv'd in Bonth,	0	2	6

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Religious Directory.

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Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational) Good Hope
Pastor, Rev R. C. Taylor

LETTERS TO YOUNG MINISTERS.

CHURCHLINESS.

No man should be a bigot, and least of all a minister of the free, broad, universal gospel of Christ. One should not be always, if ever running on the narrow gage. He must not think more highly of himself than he ought to think. He must not think that he is the wisest, the sharpest, "cutest" handsomest man in the country, no matter how wise, sharp, handsome, or "cute" he may be.

No neither ought a man think more highly of his church—that is, denomination than he ought. He is not to think for instance, that a man can not rest to heaven without belonging to the United Brethren in Christ, although we shall doubtless all be united brethren in Christ in heaven. One should not fall into the grevious error of thinking that all theology outside of his own church radically wrong, or that all piety elsewhere is sadly defective—in short, that take us round from "a" to "izzard" we are better than all others. Such a spirit as this is very narrow, very mean. But while you are not to be thus narrow, bigoted, or sectarian, you have a right to be denominational, churchly. You are not to be mean on the other side. I know men who are always disparaging and belittling our church, making unfavorable comparisons between our church and other churches. Other churches are so much more numerous more learned, more wealthy, more stylish, more up in the world. They have finer churches, larger organs, softer pews, sweeter hymns, a more heavenly gospel. Other churches have church-socials, church-fairs and other "fandangoes." Their young people may dance, go to theatres, play cards, and still be first class members, while with us slow-coaches, old fogies, such things are considered to be out of order, and some of them grossly wrong, and may even subject one to forfeiture of membership.

Now, one of the most unwise things a minister can do is to be everlastingly disparaging his own church, even if he does it only in his own mind. It saps his energy, robs him of enthusiasm, makes him discontented and weak. Ordinarily he will serve the cause of the Master best by serving right loyally his own denomination. While we as a denomination may have been narrow enough in some respects, we have certainly not been guilty as a whole of sectarianism In numberless cases we have given away outright all the fruits of our labors. We have been afraid to keep the fish we have caught, or else have been indifferent as to who carried them home. Many of our men have allowed a mere whisper of some other denomination to drive them entirely off the field with the very tiniest pop-gun.

Young gentlemen, learn to defend yourselves, to stand your ground. Arm yourselves with something better than a pop gun, even if it should be an old-fashioned blunderbuss. I do not mean that you are to be quarrelsome. Indeed the best way to settle a quarrel is often simply to stand up for your rights in a manly christian way. I noticed the other day with interest the brave and dignified manner in which a large dog trotted down the street, sublimely indifferent to the whole troop of whelps barking at his his heels.

Another thing: don't let the devil or any one else persuade you that you are too big for the United Brethren Church that you need a broader field in which to exercise your genius. One of the most terrible afflictions that can befall a young minister is to contract the "big head." It is really worse than the small pox. If it is not speedily fatal, it is at least almost as incurable as the leprosy. Here are some of the young symptoms: The poor victim feels a strange, uncomfortable itching, he hardly knows where, for popularity; an unnatural appetite for flattery; a longing for what is called a big, or fine church; eagerness for a big salary; the mere thought of the itinerancy causes rigour—often the chills will successively run up and down the spine; removal from one charge to another produces high fever—the fever of anger; failure to receive the appointment he coveted gives him the dumps, frequently this ends in the resignation of a charge, or an application for a transfer, or, in the worst cases, a demand for a dismissal and a withdrawal to some other church. The extreme cases of this sort are beyond human help, but in other cases a good strong application of churchliness, well persevered in, with frequent doses of humility, may effect a cure.

Now, honest Indian, if your measure were accurately taken, it might turn out that you are not quite so tall or so large in girth as you supposed, and in any case your head will not break through our United Brethren roof, nor your weight smash us all to pieces. Stay with us awhile and see whether you will not have air enough to breathe, and heaven enough to soar in. Or, if this language is offensively metaphorical, see whether we United Brethren will not prove to have brain and heart enough to appreciate you and give you the recognition you deserve. But if you are like a young acquaintance of mine of the Methodist church who left it and united with the Presbyterians, because if he remained in the Methodist church he never would rest until he was a bishop, and he did not believe it was right for any man to be a bishop—if you have any such conscientious scruples, of course no one can object to your withdrawing yourself from temptation. Otherwise, dont be in a hurry to leap the fence, or, to change the figure, out of the frying pan, lest you land in the fire.

Application; be a right good United Brethren, and you will find work enough to keep you as busy as a bee; a field for the exercise of your highest powers; a sphere where you can be exceptionally useful, and from which the road to heaven is as short as from any other church.—AMICUS—*In Telescope.*

REVA.

It was in the year 1883 on the 9th day of February that three gentlemen whom I shall call Dr Kulmer Revd J H Miah and J Van Albert landed at the Reva Wharf from a small row boat about Mid-day; they immediately sent for Mr Rismore who was in charge of Reva at the time under Mr Miah's direction, when Mr Rismore made his appearance he was informed at once by Mr Miah that the whole of their Missions had been transfered to Dr Kulmer and that he was present to take possession, he then introduced Dr K. to Mr R. as also Mr Van Albert who appeared to be the man that was trying to take in the situation and appeared to be much absorbed in thought on other matters quite foreign to the business in hand while on the other hand Dr K appeared to be in an ecstasy over the acquisition. Revd Mr Miah seemed to be only trying to make the best out of the situation. Mr Rismore was gentlemanly and very polite in his manners, but evidently did not easily acquiess in the matter. The stirring manner of Dr Kulmer did not allow much time for consideration to any one; so a hastily prepared breakfast mostly from the Cantine, or Messchest of the party, being over. Dr Kulmer proposed to Mr Van Albert that he commence stock-taking at once and get through as much as possible that afternoon; The Doctor had scarcely finished speaking when Mr Van Albert took from his portfolio several sheets of paper prepared for Invoicing, and the work was immediately begun and continued until the next afternoon; when a full list of property had been taken and it only remained to value articles, as almost everything was old, even store goods had been very badly kept and were largely damaged. A day more however finished up the work of taking stock. Meanwhile two other Gentlemen had arrived these we should call B S Coxwill and Revd R Sepher each of them veteran Missionaries. Mr Coxwill the founder of Reva had some years before retired from this same Mission; so it had been thought proper that he should be present on this occasion to introduce the newcomers to the people of the surrounding country; as it is in Africa of far more importance to start right with the natives of any locality than it is to be on the best terms with Home Committees But as Mr. Coxwill and Mr. Sepher did not reach Reva until late on Saturday, Monday was appointed as the day for general meeting of the principal people of the neighbourhood and for the introduction of the new mission Authorities; Chief among whom was Dr Kulmer a small sickley man of German extraction, next to the Doctor was the Revd Mr Sepher, who was a large corpulent man of medium height. Mr Coxwill the third important personage was an aged gentleman of large size, and altho very unpretentious, yet he evidently possessed a large fund of good hard common sense. Revd Mr Van Albert the fourth and last, but not least, of the party was a tall dark complected man of peculiar, if not somewhat strange temperament and it was certainly evident that he possessed different feelings about liveing than others of the party, and was little elated over the prospects of the future. However, we have a picture of the Missionary party that had gathered at Reva on that Saturday evening, to hold a meeting with the principal people of that locality, which had then been arranged to take place on the coming Monday of which I must speak in my next.

TENNIR.

All men and women, however lowly and humble, who are doing or trying to do God's work in this world, are entitled to our sympathy and fellowship, even if they do not follow us in every particular, and even if in some particulars we can not approve their courses. We may sympathize with their purpose of righteousness even when we find ourselves at variance with some of the methods by which it sought to reach their ends.

The Early Dawn.
BONTHE, SHERBRO.

Mar. 16, 1889.

The Out Look.

Politically and otherwise for Sierra leone seems to us favorable indeed, the separation of the Settlements on the Gambia river, from this Colony under the new charter would, at least, seem to be a prudent if not to say a wise measure, and certainly the settling of the northern boundary of the Colony was a desirable and to be obtained, and this we understand has been done, it only now remains to have a more definite limit or boundary toward the Interior. The idea of a travelling Commissioner as well as the appointee, G. H. Garrett Esqr are equally fortunate and can scarcely fail of the best results as especially since we are to have the roads, now being cut kept open for the time to come; and by the way this matter of opening Roads through the country can not be too highly commended, by an intelligent public; for it must subserve at once two highly important interests, viz.—the peace of the country districts, and the facility of trade—each of which are, or ought to be of Material importance to the Colonial Exchequer. Since the one might lessen the expenditure and the other increase the receipts of the Treasury.

A revival of trade, can scarcely fail to follow in the wake of a well organized and energetic Government, such as His Excellency Governor Hay, is losing no time in establishing in this Colony by extraordinary personal industry. Hence every one has confidence, to a considerable extent, in the revival of trade in the near future: we can not say at once, or with the coming season; for there are several reasons for some delay chief of which may be considered, is the absence of the people from war-stricken localities and until such places can be re-peopled, we can not hope for trade to revive. However the prospect for the near future is really good.

We learn that a messenger was sent by N'Yah Goo-ah to His Excellency the Governor that the notorious Mackiah is safe in his hands and that His Excellency should go for him. How far this report is true we do not know, but we trust ere long this pest of the country will be in the hands of the Government.

Dear Mr Editor,

The letter of "A Churchman" which appeared in your last issue, accuses me of rushing heedlessly into print with a subject of which I am totally ignorant.

With due respect to "A Churchman" I must say that I never made the smallest attempt to deal with the subject to which I alluded in my letter of the 14th ultimo, I merely endeavoured to point out the imprudence of declaring a thing to be wrong while you refrain from showing in what manner it is so wrong &c. I am however sorry to find, that "A Churchman" has omitted to give the explanation he alleges to have been given by St Mathew's Church Catechist on the occasion of the denouncing by the latter of the Roman Catholic religion to be full of errors. A Churchman could not have been aware that the omission of such an important explanation, if there were any, would have the tendency of confirming my previous assertion that no spark of proof was adduced by the then denouncer of the Romish religion to show that it was full of errors.—

"A Churchman" was good enough to let the public know that on the 17th ultimo the worthy Catechist in question "admonished" and "cautioned" his class members not to waver from their profession but to stick to the Protestant religion which they were taught from their youth &c.—Strange teaching. A heathen might just as well be advised to stick to his heathenish practices after arriving at mature age, because he was brought up in them from his Youth. In my humble opinion when a person is capable of discerning between right and wrong he should be left free in matters of choice, one might infer that the Catechist was simply addressing a class of people to which the reading of bible was denied.

"A Churchman" farther tells us that in spite of the of the luminous explanation which the Catechist was labouring to impress his hearers, with a member interrupted, wishing positively to know what material difference existed between the Roman Catholic and Protestant religion. I am forced to the conclusion that the Catechist could not have been doing otherwise but beating about the air till he was pressed to come out in a clear manner; and when pinned to that position, he simply made a a strowful figure by quoting St Matthew iii. 10., about confessing sins to a priest as an error, but this quotation has no bearing whatever on the subject; what he wished to quote no doubt, was St. Matt. iii. 6. which obviously contradicts himself, According to this authority the Catechist admits public confession to be right,. His objection now remains against private confession—I want the Catechist or his advocate "A Churchman to point out any Authority in Scripture forbidding private confession of sins to a preist—That a priest has the power to remit sins I refer "A Churchman" for the information of his Catechist to St. John xx. 22 & 23, St. Matt. xviii 18, the Authority mentioned in those passages was given to the Apostles and their successors—Did not thousands of people confess their sins privately to the Revd. J. Johnson during his las mission both in Sierra Leone and in Sherbro? I wish to know from the Catechist through "A Churchman" whether that was in any wise wrong.

The Catechist is reported as having condemned the idea of the Romish Church believing the bread and wine used at Holy Communion to be the real Body and Blood of Christ, he gave the following proof or explanation in support of his position "That if Christ had really meant to declare that the Bread had become his body how could he be holding up his flesh and blood in the presence of his deciples &c. To this I say that it is a question better becoming an infidel than a Christian. The deciples had great and unshaken faith. They were confident that nothing was impossible with their master, St. Mark x, 27. They believed in the incomprehensible power of God They faithfully believed that Christ was able to convert the Bread and wine into his Body and Blood, although he was himself present with them in person St. John vi. 52—56. His language in respect to the Bread and Wine being his real Body and Blood is plain and unambiguous. I ask "A Churchman" and his Catechist to read the following with attention. St. Matt. xxviii. 26—28. St. Mark xiv. 22—24.

I trust "A Churchman" will now be able to see clearly that his worthy Catechist has not been able to prove to me that the Roman Catholic religion is full of errors according to his allegation.

Thanking you Mr Editor for granting space to this letter.

Yours truly,
A PROTESTANT.

Bonthe,
11th March 1889.

AGRICULTURE AGAIN.

I have not heard since I wrote on the 8th of February whether anyone has decided to try any of my suggestions, or not but I have heard the article favorably spoken of, which, at least, is evidence that it has been read by some and this is in fact an encouragement in a country like this where so few will even read what is suggestive of good or may be useful. The suggestions of my last article it will be remembered, were that planting and farming be undertaken on a small and inexpensive scale; so as to open the way to greater numbers, and thus the enterprise would become more general, a thing most desirable at present in this part of Africa, where the tendency of every one is to go into petty Trading which has now apparently at least had its day, I may however say, that with the establishment of agricultura, petty trade will revive and commerce ingeneral will increase turn-overs will be more rapid and with more satisfactory results. The great demand of to-day is more producers and fewer consumers and nothing else seems more promising on this line than agriculture; for there is nothing else in which the masses may so readily engage, as in planting crops and fruit trees and growing cows, pigs, sheep and goats. And in such any number of men may engage with a good prospect of success if they will only stick to their business for a few years in some of the out-of-the-way places or anywhere that sufficient land may be obtained for cultivation.

Yours, J ALBERT.

"A Churchman's" letter Reviewed.

Sir,—The errors in the Roman Catholic religion pointed out by "A Churchman's Catechist in his letter of your last issue, I have carefully perused. But Sir, allow me small space in your journal to extirpate from the minds of those better disposed inquirers of what he contradictingly labors to explain Catholic Doctrine.

The Eucharist.—It is necessary to remark that according to the Catholic belief, Jesus Christ in the blessed sacrament is not partly contained under one species and partly under another that is to say Christ is with his body—deprived of his blood under the species of bread and with his blood without his body under the species of wine separately, but he is in the blessed sacrament whole and entire with his divinity, soul, body and blood under either of the species and that it is so by the necessity or exigency of the case, that is by the virtue of the existing mutual inseparability called concomitance which means that the body and blood of human soul and divine nature of Christ must always go together. The reason is because not the dead body of Christ made present by consecration but his living body with his body, soul, and dvinity which after his resurrection are never to be separated again from each other. This might be called inseparableness that is the impossibility of the body and blood, soul and divinity of Christ ever being separated.

It is part of the doctrine of the incarnation that the inseparability (arising from what is known as "hypostatic union") of the two natures, divine and human, in Christ is such that His Divinity can never be separted from his humanity, nor from any part of it, even when those parts were separated from each other as occurred at Christ's resurrection, that inseparability became still more close nor even admitting the possibility of any part of his manhood being ever for an instance separated from each other. St. Paul assures us of it when he says "Christ rising again from the dead dieth no more (Rom. vi. 9.)" His soul can no longer be separated from his body or blood, nor His blood from His body, as it was at His death on Calvary. His glorified human nature does not admit of mutilation or separation of its parts, so that the Body and Blood, and soul, and Divinity of Christ must always remain united. I assure "A Churchman's" Catechist that he knows very little or nothing of what he labors to explain, namely Catholic doctrine. But as yet there is a remnant with him of the ancient faith, which I hope he shall one day see his folly of speaking lightly against, so grand a thing as it is a serious matter. However let him reject Christ, the holy spirit in the Eucharist, and holy communion which is a mystery revealed to the former apostles handed down to us by their successors, and the consequence are more, bread and wine without the spirit divine, and "where Christ is not, is but a barren tree which bringeth no fruit." Touching the doctrine of confession, I am surprised about "A Churchman's" catechist's objection If he can reflect a little upon the past year 1888, when the Rev. Jas. Johnson came to Sherbro among his so called best evangelical devotions, was it not the the reading of papers of general confessions of the people to him directly! which "A Churchman's" catechist did not and dare not oppose, and to his best knowledge can't call this statement erroneous. The question then is A Churchman's catechist against a continual or limited confession to a minister or servant of God! Now a few words to A Churchmans name. Why hide your name, your catechist said &c What is your opinion!

Yours,
Bonthe, WILLIAM.
Mar. 8, '89.

Mr. Hy. Burnett Agt, the African Steam Ship Company, paid a visit to this place on the 12th inst and in company with Capt. Paterson of the s. s. Formoso gave us a call. We were very pleased to see them in health; they seem to be much interested in the success of the Company's business.

NEWS ITEMS.

Koneonany.—A police constable arrived here at 5. p. m. on the 2nd inst from Senehoo with intelligence that the Governor would in a few days lench this place.

Sulymah.—It is reported that a man who was beaten by Capt. Crawford, died the next day from the effects of the same.

s. s. Rownald arrived from Freetown via Shaingay on the 3rd with Mails &c. left again on her return on the 5th inst.

Geo. M. Domingo of Bompehtooke was in this place about 5th inst.

Feb. 28th—Unusually interesting services, at the M. M. School Room, quite a large number of persons were forward for prayers, seven of whom professed peace.

Mar. 1st—Revd S. B. Morrison of Avery Station preached at the M. M. School Room to an overflowing gathering, the interest was very great some sixteen persons professed to have found peace.

2nd.—Mrs Amanda Smith held special Childrens' services at 3 p. m. much interest was manifested.

Special Quarterly services of the U. B. C. at M. M. School Room on the 3rd inst.

Mar. 3. —s. s. "Ronald" from Freetown with mails—Mr. J. W. Johnson, was a passenger by her.

5th—Ronald left for Freetown with mails Freight &c.

s. s. Formoso arrived from Freetown with Mails &c.

6th—Mrs A Smith the Evangelist held special services for native laborers &c. at the M. M. School Room.

6th—Formoso left for Freetown Mr. & Mrs. T. E. Macfoy were passengers by the same for Sierra Leone.

7.—"Countess of Derby" arrived with His Excellency Govr. Hay.

8.—Coroner Moseley, Dr. A. Wykham, Mr Rocks, and jurymen left per Colonial Steam Launch for Lavanah to hold an inquest on the remains of one Walker deceased, who died by excessive flogging and ill treatment.

9.—"Countess of Derby" for Freetown with Mails.

10.—Coroner Moseley Dr. Wykham and jurors returned from Lavanah.

Died recently, in Freetown infant son of Mr. T. E. Macfoy we sympathize with the parents and friends.

11.—Mr. G. H. Garrett, Travelling Commissioner arrived per "Countess of Derby"

12.—Rev. J. C. Thomas returned from Freetown per s. s. "Formoso."

13.—s. s. Formoso for Freetown with mails and passengers.

Mr. T. E. Macfoy of the firm of Paterson Zochonis & Com pany Lmt'd left for Freetown last week per the Formoso, also Mr. C. S. Brown junr.

It is rumoured that the pastorate of Sherbro has been offered to and accepted by the Rev. G. J. Macaulay of Kissy.

13.—His Excellency left for the Sulymah District in the Colonial Steam Launch.

7.—Rev W. S. Macauley and wife arrived here from the Imperch. Mrs Macauley, we regret to note, suffering quite severely from tooth-ache & cold.

Evangelistic Services closed in this place on Friday the 8th with an interesting all-day meeting; much good, we believe, has been done during the season of the services.

FOR THE "EARLY DAWN."

In some seasons of the year it can be clearly seen that there are sometimes dark and cloudy days, as if the sun was removed from its place or forgot its power to shine;—the very sun of February and March, yet, nevertheless, the sun shines with its brilliant lustre as hitherto in its fixed position throughout the year.

The life of a true Christian is sometimes made dark and cloudy by affliction, bereavement, persecution, poverty, war, famine, injustice, malignity man's inhumanity to man, and the like. But a true child of God stands at all times and under all circumstances, knowing in whom he trust, and with full hope aspiring after a better life beyond, to be enjoyed forever.

The Saviour walks on earth endured a life of suffering;...the night in Gethsemane—his sweat as it were great drops of blood falling down to the ground.—Oh! what tragedy.—His nailing on the tree, and ignominious death on the cross. "Now from the sixth hour there was darkness over all the land unto the ninth hour." But as William Hamilton observed before his death the darkness had cleared away. As the sun of nature sheds once more his illuminating beams upon the cross, even so the light of an answering heart joyfully comes to cheer in death the spirit of our Redeemer. It is not in darkness, but in full, clear, undisturbed light that Jesus dies." His body now laid in the tomb. How dark and cloudy those days were? Who can estimate the joy of Easter morning? It fills earth and heaven, time and eternity, as the Saviour burst the barriers of the tomb and rose triumphantly from the dead to die no more, thereby bestowing the Son of God with power and the first fruits of them that slept. The gates of heaven were thrown wide open for the reception of the King of Glory. He now lives in heaven exalted high. Hallelujah! what a Saviour! If we suffer we shall also reign with him." in making Christ our pattern, we must live in him alone. Self interest must be buried deep in the earth. Let the worldlings do as they please; but let us live brotherly (as having one common Father, God) and in the fear of the Lord; with one eye having one aim (i. e.) to conquer the world for Jesus.—Knowing, that if they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness, as the stars for ever and ever." Let us do all the good we can; glorious results will crown our efforts, nd we shall in no wise lose our reward.

J. B. W. JOHNSON

Palli
Feb 14. 1889.

DEPARTURE OF Bp. D. K. FLICKINGER, D.D. and the Rev. J. GOMER & wife.

The above named parties left Freetown by the s. s. 'Niger' on the 11th inst homeward bound; they will spend a little time in England, and the Bishop will go over to the continent to hold the German conference; in the meantime Revd. J. Gomer will we believe, fill a few engagements in London in the interest of Missions. After which the whole party will D.V. proceed to the United States where they will attend the U. B. Board of Missions and the General Conference also, before proceeding to Dayton Ohio, the headquarters of the Missionary Society. We wish them a pleasant Voyage, or Voyages as well as every pleasure and success in their glorious work for the Master's cause. We shall need their help and counsels in our work here but rely upon their prayers for us.

We regret very much the circumstances attending the death of a Krooman at Lavanah, one Walker that was beaten by Capt Crawford or his order, and afterward salted. We are not however in a position, to give an account of the affair, in this issue; but can scarcely believe that any sane man could have done such an inhuman act as this is reported to have been.

Save me next.

A beautiful incident is told of a little child upon a lately wrecked steamer. The boats were taking the passengers away as fast as they could, every one crowding forward intent on his own salvation. One after another was passed down while the neglected child stood waiting her turn. The vessel rocked to and fro on the eve of going to the bottom Seeing no chance of escape, the little one stretched out her hands and cried "Save me next."

It is a cry that ought to go up from millions of hearts. The bark of life will go down some day, and if we are not saved in Christ we will be eternally lost. It is a cry that those of us who are saved might hear on every hand. It comes from that miserable, trembling, half palsied debauchee, who must have —will have—rum. He curse his fate and drinks again, even while he cries out in agony against the chain that binds him as with fetters of brass, "Save me next!" Strong arms must be held out to such. None but God may save the rum-crazed wretch. We may do much to bring him to the Father, who turns no one away. The cry comes again from that gaudily-dressed woman whose words are possibly louder than her dress. She may not ask to be saved; she may not want to be saved but she needs to be. None but herself and God know how much. The call is to some christian woman to lead her to Him who will say, "Thy sins are forgiven thee."

Left to Himself.

Judge S. gave his son a thousand dollars, telling him to go to college and graduate. The son returned at the end of the freshmn's year without a dollar, and with several bad habits.

At the close of the vacation the judge said, "Well, William are you going to college this year?"

"I have no money, father."

"But I gave you a thousand dollars to graduate on."

"It is all gone, father."

"Very well, my son. It was all I could give you. You can't stay here. You must pay your own way in the world.

A light broke upon the xision of the astonished young man. He accommodated himself to the situation, left home, commenced to work in at earnest, made his way to college, graduated at the head of his class, studied law, become governor of the State of New York, entered the cabinet of the President of the United States, and made a record for himself that will not soon die, he being none other than Wm. H. Seward.

The Right Spirit.

The son of a poor man in western Pennsylvania, sooh after his conversion, said, "Father, I want to subscribe toward our pastor's salary."

"Very well. How much can you give?"

"If you will give me a small patch of ground to work, I can pay five dollars."

The ground was given, and the boy with his own hands worked it. When his crop of corn, potatoes, and cabbage was marketed, it brought him fifteen dollars!

"The blessinp of the Lord, it maketh rich, and he added no sorrow with it" (Prov. x, 22.)

ALPHA Factory.

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To meet the requirements of the Up-River Traders, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

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F. & A. SWANZY.

ALPHA FACTORY.

FADING LEAVES.

By Rev. Newman Hall.

Nature is a book of parables. If its laws are not identical with those of the spiritual world, its analogies illustrate that world. The morning mist quickly disappearing, the rapid flood, the evening shadows, the grain soon cut down and the flower withering, are obvious emblems of the brevity of life. So also is the foliage of autumn "We all do fade as a leaf." All leaves fade of the mighty oak as of the bramble of the fragrant rose as of the nettle. Kings and rulers perish with the humblest of their subjects; those who tower high above their fellows equally with those whose lot is the most obscure and who win no praise. The leaf is beautiful in structure form and color yet it fades; so does the human body, still more wonderfully made. What varied changes does the leaf undergo! A tiny bud unfolding its silken softness; glittering in the spring sunshine breathing the fragrance of the blossoms; listening to the music of blackbird or thrush nestling in its convert; then watching the blossoms fall; scorch by the summer sun; smitten by the thunder-storm, drenched by the ain then bruised by the blasts of autumn and nipped by the frosts of approaching winter, till it fades and falls! Even so the life of man unfolds from infancy, is arrayed in the flowers of childhood and the hopeful blossoms of youth, is worn and wrinkled by the cares and labors of after-years, by seasons when the heats are scorching and there is little dew, and showers are rare; when storms of disappointment burst on it and the leaf trembles and sighs to be released. Life often ends prematurely. The caterpillar devours the bud, the frosts of spring kill the tender leaf, the lightning flash burns it up, the hail bruises it, or, long before autumn-time, it yields to the long drought and the hot, hot sun!

"Leaves have their time to fall,
And flowers to wither at the at the
[north wind's breath;
The stars to set—but all—
Thou hast *all* reasons for thine own,
O Death!"

The sight of falling leaves is saddening, yet if we really fade as they, there is cause for grateful rejoicing. The leaf fades when its work is done. It has an important function as the lungs of the tree. The sap circulating through its surface receives the oxygen breathed in from the atmosphere. This combines with the carbon and by the influence of light is so changed as to be capable of depositing new material as the vitalizing current descends behind the bark, forming each year an additional ring round the stem. Thus every leaf, however weak and small helps to build up the solid tree. The strongest portion of the oak is formed by the weakest. So the soul of man, breathing the air of heaven, and basking in the sun of righteousness, by a divine chemistry transforms the natural into the spiritual, and and not only becomes strong but insensibly builds up the great tree of humanity, the nation and the Church. Each single leaf, the young, the small, the obscure, renders help, and adds to the beauty of the forest tho' in itself unobserved. And each one of us by righteousness and love to help may beautify the moral world, and make the wilderness rejoice. Let us not care to be noticed individually. If only we are doing our little part let us be content. The weary traveler sheltering in the heat of noon beneath some overshadowing tree is refreshed by every leaf. And we do not live in vain if we have helped to make life less burdensome and have comforted any of God's children, the least of Christ's brethren, in the dusty highway. We need not regret if we do fade as a leaf fulfilling its purpose ere it falls.

Life may be brightest at its close. Many a grub ends in the radiant butterfly; many a cloudy day in the gorgeous sunset. And how lovely are the leaves of autumn in decay! What painter can adequately paint us this transformation scene! How varied the tints! How the rich browns, the vivid yellows the blazing crimsons mingle with the tender tones of lingering green how the dying fire of life blazes out in beauty at the last!

This results from the action of frost and rain and wind Without the trials there would not be the tints. This is the purpose of God in affliction. Sorrows do much to produce the "Peaceable fruits of righteousness" and the beauties of holiness." Can there be in our present state the highest forms of spiritual beauty without affection? It our autumn exhibit not the deformity of decay but the beauty of ripeness, if our character glow with faith and hope and love, if when the leaf is about to fall we are more humble, pure, unselfish, pitiful, Christlike, we need not regret that we thus fade as the leaf.

The leaf fades in hope. when it separates from the tree it leaves a new germ for the coming spring and in its own decay forms fresh soil for future foliage. We also may live in posterity. But more than this. The leaf perishes in its individuality, but we live on. Every separate leaf will grow again. "Sown a natural body, it is raised a spiritual body," in that world where there will be no more biting frosts, and raging storms, and fading leaves, but where "Everlasting spring abides and never withering flower."—*The Independent.*

APPOINTMENTS.

SHAINGAY DISTRICT.

Shaingay,	April 6th & 7th.
Manoh,	„ 8th
Tongkoloh	„ 10th
Charmany,	„ 11th
Kooloonge,	„ 13th & 14th
Matacong,	„ 16th
Mocobo,	„ 17th
Mo-Fuss,	„ 18th
Mambo,	„ 20th & 21st
Rembee,	„ 22nd.

W. S. SAGE, P.E.

NOTICE.

From this date until further notice, the Rev. J. A. Evans will act as General Agent for the Shaingay Mission District. Persons knowing themselves to be indebted to the Mission, or having any other Business will settle, or confer with him or his representatives.

J. GOMER.

Shaingay,
Feb. 28, '89.

ADVERTISEMENT SCALE.

Reduced rates.

(FOR EACH INSERTION.)

	£	s	d
A whole page	1	10	0
A whole column	0	8	0
Half a column	0	5	0
One-fourth of a column	0	3	0
One-eighth of a column	0	2	6
Marriage	0	2	6
Births and deaths	0	1	0
Domestic servants wanted	0	1	0
Servants wanting situations	0	1	0

Each notice should not exceed 4 lines every additional line or part of a line extra.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Vacant.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.)
Good Hope
Pastor, Rev R. C. Taylor

LETTERS TO YOUNG MINISTERS.

CHURCHLINESS AGAIN.

A proper "churchliness" implies not simply a proper estimation of one's own denomination in comparison with that of others, but also the importance and reciprocal relations of the different departments of church-work. It will be a great mistake if you fall into the belief that you have discharge your whole pastoral duty if you have preached well and visited faithfully parishioners. There is a species of exceeding narrowness possible here. I have known ministers who made thorough preparation for the pulpit, who delivered their sermons effectively, who visited systematically, but who apparently had no sympathy whatever for the general church-work. They gave no sign of interest in the cause of missions, scarcely even exerting themselves to raise their missionary assessment. They did not attend missionary meetings when it was possible to avoid them. The same preachers did not specially care for the Sunday-school work; were as often absent as present in the school; rarely attended Sunday-school conventions.—had no enthusiasm for this branch of the church-work. They gave the church-erection work the cold shoulder. As for the educational work, that received from them a sneer; they set themselves against it whenever in their cowardly selfishness they thought it not dangerous to do so. Instead of preaching in these interests they always remained as silent as a ghostless grave on them. Instead of privately commending them to their people when visiting among them, they would pander to their prejudices. Like Moses, when about to slay the Egyptian, first looking this way and that way, to see that there was no man near, they proceeded to stab under the fifth rib, or somewhere there, the missionary society. The larger portion of the money collected off the struggling people, whose eyes stand out with fatness, is squandered, they whisper, in taking for the general interest of the society. As for the schools of the church, they do the best they can by whisperings, by *inuendo*, by direct thrusts, to cut the jugular vein of the wooly movement.

Now, this is no fancy sketch. There are just such men yet occupying United Brethren pulpits. But a man with no more breadth of view than this, no more sympathy with the general interest of the Church in her effort to extend the kingdom of Christ, or to build up his cause is out of place in the ministry.

You should, therefore, early in your ministry, indeed, from the first, adopt views of your relations broad enough to cover all the aims and work of the church. Go heartily and earnestly into the Sunday-School work. Take such part in it as you can every Sabbath. Take an interest in the work as your superintendents and teachers. Attend Sunday-school conventions to give instruction if you can, and to receive some, if you are of that large number who still need it. At least you may give or receive some additional enthusiasm. There is a screw loose somewhere in the pastoral machinery if the pastor is not wide awake to the Sunday-school work. In regards to missions, you should fill your self full of missionary information, and missionary zeal. Preach on missions, talk about missions, pray for missions year in and year out, on all appropriate occasions, and if such occasions do not often spontaneously occur, then make them. Do not shut your eyes to the matter of church-erection. Study it till the importance of it gets into your very bones and marrow, and then judiciously work away at it without ceasing. If you are a college or seminary graduate you will scarcely need to be exhorted to keep abreast of the educational movement in the church. But if you are not a graduate of some school, it may be you will not fully appreciate your relation th this work. This need not necessarily be the case, as is, indeed, indicated by the earnest and enthusiastic efforts on the part of many students whose educational facilities have not been what they could have wished them to be. Hunt up the young people on your charge who ought to go to college. Try to inspire them with high aims; try to induce them to educate themselves; show them that the best earthly blessing, next to the love of God in the heart, is a liberal education. Talk to the parents, and show them the value and benefits, for time and eternity, of a good education. Talk up the interests of our theological seminary, and of beneficiary education. Are these requirements too heavy for you? Is all this an impossibility? Many pastors in the church show by their success that it is not only possible, but entirely practicable. You see you are not to go trudging over your charge with your eyes closed in sleep and slumber, nor even with one eye thus closed, but you should be wide awake.

"Let us then be up and doing."

—Amicus—*In Telescope.*

REVA.

Sunday was, on the whole, rather an ordinary day, with few if any events worthy of notice, save that there were important strangers, camping as it were at the mission, for there was no person at the time occupying the Mission House to entertain the company that had gathered there on that occasion. To however return to my story, the presence of strangers in the place attracted a goodly number of people from the neighboring villages and towns but evidently most of them only came out of idle curiosity, to see the strangers a few however, came to see Mr. Coxwill as he had some years before conducted the affairs of Reva and was widely known for his exploits especially in erecting the Mill of which I must speak later on. Services were held of course on Sunday, by the missionary strangers, Dr. Kulmer preached in the morning to about four dozen persons perhaps; in the afternoon Mr. Sepher preached to a less number. Mr. Cox will talked a little after each of the preachers, and announced and announced the meeting to be held the next day, and in this all seemed more interested than in the preaching. The cold indifference of the people during the religious services of the Sabbath, together with the worthlessness pervading the people, and even the missionary party, except Rev. Mr. Sepher, saddened the heart of Mr. Van Albert more and more as the days passed on, hence he had little to say at any time, although Dr. Kumler tried to have him appear differently.

Monday finally came and about ten or eleven o'clock, a far larger number of people, had gathered than were present on the previous day, indeed quite a congregation were assembled in Reva Chapel and all had eyes, ears, and some their mouths open to hear all that was to be said. There was no formal organization of the meeting, but Dr Kulmer rather presided, while the aged Mr. Coxwill, the founder of Reva, played the important part of Chief Speaker. He stated very clearly the object of the meeting to be the introduction of the New Missionary Authorities to the people of the community; he made it plain, that a change had taken place in far off America, by which these strangers had now become the owners of Reva, but he assured them that Dr. Kulmer their principal was a good man and would send good people to live at Reva both to do business, and to preach to them, he then informed them that as Dr. Kulmer, did not reside in the country, Mr Sepher would be the big man for the Missionaries in the country and that he had long been in the country and was a great and good man for the people and he would come and see them now and then and would see how they and their missionary got on together, and if there were any complaint he would hear and settle them. Mr. Coxwill introduced Mr. Van Albert as the Missionary who would come to reside at Reva and do as he had done before, and Mr. Van Albert would buy and sell to them honestly as he would pay them good money (merchandise). A few words were spoken by the other missionaries. Then the cutsance or present consisting of several pieces of cloth and a hat or two with other suitable notions, among which was a goodly number of colored cotton handkerchiefs, black wool caps &c., but of course no tobacco or any kind of drink was offered to them, and Mr. Coxwill made them to understand that the missionaries would never offer them any kind of thing as it was a very bad thing and that God would not be pleased with them if they should handle such; so now there was the present to show the strangers to them. He then asked them whether they would accept it, or not? and what they had to say? They agreed at once to accept the present and the strangers stand with a few words each from a few of the leading men, promised to hold the strangers good, and were glad that Mr. Coxwill had brought them good strangers and wished God to bless him for doing so; they then received the present and the meeting dispersed. The Missionary party feeling that they had made a proper beginning but fearing that Mr. Van Albert would not be able to succeed with the people as he did not seem to make a favorable personal impression

TENNIE.

.....*Editor* (writing to eminent literary man): "If you will send us a story—say 1,500 to 2,000 words—we will pay you $300. You understand that this is $295 for the use of your name and $5 for the story—our usual rates." *Literary man* I regret to say that I have no time or inclination to write the story, but I inclose my name, which you may use, and in return send check for $295.

Religion is the best armor that a man can have, but it is the worst cloak.

The Early Dawn.

MONTHLY. SHERBRO.

Mar. 31. 1889.

THE CRAWFORD CASE.

We have in our last issue, expressed our regrets, of the unfortunate circumstances of the case of Capt. Crawford, late of the Sulymah District. Who it is reported ordered his servant, a kroo boy of about 17 years of age, to be severely punished for theft of the most aggravating nature, that the boy after being punished beyond mercy, reason, or common sense, died. And according to the verdict of the coroner's inquest died from the effects or result of the severe punishment ordered it is said by Capt. Crawford. Unfortunately, however, Capt. Crawford was not present at the coroner's inquest to give his own statement of the case or to hear those who gave evidence belo e the inquest. Considering these and several other facts in the case before us we have been slow to advance an opinion as to the extent of guilt of any one connected with the punishment of the poor unfortunate boy, but it appears certain that others beside Capt. Crawford were party to the affair, and it would seem but right that all concerned should at least answer for the part they had taken in this matter.

We have given this matter much thought & have enquired into it carefully as far as we could and we confess that it seems to us that it will require great skill to obtain anything like the truth in the ca e, but it would seem very hard indeed to see Captain Crawford after all the good he has accomplished in the Sulymah District, in putting down the insurgents, to become the victim, of a single mistake, or what would be worse of personal revenge. Of course we are aware that he will be entitled to a trial in the courts of the Settlement and to have as we are informed a jury composed in part of his own countrymen; but with all this it seems extremely doubtful to us as to whether a fair trial can be obtained in these settlements for lack of sufficient sympathy in the various communities, and while it may be argued that Capt. Crawford's course at the Sulymah has brought about this state of things, yet it must be admitted that the worst of men are entitled to a fair trial.

Again although it is lawful to try Capt Crawford here, and if guilty punish him, but is such a thing expedient, under the present circumstances or condition of the River Districts? Would not such a course be misinterpreted by the natives and lead to an early rupture of the peace, lately secured thro' the efforts in a great part of Capt. Crawford?

Report of AVERY STATION Mendi Mission, Bargroo, for the Quarter ending March 1889.

Mr President,

In taking a review of our labors during this quarter, I am happy to state that the work in this Station has prospered despite many discouragements.

The principal members have steadily kept up their numbers; and though we mourn over the drawbacks of many still we find cause for thankfulness and encouragement. There has been a general cheerfulness to hear the word throughout our little circuits and some have felt the necessity to contribute willingly towards the cause. I regret to mention that in some of these places we shall close a few classes for want of sufficient labourers. We have not been able to visit Sinkim and and other places, since the year commenced, nevertheless it is pleasing to state that our attendance is good.

We sincerely desire more of the Holy Spirit's influence to convert sinners and dead believers in the right way. Number of Seekers' classes 21: Members 330: Com: 23. Total 353.

DAY SCHOOL.—Since the Supply of books reached us, there seems to be new life in this department, and but for a few that left us abruptly we cannot report about numerical increase. Number of both sexes 40.

Our Sabbath School continue good. No. of Teachers & officers 3; Scholars 42 Total 45.

Mis. Aid Collection	£2.11. 0
Light collection	0. 6. 8½
Class Pence	0.10. 0½
Sabbath School Col.	0. 0. 6½
Preachers Salary	0. 9. 6½
	£3. 17 10

S. B. MORRISON

Our readers will kindly excuse the small number of News Items in this issue as our jottings are very few.

Churchman's Reviewers Reviewed.

Dear Mr. Editor,—I am really too glad that the subject on "Confessing to a Priest" and the "Eucharist" have been handled by a "Protestant" and another correspondent who signed "William."

As I have 2 individuals to combat with and I am single handed, I must begin with A "Protestant."

In the first place I would like "A Protestant" to tell me "against what religion does he protest." Does he protest against the Roman Catholic religion? If so why does he advocate the erroneous doctrine taught in their Church.

From this you will find that he is labouring to gain the favour of those whom he is trying to defend. However you will allow me only a small space to reply to his so called defence of the very religion he protests against.

I.—Confessing to a Priest.

I am ashamed of "A Protestant" when he writes that a priest has the power to forgive sins, and he quoted John xx. 22–23. The verses reads thus:—"And when he (Christ) had said this, he breathed on them and saith unto them Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain they are retained." This is the passage of scripture "A Protestant" quoted to support his ground. But let me explain this passage to him in order that his eyes may be enlightened. It only means this, that such promises belongs to the Apostles alone inasmuch as their inspiration of God placed them on a different footing from their successors in the ministry. The general declaration of forgiveness to all who repent and believe is still entrusted to the minister of Christ, but he has no authority to pronounce the application of this message to individual cases of men whose thoughts he cannot discern and whose motives he cannot scrutinise. Any attempt thus to usurp the Divine prerogative is presumption on the part of such as make it.

Again, it is man's duty to make confession to God and in case of wrongs done unto men, also in case of troubles or doubts we may confess to a minister in order that he may comfort him under his trials—for God has declared that if the wicked forsake his (evil) ways and turn unto Him, he shall have mercy. Isa. i. 16–18. & lv. 7.

St. Paul also in God's name, promiseth "Believe on the Lord Jesus and thou shalt be saved." Acts xvi. 31. and in Romans x. 13, it is written "Whosoever shall call upon the name of the Lord shall be saved."

And how dare "A Protestant" (in the face of all these proofs) to believe that he that doth all these things shall not be saved unless he confesses to a priest?

The terms upon which Christ offered and promised salvation are "Repent and Believe."

The reference "A Protestant" and "William" made to the visit of the Rev. Jas. Johnson in 1886, bears no Rule to the subject in question, for he never declared that those who confessed to him were pardoned, for he had not such power. Lastly, it would appear from "A Protestant's" argument that they made God to depend on the priest, by the "priests being judges and God the approver."

It seems also then that if the priest should grow surly or envious and deny me pardon, Christ cannot help me for he hath given the power out of his hands.

Again, nothing is more familiar in scripture than for God's ministers to be said to do that which they do authoritatively declare that God will do. Thus God saith to Jeremiah "I have this day set thee over kingdoms to root out and to destroy." Jer. i. 10. that is, by declaring that God would do it.

In like manner God's ministers are said to bind and loose John xx. 22, 23. because they have from God full authority to declare a sinner to be loosed by his sins or loosed from them, which if they declare truly and according to God's word, God in heaven doth and will make it good.

So far have I proved from scriptures that ministers have no power to forgive sins.

Let me come again to the "Eucharist" or Holy Communion:—

I do not see anything in "A Protestant's" or "William's" argument that would convince me that the Bread and Wine used at the Communion are changed into the real body and blood of Christ, but let me ask those two correspondents.—How is it possible for the bread and wine to be converted into Christ's body which was made before the bread.

That Christ could have turned water into wine was possible, but that he should turn that water into such wine as was in being before that change, is impossible. The passage of scriptures upon which "Protestant" and his colleague based their arguments is from St. Luke xxii. 19. where Christ said to his disciples "This is my body." Now I say, if it were true that Christ did turn the bread into his body by saying these words, why does it not follow that the priest by reciting these words worketh the same effect every time they used the words "Let there be light" Gen. i. 3. doth not make light, or that every time he reads the words "Lazarus come forth" he does not raise up a dead man to life, and also when Christ saith "I am the true vine."—"I am the good shepherd"—"I am the light of the world"—"I am the bright and morning star." Did he mean that he was a real Door, a real Vine &c?

No, I understand him to speak of a door, a vine &c as fitting illustration of his character and work. Just so when Jesus said of the bread, "This is my body" he affirmed it to be an emblem of his human nature, a suitable emblem in two respects, 1st. It was bread and thus represented the spiritual nourishment Christ furnishes. 2nd It was bread broken and thus set forth his human frame.—More again.

Yours,
Bonthe, A CHURCHMAN.
Mar. 28, '89.

Correction.—An Error it appears in our last impression, of a correspondence signed *A Protestant*, near the end of the last Paragraph, but one our Types make a Protestant to quote St Matt. xxviii 26—28 which is wrong, it should have read St. Matt. xxvi 26–28. But we must say here that we cannot always make such corrections and that our correspondents must not expect it.

The Editor was absent on a visit to Freetown from the 21st to 27th inst. but has since returned.

NEWS ITEMS.

Frontier Police Force.—Recently we had a glance at a lately Issued police Regulation, or Instructions as we believe it is called: It was headed *Frontier Police Force* as near as our memory serves us. The heading struck us forcibly as indicating a better day for this Colony, by supplying a long felt need; a regularly organized Police force on the frontier whose business it should be to patrol certain distances and so arranged that a connection would be formed guarding the entire frontier from the Manoh river on the south-east, to Sarcies on the north-west; Such indeed the frontier police force appears to be and have well defined Instructions to guide them in their duties.

Apology.—We regret that a Communication, from Bompeitook, by Mr. A. F. Campbell giving an account of a visit to Otterbein Station by Bishop Flickinger D.D. & Bev. J Gomer before their departure was mislaid and hence did not appear in our last issue.

Manoh Gbargroo.—It is very dry and hot in that section now. The Saw mills are on that account doing but little business as the water in the streams is indeed very low. Several fine roads have been opened in that section and others no doubt will be in the near future. There were interesting Communion services at Avery Mission Station on the 17th inst.

From the "Independent."

SISTERHOODS.

BY A ROMAN CATHOLIC LAYMAN.

The lives of the founders of religious orders show that they had very stormy times, and that they were for the most part persecuted, during their lives, by their ecclesiastical superiors. After their suffering existence was ended, they were honored and canonized by their infallible denouncers. Nor was it given to these much enduring women to have the consolation given to Saint Theresa, who beheld so many bishops, not merely in Purgatory, but in hell. Clearly her revelations were not calculated to gain additional grace for her from the objects of her denunciations. Hence she was threatened, more than once, with the Inquisition.

The religious orders, whether of men or women in the Roman Catholic Church, are divided into two classes—the active orders, or those who work, and the contemplative orders, or those who pray. Each order has its well-defined rules and objects, and each should have its harmonious place in the great plan of the Roman Church. There is one thing, however, which even Infallibility cannot accompilsh; it cannot change human nature, despite all its graces and religious sacraments. Human nature, being fallible, fails sometimes when sublime tests are demanded from it.

The work of the active orders is best known in our country. Who that need the ministration of woman's hands and the love of woman's heart, when North and South met as men but not as brothers, but has his record of the Sisters of Charity. How the work of those devoted women helped to keep up the prestige of the Catholic Church in America has scarcely been considered.

Of late years the mission of contemplative orders has decreased. Either it is supposed that the world of heresy is past praying for, or that it can be best reached by good works. New convents of contemplative orders are rarely founded. Some of the oldest and most astute are taking to nineteenth century utilitarian work, and as a necessary consequence seeking for dispensations from their vigils and their fasts. In Ireland this has been notably the case, the Carmelites, the Poor Clares and others, once contemplative orders, are now doing as much active work, in one sense, at least, as the Sisters of Charity; their fasts and prayers having all been dispensed with by the Holy See. In Italy and Belgium a few contemplative orders linger on and retain their ancient rule. These religious women look down with a great deal of quiet contempt on their sisters who abandoned the ancient rule, even tho the changes had the approbation of the Holy See.

And here it should be observed that there are a not inconsiable number of Roman Catholics, who, while they loudly proclaim their loyalty to the Pope and his decisions when those decisions suit their own views, are no means willing to submit to decisions of which they do not approve. In fact, they have the highest possible respect for the decisions of the Pope, and are lost in admiration of his wisdom when it coincides with their own, but when a decision is given contrary to their wishes as they do not dare to oppose it openly, they bend all their energies to injure the person or the doctrine. Witness the case of Rosmini, persecuted during his life with ceaseless acrimony, and even at his death persecuted with untiring animosity.—

From the "Weekly News."

Church Missionary Society,
Fourah Bay College,
March 2, 1889.

Dear Sir,—I beg to inform you that according to the resolutions of the C.M.S. Society, dated November 12, 1885, the Patronage Board which met here on Friday the 1st instant has appointed you to the Pastorate station of Bonthe, Sherbro, with its out-stations.

From a regard to your private and personal circumstances, with which the Board is not intimately acquainted, the Board will be willing to consider anything which you think would be likely to influence it not to ask the Bishop for his consent to your appointment without which consent the appointment would not be carried into effect.

It is not necessary for me to point out to you what a special opportunity the Sherbro district will afford for your devotion and energy; as you are probably much better acquainted with that district than I am. But you are aware how entirely of one mind the members of the Board were that in your hands the work of that district might be expected to prosper.—Believe me, yours faithfully,

FRANK NEVILL,
Chairman, B. P.

The Rev. G. J. M'Cauley,
Kissy.

The Parsonage, Kissy,
March 3, 1889.

Dear Sir,—In reply to your letter of March 2, informing me that according to the Resolutions of the C.M.S. dated November 12, 1885, the Patronage Board which met at yours on Friday the 1st instant has appointed me to the Pastorate Station of Bonthe, Sherbro, with its out-stations; and that the Board will be willing to consider anything I think would be likely to influence it not to ask the Bishop for his consent to my appointment, &c.

I have the honour to state for your information of the Board, that as a Memorial having reference to the said "resolutions," has been addressed by the Major portion of us to the Bishop of Sierra Leone under date January 16, 1889, enclosed copy of which he was asked to do us the favour of forwarding respectively to His Grace the Lord Archbishop of Canterbury, and the Committee of the C. M. S. the receipt of which he has acknowledged Beg to defer my acceptance or non acceptance of the said "appointment" till a reply shall have been officially received from the Committee, as we could not regard those "resolutions" as their ultimatum on the subject of compulsory Ministerial removals based as they were on the recommendations of the Joint Conference of 1885 at Bishop's Court, which had no legal jurisdiction. Without a distinct understanding from them that they have set aside the Articles of Arrangement drawn up by them for the regulation of the Native Church in the Colony of Sierra Leone, and formally sanctioned by the highest Ecclesiastical authorities, as the legal contract between them and us and the Bishop of Sierra Leone; and all the more as you yourself have expressed at the Board when asked by me, that you are not aware of the setting aside those Articles and that the Committee are responsible for its action—I have the honor to remain, your humble servant,

G. J. M'CAULEY,
Pastor of St. Patrick's.

Rev. F. NEVILLE,
Secretary of the C.M.S. Patronage Board.

P. S.—The above letter was read to the Board on the 12th inst. which declared the Articles of arrangement to be set aside so far as "Patronage Churches belonging to the Society" is concerned, in consequence of which, for the Church's sake, I withdrew my letter to prevent any scandal that might arise from my standpoint to differ in one of my Patronage and Church, as the inevitable result of my non-acceptance, and accepted under protest the appointment to Bonthe according to contract the Board as representing the C. M. S., should have offered me.

A Book Which Makes Things Safe.

Every one knows that where the Bible has influence it makes things safe. Why is this? If it were a bad book, we should expect to find it in the hands of the worst men. In New York there was once a kind of rogue's museum—a place where they had all kinds of skeleton-keys, and jimmies, & brass knuckles, and dirks and pistols, and implements of mischief, which they had taken from roughs and criminals. Do you suppose there was a single New Testament in the whole kit? Why not? If it were a bad book you would expect a man to have a revolver in one pocket, and a New Testament tucked away in another. There was a row the other night, and a man broke his wife's head with a—Bible! No! it was a *bottle!* Where the Bible bears away the rows and quarrels do not come.

Years ago, a young infidel was traveling in the west with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stay for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night they agreed that the youngman should sit with his pistols and watch until morning. Presently they peeped through the crack, and saw their host—a rough-looking old man, in his bear skin suit reach up and take down a book—a Bible; and after reading it a while, he knelt and began to pray; and then the young infidel began to pull off his coat and get ready for bed. The uncle said, "I thought you were going to sit up and watch." But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the Word of God, and consecrated by the voice of prayer. Would a pack of cards, and a rum-bottle, or a copy of the *Age of Reason*, have thus quieted this young infidel's fears!—*Sel.*

Mrs. Amanda Smith, has visited Bendoo, with good results, several conversions we believe. She has since gone to Avery Station Manoh Gbargroo and is having a grand time & have profited.

ALPHA Factory.

York Island SHERBRO

Is Now Open for TRADING

A. & A. SWANZY

GEO. LEACH

Agent-in-Charge.

TOBACCO.

Messrs. SWANZY'S renowned fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogsheads of about 1250 lbs. nett, Half-Hogsheads of about 550 lbs. nett, also their Kentucky "Bull Head" brand—in similar packages.

Tobacco in Boxes.

To meet the requirements of the Up-River Traders, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected; so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F. & A. SWANZY.

ALPHA FACTORY.

Rev. C.H. Spurgeon's Home.

His residence is delightfully situated on one of the hills at Upper Norwood, to the south-east of London. It may be described as a spur or continuation of the hill on which the Crystal Palace stands, from which building it is situated about a mile. From the house and grounds can be obtained superb and extensive views over the weald and hill of beautiful Surrey—from Wimbledon, with a peep at Windsor on the right, round to Kent on the left. The strong sou-wester has free course here, and weeps straight from the sea over the pleasant country. When it is strong it brings the salt spray with it; and Mr. Spurgeon assures us that the salt is driven on to his study windows and he has tasted it from them himself.

It is the fresh air that Mr. Spurgeon needs, and he rejoices in it here to his heart's content. "Fresh air is more than medicine to me said he. And he can sit in his study, with his glass door open to the grounds, or make his way to a summer-house near, or, if the weather be bad he can retire to a conservatory.

The house stands in its own grounds, which are both beautiful and extensive. It is approached from the main road leading to Streatham Common by a carriage-driver, which is so flanked and shaded between trees and shrubs as to form almost a continuous avenue right up to the house.

Between the fencing and trees on the right we catch glimpses of the beautiful garden and grounds, and presently of the commencement of a sheet of water, which winds blow away below the slope of the hill on which the house is built.

The portico, beautiful with greenery, is at the foot of a tower which rises above the house-roof. The front door will probably be found open, if the weather be favorable, and light but strong wire-trellis "door" closed instead. This is no doubt to permit free ingress and plenty fresh air, while affording an effectual barrier to any "stranger" who may have found his way in past the lodge at the entrance-gates. The same trellis-door is to be found in the study, opening on to the lawn.

The hill slopes downward on two sides of the house, and is clothed with beautiful trees. Down below are the kitchen-garden and lawns on one of which the students of the college sometimes disport themselves at bowls. In the kitchen-garden is the well of medicinal water known as the Beulah Spa, from which Mr. Spurgeon permits his neighbors at the hydropathic establishment to draw. It is curious to think of the great preacher of the Metropolitan Tabernacle as the proprietor of a spa; but such is the fact. We are inclined to think, however, that he holds a far higher opinion of the exquisite fresh air on the top of the hill than of the unpleasant tasting spa water.—*Telescope.*

MISCELLANY.

The Watchful Servant.

Constant watchfulness for the indications of his will is needed, if we are to realise his direction and to know the joy of swift obedience. "I will guide thee with mine eye." We must be near him, and looking ever toward him, if we are to catch its meaning. The watchful servant does not need spoken orders. The choice for every man lies between that gracious guidance by the eye, and the rough way of telling "the horse or as the mule which have no understanding" which read their master would have them go, by a tug at the rein, and the pressure of the bit in their mouths. Many ahint of God's will escapes us for want of watchfulness. Before we complain of the perplexities which beset our choice, let us make sure that we have caught all the indications which have been given. Wills held in suspense and equipoise until his will is plain are needed if we would really be led by God. When Lord Nelson was second in command, at Copenhagen, the admiral hoisted the signal of recall. Nelson put his telescope to his blind eye, and said: "I don't see any recall flying." There is no more frequent cause of blindness to plain signs of duty than obstinate wishes opposed to it. The secret of all peace and of all practical wisdom is in submission. Whose lets God's manifest will determine his, is king of all kings and of himself, and will seldom be at a stand as to his road. Joshua's exhortation to the people in crossing Jordan after ter the guiding ark was, "Come not near unto it, that ye may know the way by which ye must go." Impatient press, ing on the heels of God's purposes, before they have fully developed their direction, is sure to end badly. The true attitude is to watch and to wait with wills held ready to bend either way, as he will. If it is not plain to be patient, prayerful, acquiescent inquiry what he would have us to do, it is plain that for the moment he would have us do nothing; and they who run before they are sent are sure to be out of the road.—*Sel.*

APPOINTMENTS.

SHAINGAY DISTRICT.

Shaingay,	April 6th & 7th
Manoh,	„ 8th
Tongkoloh	„ 10th
Charmany,	„ 11th
Kooloonge,	„ 13th & 14th
Matacong,	„ 16th
Mocobo,	„ 17th
Mo-Fuss,	„ 18th
Mambo,	„ 20th & 21st
Rembee,	„ 22nd.

W. S. SAGE, P.E.

NOTICE.

From this date until further notice, the Rev. J. A. Evans will act as General Agent for the Shaingay Mission District. Persons knowing themselves to be indebted to the Mission, or having any other Business will settle, or confer with him or his representatives.

J. GOMER.

Shaingay,
Feb. 28, '89.

Frenchman: "Yes Miss Bostonia, in the Mediterranean I sailed through schools of sardines" *Miss Bostonia:* "Nonesense! How could they swim in those heavy tin boxes?

ADVERTISEMENT SCALE.

Reduced rates.

(FOR EACH INSERTION.)

A whole page	£1	10	0
A whole column	0	8	0
Half-a-column	0	5	0
One-fourth of a column	0	3	0
One-eighth of a column	0	2	6
Marriage	0	2	6
Births and deaths	0	1	0
Domestic servants wanted	0	1	6
Servants wanting situations	0	1	3

Each notice should not exceed 4 lines every additional line or part of a line 3d extra.

Rulers in the old world receive salaries as follows. The king of Belgium, six hundred and sixty thousand dollars; the president of Switzerland, three thousand dollars a year, Oscar II., of Sweden and Norway five hundred and seventy five thousand five hundred and twenty five dollars; the ruler of Bavaria, one million three hundred and seven thousand and forty dollars the emperor of Germany is paid by Prussia alone one million two hundred and thirty five thousand dollars; Milan king of Servia, costs the little limited monarchy two hundred and forty thousand dols. Emp. Francis Joseph of Austria is allowed three million eight hundred and seventy-five thousand dols. a year; the king of Italy annually draws three million & seventy thousand dols. from his impoverished subjects; the czar of Russia receives twelve million two hun. & fifty thousand dols. and upward; but upward is an unlimited term. *Telescope.*

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. VI. BONTHE, SHERBRO, WEST AFRICA, APRIL 15, 1889. No. 7.

The "Early Dawn."

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U. B. IN CHRIST.

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ADDRESS,—*Communications to J. A. Evans, Editor & Publisher, Bonthe Sherbro, West Africa,—*

Subscriptions to be sent to Rev. J. Gomer, *Shaingay,* Mr. E. A. Lewis, *Freetown, West Africa,* Rev. Wm. McKee *Dayton, Ohio, U.S.A. or to the Editor.—*

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Religious Directory.

St. Matthew's Church, Pastor,	Victoria Road Vacant.
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Dear Mr. Editor,—Permit me to call attention to the gross violation of the sabbath committed by a great many of Sierra Leone women calling themselves christians in this place. It has been an open secret of late to find these so-called christians wending their way down to the market wharf to purchase cassada on the sabbath day. Formerly they were in the habit of doing this sinful traffic on Sunday nights; but at present they have thrown off the mask and you may find them in broad open Sabbath day buying cassada and engaging natives to carry the same.

Is there no civil law to punish or prevent these sabbath breakers? If there be any I trust the authorities will direct that such law be set in motion against these shameless agressors. It is obvious that this unseemly conduct of Sierra Leoneans, professing christianity is a huge obstacle to the progress of religion among the heathens around us. It is to be hoped that the ministers of religion will not be backward in denouncing such practice when there is an opportunity to do so. It would seem that some of the christian people here do not understand their own religion, in spite of the constant teachings of our native missionaries, as proofs are not wanting of their doings and conduct being quite the opposite of the religion they profess.

Yours truly,—JULIA.

Bonthe,
Mar. 26, '89.

Dear Editor,—No doubt, it is necessary for christians to have correct views of the doctrines and principles of the christian religion, and be well up to their creeds, faith &c. But is it all that is required of us as christians, or is that the principal point to look after. True religion is not made up of general notions and abstract opinions, of certain views and doctrines and feelings and sentiments. Useful as these are, they are not everything. It matters little what a man thinks and feels, and wishes in religion if he never gets further than thinking and feeling and wishing. The great question is "What fruit does the man bring forth? What does he do? How does he live? Is he striving to be Christlike? The motive that prompted the writing of the very learned article by Mr. "A Protestant" in your last issue may be good; but unless better expressed, many persons are liable to misinterpret him, and doubt whether he is really a Protestant.

But the question comes right here "What will it all amount to?"

The good old Catechist of the C.M.S. and good old Father Blanchet who intends extending their Church to this little corner of the world (which has already three active Missionary Bodies operating in it) are quite unconcerned; then why should you trouble yourself. Yet you may have good reasons. Out with your reasons and then fire away.

Yours,—NEB.

Bonthe, Sherbro.

Missionaries in Central Africa.—Information was received on February 11, by the London Missionary Society, from their Agents at Zanzibar, together with a number of communications from missionaries in the interior. The agents report that the roads had been interrupted to the coast district only. They had not heard of one Arab of any position openly taking part with the insurgents. A large caravan of ivory, belonging to the chief of Urambo, had been plundered near Bagamoyo, and since then the Wanyamwezi had been fighting on the side of the Germans and a number of them had been killed. When instructed to send an escort to bring Mr. Brooks and others to the coast, the Governor of Saadani said it was impossible for him to do so, for he could not venture island himself. Just before leaving Mamboia, the late Mr Brooks said he was afraid of a block. He understood that, owing to the Germans of Sierra Leoneans, professing christianity is a huge obstacle to the progress of religion among the heathens around us. It is to be hoped that the ministers of religion will not be backward in denouncing such practice when there is an opportunity to do so. It would seem that some of the christian people here do not understand their own religion, in spite of the constant teachings of our native missionaries, as proofs are not wanting of their doings and conduct being quite the opposite of the religion they profess.

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THE RUBY MINES OF BURMA.

An interesting paper was read at the Society of Arts on February 15, by Mr. G. Skelton Streeter on the Ruby Mines of Burma. Sir Charles E Bernard, who presided, said that the mines of Upper Burma were now, and had been for years, the only source of good rubies in the world. remarking further that rubies of good colour and comparatively flawless were, weight for weight more valuable than diamonds of the same size. Mr Streeter was the first European expert in precious stones who ever visited the ruby country and he and his friends had obtained a concession of the ruby mines so far as ruby and sapphires were concerned, for the next seven years. Mr Streeter, at the outset of his paper, explained that the ruby mine tract of Burma was situated on the hill sides, and in the plain lands of a valley running east and west at an elevation of 4,500 feet in a range of mountain spurs that ran nearly at right angles to the Burmese Yoma. This valley was some 80 miles due north of Mandalay, but, owing to the physical difficulties of the intervening country, it could only be reached after a circuitous journey of some 200 miles. The lecturer proceeded to state in some detail the various primitive modes of procuring rubies that had been employed up to the present time. He was unable to describe the country as it would be when worked by scientific appliances, for though machinery was already on its way there it would probably not commence running before next November. In conclusion, he pointed out that, in addition to rubies, some of the mines produced red, pink, and blue spinels, sapphires of very fine quality, sirsons moonstone, and tourmalines. The paper, which illustrated by a series of photographic transparencies, was followed by a discussion, in which sir G. Birdwood, Mr Martin Wood, and professor Rudler took part. The Chairman, in proposing a vote of thanks to lecturer, who remarked that whereas the Kings of Burma had never received more than 20,000£ a year from the mines under Mr. Streeter's lease 40,000£ a year would accrue to the Burma Treasury. The full rights of the residents of the district would also be preserved. The motion was unanimously agreed to, and a vote of thanks to the chairman closed the proceedings.—*Colonies and India.*

"Hello, Mose! What are you doing now?" "I'm a repo'tah." "Reporter! Reporter on a daily paper?" "No, sah. Yo' know I was po'tah fo' a while at de Cumnushal; waal, I's been re 'p'inted."—

An Irishman apologised for running away from a fight in these words: "Bedad, I'd rather be a coward for fifteen minutes than a corpse for the rest of my life."

"We never furnish a knife with pie," said a prim waiter at a Keokuk, Iowa, boarding-house. "Then bring me the ax," cried the new boarder in despair.

The Early Dawn.
MONTHLY, SHERBRO.
APL 15, 1889.

A GREAT IMPROVEMENT.

The new roads that have been recently opened by orders of the Government, throughout the various river districts, have greatly improved the condition of the country, both as refers to the facility of travel and the general appearance. As to travel, they have in many cases shortened distances by straightening zig zag and circuitous routes, they have rendered advancement easier, by making the way broader as well as relieving travelers of the necessity of following in the deep ruts worn by the long use of the narrow footpath. Hammock too may now be used with more comfort both to occupant and the carriers. Another thing that impresses one most favorably is the distance one can see along these new highways. The mission itinerants are highly delighted with these roads, as they greatly facilitate their work. We congratulate the Authorities on their success in getting these roads opened and so speedily.

HERE AAD THERE.

The inteligent and especially the teacher in charge of Mando Station rejoices greatly over the new roads lately opened by the Government and really they do charge the appearance of things very much in that vicinity Pattie Faukie the residence of Mrs Nyali Gaulker) is really a handsomely situated place, and vies row well with Shaingay, the chief town as to size, and is far cleaner, and renders true the words of one who has always said that head women, among the Sherbros, always keep the neatest and cleanest towns. Dema also is a short distance from Shaingay, eastward, is also her fine little place belonging to Mrs Lucia Caulker and her son Mr D.llett at home and Mrs C quite recovered from her late illness. One of the beauties of Delia is the number of breadfruit trees in the place.

Rev. H. J. Weeks, formerly of the Bumpeh Mission, is we believe for the present engaged at Taiama station to assist Rev. S. B. Morrison we trust he may find it suitable to remain in connection with that charge as there is before him a large field of usefulness in that Vicinity.

Churchman's Reviewers Reviewed.

Concluded from our last.

Another passage referred to by a Protestant occurs in John vi. 53. "Except ye eat the flesh of the son of man and drink his blood ye have no life in you &c." "Protestant" must remember that Jesus was not here speaking of the Lord's supper at all. He would not have asserted that all who partake of that ordinance must in consequence inherit eternal life, else his teaching would have been at variance with that of his apostle who warns us, lest by an unworthy receiving thereof we eat and drink to our selves condemnation.

But further, here is our Saviour's own key to the explanation of his discourse for he goes on to say in verse 63, "It is the spirit that quickeneth the flesh profiteth nothing." clearly intimating that in what he had just uttered there was a spiritual meaning which alone was of importance to his hearers. That figurative expression the Jews perceive not and they impugn it with astonishment as well as horror, verse 52. "How can this man give us his flesh to eat."

Paul in referring to the Eucharist service speaks no less than three times of "eating this bread," it would not he eating until after the Savior's words had been repeated and yet at the time of being eaten, the apostle calls it bread—1. Cor. xi. 26—28. vs.

The epitaph "breaking of bread" which was appropriated to this ordinance, Acts ii. 46 & xx. 7. would have been an irreverent expression if that which seemed to be bread had been positively changed into the real body and Blood of Christ.

"I go to my Father and ye see me no more" said Jesus to his disciples John xvi 10, but how could this be true if it is a very literal reality at the Sacrament they were to behold Him and to bow in lowly adoration before his bodily presence.

Mr. Editor, I believe I have sufficiently proved from the Holy Scriptures that a priest has not the power to forgive sins and that the bread and wine used at the Holy Communion are not the real body and blood of Christ, therefore I must close my holding forward to your correspondents.

A "Protestant" and "Williams" as I shall write no more on this subject, but will leave them to consider the errors into which they have been mistakingly led.

Thanking you for kind indulgence granted me.

Yours for the last time,
A CHURCHMAN.

HE GIVES SATISFACTION.

Dear Editor,—It is an unfortunate affair when a man is obliged to follow a wrong calling. It makes him cross. He feels dissatisfied with every body, and every body is dissatisfied with him. It is a more unfortunate affair for those in whose interest he is to labor. The interested parties feel they have to deal with a wrong man in the wrong place and neither the one nor the other is benefitted. But it is very different since from the people at least retire for rest you have to deal with the right man in the right place, both sides feel satisfied. There is a good word on the lips of every one for him "He that understandeth, and doeth his duty, the people shall praise him." I have kept my ears open, and since I last read very much from guiltiness and a train of other distressing disorders, which rendered life very unpleasant to me three weeks ago; and have listened very attentively to the whispers that come from all quarters, where I reported the radical cure I have experienced by using the medicines Dr. Wykham kindly gave me at the Colonial Hospital; and if we can give one word to convey the sentiments expressed by all, that word would be *Satisfaction*. Young and old, natives and Sierra Leoneans, even the *little children* have a good word for Dr. Wykham and Dispenser May. Their kind, patient, tender and respectful treatment of, and bearings toward, their patients; we cannot speak too highly of. They are essentials in a Doctor; and because of these qualities, they have gained the confidence and the golden opinion of their patients and the community at large. But what surprises more is that the medicines received at the hospital now a days, act like a charm. I am obliged to ask myself the question. "Has the Government sent a special stock of medicines for the relief of the sick of Sherbro, or is it the same kind of medicines usually sent quarterly, half yearly or yearly as the case may be, and why have very few in times past given testimony to their virtue" I. The secret is that the Doctor not only understands his duty but he is a faithful servant who would be true to himself,—true to the people to whose benefits he is laboring—and true to the Government. We wish him every success, together with Dispenser May, and trust the words of the "Wise Man" will be verified to them.

"Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men."

Yours,—NED

April 3, '89.

A FAREWELL MEETING.

In accordance to an announcement made the previous sabbath a public meeting was held in which Rv. Pinkenger, Revd J Gomer and wife bid farewell to the communauty by address.

At 7 p. m. precisely the hour appointed, on Monday the 4th inst, the opening Exercises began with singing and prayer led by the Revd D. F. Williamson, Principal of the Rufus Clark and Wife Training School, followed by an interesting sermon bearing very warkingly on the occasion preached also by the Revd D. F. Williamson. At the end of sermon the Bishop was called upon to address the meeting who very ably occupied the floor for about 10 to 15 minutes.

Mr Gomer was next called upon who no less succeeded in his first attempt to produce singular impressions in the minds of every attentive hearer which strikingly called forth to mind the scene where Moses blessed the children of Israel recounting God's mercies towards his dealings with them, but particular he brought to our recollection the separation that took place between Moses and the people of having held the leadership among the people for a period of forty years from the Exode to the entrance into Canaan. Mr Gomer like Moses has labored together with his partner, for the space of above 18 years during which time he soon the affection of the people, but now he must separate from the people at least retire for rest to his country.

The thought that they together with the Bishop were about a day or two after was the cause of grief or sorrow to the people, which nothing could wipe away from their minds during the hours that they were to enjoy the presence of these philanthropic workers. And indeed there was none with a exception of a small percentage of the community that had not received in some way the kin ministration of Rev. Gomer and wife.

My Bickersteth preacher in charge of this place with the cooperation of the Revd D. F. Williamson conducted a series of meetings which began the Tuesday following and ended Saturday the 11th inst; in behalf of the Bishop, Rev Gomer and wife and it is the desire of the church here that God may take these faithful workers to their homes safe and all crowned bring them again in prosecution of their duties to God and to his will. On Wednesday the 6th March an accompanying train went hand in hand with the Missionaries to the wharf at about 6. a.m. and about an hour after they left with the S.S. Rosad which was in the harbour.

It is the prayer of the writer that the the Bishop together with Rev. Gomer and wife may for ever abide under the protection and care of the Great master for whom they had bee laboring.

Shalunay, Yrs. Mr Editor,
25th Mar. '89 A WELL WISHER.

For the "DAWN."

Mr. Editor,—The 'Formoso' has had a rather trying time in getting out of the sand-banks abreast the Ghandumah House where she had unfortunately got stuck fast, so that she was delayed from Saturday the 6th inst, despite all the efforts put forth by her, and subsequently by her and the "Countess of Derby" conjointly, she could not get out till Wednesday the 10th when she was lightened a little of her burdens. I say unfortunate—because she had no business that way. It there is cargo on board a vessel for any House, the Capt. of that vessel is not compelled to convenience that House and inconvenience the public when the one as well as the other is equally interested.

Would I that the proprietors take the hint given in a previous issue by one of your correspondents who showed the propriety of securing the service of a good pilot and thus save all parties concerned another experience of the occurrence of this week when many had to suffer much inconvenience on this side and on the other side, while they kept waiting for the "Formoso" to get out of her unpleasant bed. If the proprietors retain it see the propriety of securing the service of a good pilot who to him instruct the Capt to always drop anchor at a safe distance.

Yours &c.
Bonthe, PAUL DORE.

NEWSITEMS.

Mar. 30th—After we had gone to press Editor left for a trip to Shaingay from which he returned on the 3rd inst.

31st—Interesting services in Du-Pree Chapel Mando conducted by District Supt. of Mendi Mission at 11 a.m & 4 p. m.

Mr. R. P. Luke of Mofussation Shaingay District was the place on the 6th inst, he reports rough rice for sale by the Bukey in Karboroh; but prices rather high.

March 31st—2 special sermons on behalf of the S. N. P were preached at St. Matthew's Church by W. E. Pasha Catechist in charge both morning and evening.

Apl 1st—Juvenile anniversary meeting in connexion with the above was held at 11 a. m.

April. 1st—DIED—Johnny Jowett, son of the Rev G. N. Jowett, on the 1st inst. at his father's in this place. We sympathize with the parents.

2. Anniversary meeting held at St. Matthew's Church, the chair was occupied by C. B. Caulker Esqr Amt. Collected £470. 0. 2 for various objects Revs J. C. Thomas (Wesleyan) R. Cookson Taylor (U. B. C.) Catechist Nicol of Victoria and Mr. May addressed the meeting.

2nd—The s. s. Countess of Derby returned from Freetown with mails she brought as passenger Mr. Warburton of the Customs who had gone to Freeton to be married.

3rd. Police constable Edward Jones, Scott and 5 others were brought by warrant from Sulymah as being concerned in the case of Capt Crawford.

3rd Mission Boat from Shaingay with Mrs. C. A. E. Campbell, Miss Rose Maurice and the Editor of this journal.

5th—Boat Victory from Manoh Gbargroo, with Rev S. B. Morrison and family also Mrs Amanda Smith. She has had a pleasant time during her short stay in that Station, holding revival meetings each night. We thank God for the eleven reported to have received peace in their hearts, may the Lord keep and lead them continually in the right way.

6. Countess of Derby for Freetown with mails. Dr. Wykham Mr L. J. Rogues are passengers for Freetown to give evidence in the case of Capt Crawford.

9. Countess of Derby from Freetown with mails.

10 Formoso off the bank and sailed for Freetown with the following passengers Rev. J. A. Evans Messrs C. J. Cole, A. H. Haffner, F. F. French, Lutthegodt, J. H. Pratt and several others.

11. His Excellency Govr. Hay and suite returned from the Sulymah district.

s. s Formoso prevented by low water from leaving on saturday 6th inst as was intended many passengers disappointed.

Mr. T. M. Cole. Teacher in charge of Koncunay station arrived here on saturday 9th inst very ill.

7th—Rev. S. B. Morrison (U B. C.) preached in the morning for U. B. church, and in the evening for the Wesleyan church of this place.

Mr J. B. Nicol Catechist at Victoria, called on us on the 5th inst. was looking well and reports his work as encouraging although not large.

FROM THE GBARGROO.

An old woman was accidentally shot dead at Ba-te-a-mah on Tuesday morning the 2nd inst. about 7 o'clock by one Canray Buy who took her for a Baboon.

This quadruped can be found mostly in that part of the Bargroo, especially since the Kasiddan nee mountains have been cleared out for farming.

Whilst we regret the circumstance that brought about this sad mistake yet we trust that hunters would in future be very cautious and not allow themselves to be thus deceived

Canray Buy is an old experienced hunter, but his sight so deceived him this time. May this serve as a warning to him and others who are engaged in this business.

Died at the village of G'oncester on the month of February Mrs Mary Maruqe mother of D. N. Marque trader in the Bargroo River leaving number of grand children, sons, daughters and relatives to moura her loss.

Dear Editor—I think you should be informed of the improvement effect that took place last week, not far from Bumbureh, between a husband and wife. Do I say what

Yes, wife—for want of an appropriate term. But if that is the ideal of a wife, we would very readily adopt the language of one, "If the case of a man be so with his wife, it is not good to marry" and those who were so unfortunate as to be with in hearing of the low, mean, vulgar, swearing and treacherous language used by that young wife in description of her own husband would say Amen to the above. After the poor husband was obliged for his personal safety and domestic quietude, to put her out of his protection, she was to be found here, there, and yonder, herself-coolly telling her own shameful story with such an air as would even surprise infernal fiends she not only entertain the opinion, but said, and that very boldly, that her husband is too poor and cannot support her in that high, stylish, and lady like manner as she would wish and that is a license (not a half yearly, but a yearly license for prostitution. But as our old people say, "A poor husband is better than no husband." Who would give her, her own rich husband in exchange for her poor husband? Echo says (aloud) The public cry out None.

Why was she not content to remain out of her husband's house but begged so many persons on the fourth day to interpose on her behalf. This act alone shows the public that the husband is not altogether what she described him to be.

Now that she has been received in again, we hope she would behave better.

It is meet and right that when she goes through the streets, that every wife and husband in the community, every young man and young woman engaged to be married, and every one interested in the marriage question should point their fingers at her, crying shame.

We will always find the words of Scripture true. "It is better to dwell in a corner of the housetop than with a brawling woman in a wide house" "It is better to dwell in the wilderness than with a contentious and an angry woman. We however hope she would ponder the last clause of the last verse of 25th v. "And the wife see that she reverence her husband.

Yours—JACK.

For the "Early Dawn."

The Eucharist.

"Henceforth, be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive—*Paul to the Ephesians*.

"Be not carried about with divers and strange doctrines"—*Paul to the Heb. for*

"The devil can cite scripture for his purpose—
An evil soul producing holy witness,
Is like a villain with a smiling cheek,
O what a goodly outside falsehood hath—
Shakespeare.

Dear Editor,—The above subjection set forth by "William" in your issue of the 16th ult, has had my consideration.

At such a season of religious enthusiasm, it behoves all the followers of our Lord Jesus to be ready to give a reason of the hope that is in him with meekness and fear;" especially in dealing with such a Sacred Sacrament of the Christian religion. Third believe Mr Williams was trying to carry out only that his professions lack the essential adornments i.e. "Meekness and fear." With an endeavouring to employ human Sophistry to analyze this most beautiful, sublime and glorious emblem of man's redemption from sin, and his reconciliation, and adoption into the heavenly family, through this mysterious sacrifice, he would have had proper light, if he had meekly read those passages in as vain gloriously quoted and ask God's Holy Spirit's teachings, instead of playing the drama of the "mountains in labor."

Our Lord in connection with the Passover of the Old Testament, (in the celebration of which, he was then present) instituted this supper called the Lord's Supper in 1. Cor. xi. 23 which institution is the only one in holy writ.

On that occasion, after getting through the formalities, then Christ commanded the institution as recorded in Luke 22: 17-18, and then in v. 19. "He took bread, and gave thanks (hence Eucharist) and broke it and gave unto them, saying, "This is my body." &c. The expression, "This is my body" is illustrated by "This is the Passover" in the old Testament, for

Could the Jews, after Commemorating the Passover in Ukraine, have thought that the lamb to be slain on that occasion, must be identified with the Lamb in reality of the first Paschal ceremony in Egypt? Christ did not say "This is my body, simply, but (a) "This is my body which is given for you, and (b) my blood is the testimony of one" (a) Luke xxii, 19 (b) Matt. xxvi 27, 28 *is the Blood sacrificed;* and *my blood shed* &c. not the blood of his living body, but the blood separated from his body the blood of a dead body. In short, in Cor x 15, 16 The cup or wine, is not said to be the blood, but the "*Communion of the blood of Christ,*" the bread the "*Communion of the body of Christ*" —Again, to drink blood would have been an abomination Lev. xvii 13.—Breaking the bread, cannot be literally breaking his body, for Holy Writ saith "N.A a bone of Him shall be broken Ps. xxxiv 20. Num. ix. 12. Ere I close let me urge on "William" not to appear under the garb of Catholics in the abstract: a word beginning with an R. unto the word Catholics would make him really what he professes to be i. e. a Romanists who eat and drink Christ's flesh and blood in the real embodiment of wafers and wine in remembrance of Romish, as set forth in their doctrine of transubstantiation whose theory is so replete with error, blasphemy and idolatry.—Thanking you for space granted me.

I am, Dear Editor,
Bonthe, RAINSHAW. C.
April 12.

Dear Editor,

Church Croakers, are a dangerous set of Christians. They have no joy in the service of the Lord, and therefore do all in their power to damp the joy of those who are devoted workers in the Master's vineyard. Their power is in their tongue—and if they know nothing else, for certain they know just how, and when to use that little power in their members. Do wherever Xi's name is mentioned in this wide world you will surely find them there. Whether in Europe or America with their big Churches and Cathedrals that can boast of members by the thousands, or in South, East, or West Africa with their Churches and Chapels and here and there a solitary Cathedral that can only boast of members by the hundreds, it makes little or no difference, they are there any how, and the description which will be given of them in a subsequent issue you will find to be true with a dreadful literality.

Our purpose in this issue is to introduce to our readers, but generous but important question of X ians to the [illegible] that they may receive the communion of the [illegible]

The Early Dawn.
BOOTHE, SHERBRO.

APL 15, 1889.

A GREAT IMPROVEMENT.

The new roads that have been recently opened by the Government, throughout the various river districts, have greatly improved the condition of the country, both as regards facility of travel and commercial appearance. As to travel, they have in many cases shortened distances by straightening zig-zag and circuitous routes, they have rendered advancement easier, by making the way broader as well as relieving travelers of the necessity of following in the deep ruts worn by the long use of the narrow foot-path. Hammock too may now be used with more comfort both to occupant and the carriers. Another thing that impresses one most favorably is the distance one can see along these new highways. The mission itinerants are highly delighted with these roads, as they greatly facilitate their work. We congratulate the Authorities on their success in getting these roads opened and so speedily.

HERE AAD THERE.

The inteligent and especially the teacher in charge of Mando Station rejoices greatly over the new roads lately opened by the Government and really they do charge the appearance of things very much in that vicinity Pattie Farkie the residence of Mrs Neal (Gaul Str) is really a handsomely situated place, and vies row well with Shaingay, the chief town as to size, and is far cleaner, and renders true the words of one who has always said that head-women, among the Sherbros, always keep the neatest and cleanest towns. Do-ma also is a short distance from Shaingay, eastward, is another fine little place belonging to Mrs Lucia Caulker and here in Mr D Bet at home and Mrs C spirit recovered from her late illness. One of the beauties of Debia is the number of breadfruit trees in the place.

Rev. H. J. Weeks, formerly of the Bompeh Mission, is we believe for the present engaged at Avery station to assist Rev. S. B. Morrison we trust he may find it suitable to remain in connection with that charge as there is before him a large field of usefulness in that Vicinity.

Churchman's Reviewers Reviewed.

Concluded from our last.

Another passage referred to by a Protestant ocean in John vi. 53, "Except ye eat the flesh of the son of man and drink his blood ye have no life in you &c." "Protestant" must remember that Jesus was "not here" speaking of the Lord's supper at all. He would not have asserted that all who partake of that ordinance must in consequence inherit eternal life, else his teaching would have been at variance with that of his apostle who warns us, lest by an unworthy receiving thereof we eat and drink to our selves condemnation.

But further, here is our Saviour's own key to the explanation of his discourse for he goes on to say in verse 63, "It is the spirit that quickeneth the flesh profiteth nothing" clearly intimating that in what he had just uttered there was a spiritual meaning which alone was of importance to his hearers. That figurative expression the Jews perceive not and they might well ask with astonishment as well as hatred, verse 52, "How can this man give us his flesh to eat."

Paul in referring to the **Eucharist** service speaks no less than three times of "eating this bread," it would not be eating until after the Saviour's words had been repeated and yet at the time of being eaten, the apostle calls it bread—1. Cor. xi. 26—28, vs.

The epitaph "breaking of bread", which was appropriated to this ordinance, Acts ii. 46 & xx. 7, would have been an irreverent expression of that which seemed to be stood had been positively changed into the real body and blood of Christ.

"I go to my Father and ye see me no more" and Jesus to his disciples John xvi. 16, but how could this be true if in reality he remained at the Sacrament they were to behold him and to hear in lively adoration before his bodily presence.

Mr. Editor, I believe I have sufficiently proved from the Holy Scriptures that a priest has not the power to forgive sins and that the bread and wine used at the Holy Communion are not the real body and blood of Christ, therefore I need not say anything farther in your correspondents.

A "Protestant" and "Wilson" as I shall write no more on this subject, but will leave them to enjoy the errors into which they have been mistakingly led.

Thanking you for kind indulgence granted me,

Yours for the best time,
A CHURCHMAN.

HE GIVES SATISFACTION.

Dear Editor,—It is an unfortunate affair when a man is obliged to follow after a wrong calling. It makes him sour and neither the one nor the other is benefitted. But it is very different when you have to deal with the right man in the right place; both sides feel satisfied. There is a good word on the lips of every one for him. "He that undertakes to do a thing and does it thoroughly, the performance praises him." I have kept this correspondent short and will very much from guidance and a train of other distressing disorders, which rendered life very unpleasant to me three weeks ago; and have indeed very attentive to the whispers that come from all quarters, where I expected the richest gifts I have experienced by using the medicines Dr. Wykham kindly gave me at the Colonial Hospital; and if we can give one word to convey the sentiments expressed by all, that word would be *Satisfaction*. Young and old, natives and Sierra Leoneans, even the *little children* have a good word for Dr. Wykham and Dispenser May. Their kind, patient, tender and respectful treatment of, and bearings towards their patients; we cannot speak too highly of. They are essentials in a Doctor; and because of these qualities, they have gained the confidence and the golden opinion of their patients and the community at large. But what surprises more is that the medicines received at the hospital now a days, act like a charm. I am obliged to ask myself the question. "Has the Government sent a special stock of medicines for the relief of the sick of Sherbro, or is it the same kind as formerly supplied, but quarterly, half yearly or yearly as the case may be, and why have very few in times past given testimony to their virtue"? The secret is that the Doctor not only understands his duty but he is a faithful servant who couldn't be true to himself,—true to the people he whose benefits he is laboring—and true to the Government. We wish him every success, together with Dispenser May, and trust the words of the "Wise Man" will be verified to them.

"Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men."

Yours,—NEB

April 8, '89.

A FAREWELL MEETING.

In accordance to an appointment made the previous sabbath a public meeting was held in which Rev. Pinkenger, Revd Timnes and wife bid farewell to the community by address.

At 7 p. m. punctual to the hour appointed, on Monday evening the 25th inst, the opening Exercises began with singing of praises led by the Revd D. F. Wilhelm, Principal of the Bo Girls School and Wife. Training School, followed by a short but impressive bearing very suitingly on the occasion preached also by the Revd D. F. Wilhelm. At the end of sermon the Bishop was called upon to address the meeting, the young ladies occupied the floor for about 10 to 15 minutes.

Mr Gomez was very called upon who he has succeeded in a few sentences to put forth singular suggestions to the minds of every attentive hearer which seemingly called forth to mind the speech where Moses blessed the children of Israel recounting to Dathanites how his kind dealings was in the past remember by brought to our recollection the scripture of Moses his blessed. together with his partner, for the space of about 18 years during which time has seen the affection of the people, but now he comes a peace to his people.

The thought that they together with the Bishop were about a day or two after was the cause of grief or sorrow to the people, which nothing could wipe away from their minds during the few hours that they were to enjoy the presence of of these philanthropic workers. And indeed there was one with an expression of a small percentage of the community that had not received instruction was the kind ministration of Rev. Gomez and wife.

Mr Bickersteth preacher in charge of this place with the co-operation of the Revd D. F. Wilhelm also conducted a series of meetings which began the Tuesday following and ended Saturday the 11th inst; in behalf of the Bishop, Rev Gomez and wife and it is the desire of the church here that God may take these faithful workers to their home's side and afterwards bring them again in prosecution of their duties to feed in his fold. On Wednesday the 6th March an accompanying train went hand in hand with the Missionaries to the wharf at about 6. a.m. and about an hour after they left with the S.S. Rosa which was in the harbour.

It is the prayer of the writer that the three together with Bro. Gomez and wife may for ever abide under the protection and care of the Great master for whom they had been labouring.

Shaingay, Yrs, Mr Editor,
25th Mar. '89 A WELL WISHER.

For the "Dawn"

Mr. Editor,—The 'Formoso' has had a rather trying time in getting out of the sand-banks abreast the Ghundamahr House where she had unfortunately got stuck fast, so that she was delayed from Saturday the 6th inst, despite all the efforts put forth by her, and subsequently by her and the "Countess of Derby" conjointly, she could not get out till Wednesday the 10th when she was lightened a little of her burdens. I say unfortunate—because she had no business that way. If there is cargo on board a vessel for any House, the Capt. of that vessel is not compelled to convenience that House and inconvenience the public when the one as well as the other is equally interested.

Would I that the proprietors take the hint given in a previous issue by one of your correspondents who showed the impropriety of securing the service of a good pilot and thus save all parties concerned another experience of the occurrence of this week when many had to suffer much inconvenience on this side and on the other side, while they kept waiting for the "Formoso" to get out of her unpleasant bed. If the proprietors can't see the propriety of securing the service of a good pilot then let him instruct the Capt to always drop anchor at a safe distance.

Boothe, Yours,
PAUL DOVE.

NEWS ITEMS.

Mar. 30th—After we had gone to press Editor left for a trip to Shaingay from which he returned on the 3rd inst.

31st—Interesting services in Da-Pree Chapel Mando conducted by District Supt. of Mendi Mission at 11 a.m & 4½ p.m.

Mr. R. P. Luke of Motuss station Shairgay District was the place on the 6th inst, he reports rough rice for sale by the Rinkey in Karboroh; but prices rather high.

March 31st—2 special sermons on behalf of the S. N. P were preached at St. Matthew's Church by W. E. Pasha Catechist in charge both morning and evening.

Ap'l 1st—Juvenile anniversary meeting in connexion with the above was held at 11 a. m.

April. 1st—DIED—Johnny Jowett, son of the Rev G. N. Jowett, on the 1st inst. at his father's in this place. We sympathize with the parents.

2. Anniversary meeting held at St. Matthew's Church, the chair was occupied by C. B. Collier Esqr Amt. Collected £170. 0. 2 for various objects Revs. J. C. Thomas (Wesleyan) R. Cookson Taylor (U. B. C.) Catechist Nicol of Victoria and Mr. May addressed the meeting.

2nd—The s. s. Countess of Derby returned from Freetown with mails she brought as passenger Mr. Warburton of the Customs who had gone to Freetown to be married.

3rd. Police constable Edward Jones, Scott and 5 others were brought by warrant from Sulymah as being concerned in the case of Capt Crawford.

3rd Mission Boat from Shaingay with Mrs. C. A. E. Campbell, Miss Rose Maurice and the Editor of this journal.

5th—Boat Victory from Manoh Gbargroo, with Rev S. B. Morrison and family also Mrs Amanda Smith. She has had a pleasant time during her short stay in that Station, holding revival meetings each night. We thank God for the eleven reported to have received peace in their hearts, may the Lord keep and lead them continually in the right way.

6. Countess of Derby for Freetown with mails. Dr. Wykham Mr E. J. Roques are passengers for Freetown to give evidence in the case of Capt Crawford.

9. Countess of Derby from Freetown with mails.

10 Formoso off the bank and sailed for Freetown with the following passengers Rev. J. A. Evans Messrs C. J. Cole, A. H. Haffner, F. F. French, Lutthefodt, J. H. Pratt and several others.

11. His Excellency Govr. Hay and suite returned from the Sulymah district.

8. s Formoso prevented by low water from leaving on saturday 6th inst as was intended many passengers disappointed.

Mr. T. M. Cole. Teacher in charge of Koneonany station arrived here on saturday 9th inst very ill

7th—Rev. S. B. Morrison (U. B. C.) preached in the morning for U. B. church, and in the evening for the Wesleyan church of this place.

Mr J. B. Nicol Catechist at Victoria, called on us on the 5th inst. was looking well and reports his work as encouraging although not large.

FROM THE GBARGROO.

An old woman was accidentally shot dead at Bate-a-mah on Tuesday morning the 2nd inst. about 7 o'clock by one Canray Bay who took her for a Baboon.

This quadruped can be found mostly in that part of the Bargroo, especially since the Kasiblan nee mountains have been cleared out for farming.

Whilst we regret the circumstance that brought about this sad mistake yet we trust that hunters would in future be very cautious and not allow themselves to be thus deceived.

Canray Boy is an old experienced hunter, but his sight so deceived him this time. May this serve as a warning to him and others who are engaged in this business.

Died at the village of Gloucester on the mount of February Mrs Mary Maruge mother of D. N. Marque trader in the Bargroo River leaving number of grand children, sons, daughters and relatives to mourn her loss.

Dear Editor—I think you should be informed of the unprecedented case that took place last week, out of town troubles, between a [illegible] Yes, wife—for want of an appropriate term. But is that is the fault of a wife we would very readily accept the [illegible] of one. If the case of a man to deal with his wife it is not good to marry—and those who were so unfortunate as to be with her would say Amen to the above. After the poor husband was obliged for his personal safety and domestic quietude, to put her out of his protection, she was to be found here, there, and nowhere, barefoodedly telling her own woeful story with such an air as would even surprise infernal fiends she not only enter into the opinion but said and that very boldly, that her husband is too poor and cannot support her in that high style, and lady like manner as she would exist, and that is a house (not a half yearly but a yearly house) for population. Not as one old people say, "A poor husband is better than no husband." Who would give her, her own rich husband in exchange for her poor husband? Echo says (what?) The judge every one N one.

Why was she not content to remain out of her husband's house but begged so many per sons on the fourth day to interpose on her behalf. This act alone shows the public that the husband is not altogether what she described him to be.

Now that she has been received in again, we hope she would behave better.

It is meet and right that when she goes through the streets that every wife and husband in the community, every young man and young woman engaged to be married and every one interested in the marriage question should point their fingers at her, crying shame.

We will always find the words of Scriptures true: "It is better to dwell in a corner of the housetop than with a brawling woman in a wide house" "It is better to dwell in the wilderness than with a contentious and an angry woman. We however hope she would ponder the last clause of the last verse of Eph v. "And the wife see that she reverence her husband.

Yours—JACK.

For the "Early Dawn."

The Eucharist.

"Henceforth, be no more, children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive.—*Paul to the Ephs.* xxi.

"Be not carried about with divers and strange doctrines"—*Paul to the Heb. for*

"The devil can cite scripture for his purpose."

As evil and producing holy witness.

O what a goodly outside falsehood hath.

Shakespeare.

Dear Editor,—The above subject as set forth by "Wilson" in your issue of the 15th ult, has had my contributions.

At such a season of religious excitement, it behooves all the followers of our Lord Jesus to be ready to give a reason of the hope that is in him with meekness and fear," especially in dealing with such a Sacred Sacrament of our Christian religion. Had he only "Wilson" was trying to carry out only those holy principles he lays down for his fellowmen i.e. "Meekness and fear." With all his endeavouring to employ himself properly to analyze the most beautiful, sublime and glorious emblem of man's redemption from sin, and love to God, and adoption into the royal family, the right Rev. modernized Sacrifice, he would have had proper sight, for he had only to read those passages in two to his own glorious gospel and ask God's Holy Spirit's teachings, instead of playing the drama of the "mountains in labor."

Our Lord in connection with the Passover of the Old Testament, for the celebration of which, he was to be present instituted this supper called the Lord's Supper in I. Cor. xi. 23—26 and congregations is the only one in the world.

On that occasion, after passing through the formalities, they [illegible] washed that institution in remembrance of [illegible] Luke 22: 17-18, and then in v. 19. "He took bread, and gave thanks (hence Eucharist) and brake it and gave unto them, saying, "This is my body" &c. The expression, "This is my body" is explained by "This is the Passover" in the old Testament.

Could the Israelites Commemorating the Passover in Canaan ever thought that the lamb to be slain on that occasion, must be identified with the Lord's in reality of the first Paschal ceremony in Egypt? Christ did not say "This is my body, simply, but (a) "This is my body which is given for you, and (b) my blood for the remission of sins" (a) Luke xxii. 19 (b) Matt. xxvi 27. 28 c.f. *Ye blood sacrificed*; and *my blood shed* &c. not the blood of his living body, but the blood separated from his body the blood of a dead body. In short, in Cor x 15, 16 The cup or wine, is not said to be the blood, but the "*Communion of the blood of Christ*," the bread the "*Communion of the body of Christ*" Again, to drink blood would have been an abomination Lev. xvii 14.—Breaking the bread, cannot be literally breaking his body, for Holy Writ saith "Not a bone of Him shall be broken Ps. xxxiv 20. Num. ix. 12. Ere I close let me urge on "William" not to appear under the garb of Catholics to the abstract; a word beginning with R. R.—to the world Catholics would make him really what he professes to be i. e. Romanists who eat and drink Christ's flesh and blood in the real embodiment of wafers and wine in remembrance of Himself, as set forth in their doctrine of transubstantiation whose theory is so replete with error, blasphemy and idolatry.—Thanking you for space granted me.

I remain,
Yours as heretofore,
Boothe, EARNSHAW. C.
April 19.

Dear Editor,

Croakers, are a dangerous set of Christians. They have no joy in the service of the Lord, and therefore do all in their power to damp the joy of those who are faithful workers in the Master's vineyard. Their power is in their tongue—and if they know nothing else, for certain they know just how, and when to use that little power in their members. Do wherever Xt's name is named in this wide world I yet will surely find them there. Whether in Europe or America with their long Churches and Cathedrals that can boast of members by the thousands, or in South, East, or West Africa with their Churches and Chapels and here and there a solitary Cathedral that can only boast of members by the hundreds, it makes little or no difference, they are there any how, and the description which will be given of them in a subsequent letter you will find to be true with a dreadful literality.

Our purpose in this letter is to inform [illegible] they [illegible] they never [illegible] of [illegible] season.

ALPHA Factory.

York Island
SHERBRO
Is Now Open for TRADING

F. & A. SWANZY
GEO. LEACH
Agent-in-Charge.

TOBACCO.

Messrs. SWANZY'S renowned fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogsheads of about 1250 lbs. nett, Half-Hogsheads of about 550 lbs. nett; also their Kentucky "Bull Head" brand—in similar packages.

Tobacco in Boxes.

To meet the requirements of the UP-RIVER TRADERS, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes—containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected; so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F. & A. SWANZY.
ALPHA FACTORY.

No. 9 B.

PUBLIC NOTICE.

—:o:—

With reference to Public Notice dated 20th June 1888, on the subject of cleaning "parchment" coffee in London, His Excellency the Governor is pleased to direct that the following further Circular Despatch dated 10th January 1889, from the Right Honourable the Secretary of State for the Colonies together with its enclosures be published for general information.

By His Excellency's Command,
J. J. CROOKS,
Actg. Colonial Secretary & Treasurer.

Colonial Secretariat,
Freetown, Sierra Leone,
13th February 1889.

CIRCULAR. Downing Street, 10th Jan. 1889.

21st Dec. '88.

Sir,—In continuation of my Circular despatch of the 9th of May last I have the honor to transmit to you for publication a copy of a letter from the Royal Gardens Kew, enclosing a copy of a further letter from Messrs. Lewis and Peat, on the subject of cleaning parchment coffee in London.

I have the honour to be,
Sir,
Your most obedient humble servant,
KNUTSFORD.

The Officer Administering
the Government of Sierra Leone.

Copy

KEW GARDENS TO COLONIAL OFFICE.

Royal Gardens, Kew,
21st December, 1888.

Sir,

In continuation of my letters of 11th April and 23rd April of this year, I am desired by Mr Thiselton Dyer, to forward a copy of a further letter received from Messrs Lewis and Peat, on the subject of cleaning parchment coffee in London.

2. I appears that, acting on the suggestions contained in the letters above quoted which Lord Kuntsford was good enough to communicate to the Governors of the West Indian and other Colonies interested in the production of coffee shipments of coffee in parchment have been made, and, as regards Jamaica coffee have produced very encouraging results A small shipment made from Dominica has not proved so satisfactory, as the parchment coffee in the first instance was not sufficiently dried before it was shipped. The brokers draw particular attention to the fact that imperfectly dried shipments are useless.

I am, &c.
(Sd.) D. Morris.

Edward Wingfield Esq.

MESSRS. LEWIS & PEAT TO ROYAL GARDENS, KEW.

6, Mincing Lane, E.C.,
20th December 1888.

Dear Sir,

We beg to draw your attention to the sale of some Jamaica coffee sent home in the parchment and cleaned here, and recommend it to the notice of shippers generally.

The parcel *Dibr* per "Nile" sold as follows;—

4	Bags Bold Colory	at 90s.	per cwt.
5	" Medium-size Colory	at 87s.	" "
1	" Small	at 76s.	" "
1	" Pea berry	at 84s.	" "

which is very encouraging result.

We also sold two bags Dominica, but the coffee was not sufficiently dried on the other side, bringing only 76s per cwt. Imperfectly dried shipments are useless.

We are, &c.,
(Sd.) LEWIS & PEAT.

D. Morris, Esq.,
Royal Gardens,
Kew.

Stopped for Red Lights.

"Do you see that poor bloat walking up the track there?" remarked a switchman to some loungers in his little shanty. "See how groggy he walks! He's a wreck—no good on earth any more, to himself or anybody else. Two years ago that man was the crack engineer of this road. He had all the posts of honor. If there was a flying special to be run with the president or directors or some big-bugs on the private car he was selected. His regular job was pulling the 'limited.' A better man never thumbed a throttle. But red lights ruined him. Yes, sir, red lights got away with him, and now he couldn't get a freight engine, and hasn't run a mile in six months all owing to those infernal red lights."

What do you mean? Did he fail to stop sometimes for a red light, and thus an accident?"

Oh, no, it wasn't that sir. He never had a wreck of any kind, save himself. He always stopped for red lights, and that was just the trouble. He got so he couldn't walk up the street but he would stop at every place where there was a red light out. Now look at him."

APPOINTMENTS.

SHAINGAY DISTRICT.

Shaingay,	April 6th & 7th
Manoh,	" 8th
Tongkoloh	" 10th
Charmany,	" 11th
Kooloonge,	" 13th & 14h
Matacong,	" 16th
Mocobo,	" 17th
Mo-Fuss,	" 18th
Mambo,	" 20th & 21st
Rembee,	" 22nd.

W. S. SAGE, P.E.

NOTICE.

From this date until further notice, the Rev. J. A. Evans will act as General Agent for the Shaingay Mission District. Persons knowing themselves to be indebted to the Mission, or having any other Business will settle, or confer with him or his representatives.

J. GOMER.

Shaingay,
Feb. 28, '89.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. VI. BONTHE, SHERBRO, WEST AFRICA, APRIL 30, 1889. No. 8.

The "Early Dawn."
Published Semi-Monthly, At
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Under the Auspices of the Board of *Missions of the U. B. IN CHRIST.*

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Delivered in Bonthe,	0	5	0
Half yearly by Mail,	0	3	0
Ditto, deliv'ed in Bonth,	0	2	6

ADDRESS,—*Communications to J. A. Evans, Editor & Publisher, Bonthe Sherbro, West Africa,—*

Subscriptions to be sent to Rev. J. Gomer, *Shaingay,* Mr. E. A. Lewis, *Freetown, West Africa,* Rev. Wm. McKee *Dayton, Ohio, U.S.A. or to the Editor.—*

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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Vacant.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.) Good Hope
Pastor, Rev R. C. Taylor

[From the *Religious Telescope.*]

A PICTURE OF JESUS.

BY REV. W. F. BERGER.

His Intellectual Life.

In order to come to a clear idea of our Savior's mental capacity, we must begin at the threshold of his eventful career. Biography always starts with infancy, passes to youth, then to manhood up to the end of life. The mind must be studied in the same way that we study the history of a life. The history of the mind's development is only interesting when we look into the peculiar tendencies which belongs to every individual and which regulate the mind's progress. For instance, precocity may be a predominating feature in one mind, while an undue amount of dullness may belong to another. These tendencies in the progress of the human mind. We see nothing in the Savior in his very early childhood that might lead us to infer that he was precocious or dull. He showed the same symptoms of mind that we notice in other children. It is hardly fair to draw such broad inferences as Gen. Lew Wallace did with regard to the early childhood of Jesus. We know, however, that the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. (Luke 2: 40) There must have been a divinity in him which his destiny for he was filled with wisdom. He was not full-orbed nor could he be. Jesus was human as well as divine; and he grew under the divine influence of his Father. He gradually triumphed by the undiminished power of a heavenly nature; for see the difference between him and other men. The conditions that ordinary men must overcome in life did not affect the Savior's intellectual progress. He was God and man, and as such human conditions could not limit him like other men. Then, too he was conceived by the Holy Spirit. In that conception he obtained the eternal principles of his heavenly Father. These were to him the tendencies that led him on to what he was to be. Here lies the

Great Mystery

of his mental power. His nature—I mean now both his human and divine—was fed from the spring of God. I believe that his development was carried by internal forces alone. They had their roots in the bosom of his Father. Many say that the environments of Jesus had much to do with his education. He surely was sensitive to them. But they did not determine any intellectual ends for him, as they do with you and me. Oftentimes our progress depends upon certain conditions in life. For instance in the social world many of us may be considered as unworthy the notice of society pedagogues. In this case we might as well try to fly to the sun with wings of wax as to endeavor to push ourselves into the circles of higher social life.

The Savior was surrounded, it is true, by many powerful and destructive external causations. All these might have hindered him greatly, but they did not retard his progress. He lived in a land where the scenery was of the most exalted character. The history connected with the people from whom he came the power of Roman rule, the change of national sentiment, the general dejection of the Jews—by all these things one might suppose Jesus was influenced; and yet we have not one solitary word that they aided in building him up intellectually. The Gospels confirm this view. From his infancy until we find him in the temple, then twelve years of age, we have not a single word of information as to his intellectual impulses or pursuits. All at once we discover him in the temple, teaching and speaking to the representative men of the Jewish nation. They were the doctors of the ology. They did not understand this marvelous prodigy of their day. It is no wonder that they exclaimed afterward. "Whence hath this man this wisdom?" (Matt 13. 54.)

To account for this man's mind-power we must declare that the almighty Father had planted in him the self evolving energies of thought and knowledge. Christ's mind was indeed a

Miracle of Growth.

Mysteriously he came into the world, and in the same manner he lived in it. When men say we must account for his education as we do for the education of other men, I reply that we do not have any evidences whatever in the Bible that prove such to be the case. True, "he was a man of sorrows, and acquainted with grief." (Isa. 53: 3.) He was "not a high-p ient, which can not be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin." Heb. 4: 15 This is all true, I am glad that this Jesus can be touched "with the feeling of our infirmities." But his experiences of mind were unlike those of other men. He confessed that what he did among men was wrought through the power delegated to him by his Father. "All that the Father giveth me shall come to me; * * * for I came down from heaven, not to do mine own will, but the will of him who sent me. (John 6. 37-39.) This does no violence to Christ's own inherent power. Some one might say, "If Jesus had only such power as was delegated to him, then he was only a machine in God's hands." Not at all. Jesus and God are one "I and my Father are one." (John 10: 30.) They worked together. Yet as the Son, he was submissive. When he endured the pangs of the cross he cried, "Not my will, but thine, be done." Those who hold to experimental philosophy will naturally say that Christ's experiences were like those of other men. According to their teaching *all* knowledge begins in experience. But this is not true in the case of Jesus He had his mind-energy intuitively. I do not expect to see in him—a man whose problem of life can never be solved—a manifestation of mental capacity such as is exhibited among ordinary men. I do not agree with the class of men who teach that Christ's spiritual nature, when clothed with a human body, was subject in all respects to the same trials and temptations as those of other men. He was a man but God too. Besides, he had no need of gaining knowledge by experience. Experience implies mistakes. If he made mistakes then he was not divine; then his claim of union with his Father was invalid. God cannot blunder, though Ingersollian philosophy would so declare it. What knowledge he possessed he had from all beginning. Its manifestation came gradually; and in this is shown the great triumph of his mental capacities over friend and foe.

AGRICULTURE

Is most evidently gaining favor among nearly if not, all classes of persons in these settlements, some of these comes from a judicious consideration of the circumstances gathering about us that makes it evident that had many traders spent the same time in the improvement of the soil that they have in petty trade they would today have been far better off in the world. Some again are turning their attention, to the consideration of farming because of the fact, that petty trade, as rule, does not pay, and in involving those who persist in it more and more as they continue in the sinking business.

Since I wrote my last article on this subject (published in your issue of Mar. 16, '89) I have been traveling about considerably in these settlements and quite a number of persons who have read my articles have told me that they had been and are still trying to practice some of the suggestion I have made from time to time and they are meeting with more or less success. And I can scarcely refrain from mentioning that one friend had sold about twenty dozen yams, in a year as the result of very little effort, in fact he said they scarcely cost him any thing at all. In the yard of another friend I saw pigs and fowls and he told me that in another place he was planting and had quite a number of Kolah and other trees growing nicely. Another of my friends planted, I believe, thirteen hundred Coffee trees last year, on a farm he is opening and he will add a larger number this year; he has Kolah trees and I believe, Cocoa also growing Now as the plans and suggestions are being practiced with success by the few who have been induced to try them, will not others fall in line also? There is no reason why they may not when there are thousands of acres of land obtainable, at little or no cost, throughout the river districts.

J. ALBERT.

Mr. Editor,—It struck me forcibly today as I stood in the Govt yard looking on the many passengers that lined the deck of the Formoso, looking anxiously shoreward without the possibility of leaving the ship for more than an hour. Thought I, cannot someone undertake to bring passengers ashore everytime the steamer is in, charging each a sixpence or nine pence as the case may be? It is so done at the Govt. wharf in Freetown, where every time a steamer comes in, not one, nor two, but many boats are to be seen plying their oars to and from the ship, approaching passengers with respectful compliments in order to have a sure hold of their pockets; and they have been invariably successful in getting two, three or half a dozen passengers at a shilling each and sometimes more within the short space of an hour they sometimes make from eight to ten shillings. The owner of the boat has his due—may not be large,—but the maxim holds good, "every little is a help."

Some think that Bonthe compares favorably with Freetown. This I deny till when the steamer is in, we see the boats plying busily on the waters.

If owners of boats would only make a trial they will not regret it. Two hands and a Capt. would do. Only if you think it necessary send them on to Freetown for a week or two to learn just how to go at it, and especially to be respectful to passengers, the surest way to make a good business.

R.

If there is any great good in store for you, it will not come at the first or second call, nor in the shape of fashion, ease, and city drawing rooms.

The Early Dawn.

BONTHE, SHERBRO.

APL 30, 1889.

THE ROYAL COLONIAL INSTITUTE Held its 21st Anniversary, on the 18th ult., as we learn from the *Colonies and India* of May 18th, at the White Hall Rooms Hotel Metropole, presided over by H R.H. the Prince of Wales President of the Institute. There was a large as well as a very grand gathering, it appears, on the occasion and from the many toasts and speeches, it would seem that the sentiment of loyalty to the Crown and Unity of Empire was uppermost in the hearts of the members While indeed, they are not wanting in the desire for the progress of the material advancement of Her Majesty's Colonies. The Institute has really been a success from the beginning, it would appear at a glance at the report of the Council, dated May 19th 1889, which has been received, and is now on our table. The receipts of the Institute have increased from year to year with few exceptions. But the chief glory, in our humble opinion of the Institute, is its wonderful influence in shaping and uniting of the British Empire, the highest earthly end, doubtless to be acnieved, all British subjects.

THE SA. LEONE COALING COMPY. seems to be making a success of the coaling business. Nine months ago the deliveries per day, we learn, was 60 tons; it has since increased to about 100 tons per day. They have now, we believe, the Naval contract to supply Her Majesty's ships, of war; and it is said they have given such satisfaction in this particular, that now the Company's men are even allowed to go on board the ships. The working staff of the company is about 250 men so that this enterprize benefits the ordinary laboring class of Sierra Leone ton very large extent by giving employment to such a number of workmen. Coals are supplied either day or night and the Company employ two steam tugs and lighters ship to 60 tons in the supplying and have facility now for the delivery of two hundred tons. The Company now have some seven steamers of at least 3000 tons each, for the consequence for which there are constant demands. The *Sirocco* a new steamer of 3000 tons commanded by the well-known Capt Simmonds, we believe, is expected out soon. It should be noted that the Coaling Company uses the signals. The great increase in the coaling business of late has doubtless been owing to the enterprizing spirit of Mr. Hy. Burnett the very energetic agent of the Company at Sierra Leone, and while we believe he has an efficient staff of assistants who do their best to further the business, yet as we have said, the success is largely due to the head of the concern; and it is to be hoped, that as Sierra Leone is daily becoming more important, that this enterprising Company's Business may continue.

SUDDEN CHANGE OF CAPTAINS.

On the arrival of the s. s. Formoso in the harbor at Freetown, immediately after the vessel had made fast, alongside the line Steamer Mandingo, from which she was to receive cargo for Sherbro, Captain Paterson while speaking, with some one appearantly on board the Mandingo, was seized with a convulsion suddenly, but in falling backward toward the deck was caught by a Mr Dowden who had first arrived out to relieve the first Officer of the s. s. Formoso. Captian Paterson's illness proving to be very severe it was decided that he go home to England; so the first Officer Mr. Puncheon was promoted to the command at once with Mr. Dowden as first Officer and while we deeply regret the sad misfortune of our old friend Capt. Paterson and trust he may soon recover yet rejoice that one so patient and kind as Capt. Puncheon succeeds him.

G. H. GARRETT ESQ.

One of the Traveling Commissioners in the Sulymah district, seems to be rather fortunate ever since he entered the Civil Service, for it will be remembered that he was the man who during the threatened disturbances in the Upper Gbargroo about two or more years visited Kouconany in person, and set matters to right. And almost immediately after he returned from the upper Gbargroo, his attention having been called to the exposed condition of the Themdale district, that was then being threatened by the war that was at the time raging in Shaingay district, he went at once, ascended the Tucker river and stationed police men along the border, and by a timely, (movement to which we then called attention in these columns) save much property and many lives. And at length after all the ado and hard work of others; it seems to have fallen to Mr. Garrett's fortune to capture and bring down the notorious war-chief Mackiah. Certainly Mr. Garrett must be, to say the least of it, a fortune favored man. But are believers in the adage "that fortune favors the brave."

CANIBALS are reported to be at their fiendish work, along the Karboroh river in the Shaingay district; several times parties of these wretches have been seen by different persons on one occasion it is said with the deadbody of a woman, which they were about to divide among themselves to be eaten; such work ought to be investigated and if true the guilty parties ought to be punished.

Dear Bro. Evans,—No doubt you and the rest of our co-workers are a little anxious to know how it goes with us. I am happy to be able to say that it is well with us all, except that I am sorely troubled with sore feet, these stone pavement are hard on my feet, so that it is with great difficulty that I walk. We had a good passage on the steamer, though it was a long one, (22 days to Liverpool). The Bishop came on to London, my wife, Jonathan and myself went to Manchester to look after pictures for Magic Lantern, and to see Mr. Brocklesbank and Mr. Ashcroft; we were received and treated through out by them both with the greatest kindness, we were made very welcome to their homes and treated to the best they had. Jonathan sang Sherbro for them, and they were delighted and dressed him in very fine clothes on the 6th. We came on here, the Bishop had engaged rooms for us here, these are three American gentlemen boarding in this same house one of them is a Sootnerner and for three days he has sat at the same table with us, eats his share and survives still. Dr. Case of Minisota took us to hear the great Charles Spurgeon preach on sabbath morning, in the evening the bisho took me to hear Dr. J. Gwyne Jones. Spurgeon preached most an excellent sermon from Luke xxiii 42. Dr. Jones preached from John xii 47 last clause, and it was a grand sermon, it was a feast of good things. Today there has been a meeting of the Executive Committee, I had the honor of being present and of making some remarks after the Bishop. I had the pleasure also of exhibiting for their benefit the magic lantern pictures and they with one voice expressed themselves well pleased. Jonathan sang a couple of Sankey's hymns, and they were surprized—The Lord is good to us and so are all the people, the Bishop leaves tomorrow for Germany and on the 24th we hope to sail all of us for the U.S.A. J. ODUBEN

No. 76 Queen's Square, Bloomsbury London.
April 9th 1889.

Dear Editor,—Do you know that the Formoso is in again? I have no doubt but that there is none who is sorry to see her so punctual this time. She left here on the afternoon of the 21st for Freetown, & returned on the afternoon of the 24th, that's rhyme. And what is more, she was seen to move slowly and cautiously, and to drop anchor at a safe distance. The proprietors do not see the propriety of engaging the services of a good pilot, and therefore have instructed the Capt. to drop anchor at a safe distance. We hope to see her always drop anchor on or about the same spot where she dropped anchor today. But I really doubt if the C.D. is in if she wont move off so fast in due respect of her, as to run her the risk of landing her high up on the bank as of late.

We congratulate the Captain for bringing the steamer deeply laden, we trust with more of other things than the pestiferous *fire water*.

T.

FAREWELL SERVICES

Were held by the U. B. Church in this place, on Good Friday evening, in honor of the departure of Mrs Amanda Smith, the great Evangelist who had spent some weeks in these parts: and had been instrumental in introducing many souls to the Savior "*Wonderful Savior*," as she delighted to sing it and talk it, until scores of men women and even children have been induced to accept the pardoning love of Jesus. There were over three hundred persons present at the farewell meeting. Mrs Smith preached, but she called it talking; however, it was good wholesome doctrine. She of course recounted briefly her labors and experience in this quarter of the globe, especially to these settlements, beginning from Freetown to Rotafunk, then on Shaingay district and afterward in his district, in all of which the Lord had been very good to her and to the people, and had demonstrated the fact that He can and does convert persons in all parts of the world by the same means, i. e. the operation of his Holy Spirit.— After the sermon and some remarks opportunity was given for any one to speak that had a word to say. Rev. R. C. Taylor the Pastor of the U.B.C. followed first in very fine and appropriate remarks for the occasion he spoke briefly of the great and he hoped lasting good which sister Smith had done in this community and the help she had been to his charge and to himself. The Presiding Elder Rev. J. A. Evans of the District then spoke in much the same strain as the Pastor and expressed himself satisfied every one with himself and the Pastor, that sister Smith had done great good in our community during her brief stay among us. Others followed, but more in the line of bearing testimony and with this the meeting close about nine o'clock.

YR. A. DILLSAVER.

OLD TANGLE-FOOT

was a name, many years ago, among certain classes, for whiskey, or in fact anything in the shape of drink, that was strong or poison enough to produce intoxication. I became acquainted with the term among the Canadians of Upper Canada, among whom it was in daily use, and I thought it a very apt expression and well applied. But as years have come and gone, and my boyhood has fled, I have learned that intoxicants not only tangle men's feet, but they tangle their brains to such extent as to totally unfit them for either lawful business or pleasure. While it abundantly fits them for crime and debauchery.

J. OBEE.

NEWS ITEMS.

The Capture of Makiah—the notorious war chief is confidently, reported to be a certain fact, which we trust it may be; as that, it is expected, will put a period to the Kittam and and Sulymah troubles.

Editor returned from Freetown on the 17th per s. s. Formoso.

Mrs. Amanda Smith closed her meeting at York Island & returned to Bonthe on the 16th inst.

18— **The York-Island and Yelbana people sent over a nice little gratitude in 26 Envelopes in a parcel which was handed the writer by Mr. Hollis (Yelbana) to present to Mrs. Amanda Smith as a token of their gratitude for her visit and services among them. The offering amounted to one pound twelve shillings and nine pence**

19.—Good Friday was generally observed by the different Churches in this vicinity.

Died—At the French Company's Establishment in this place Mr. Joseph Barthelme a European clerk on the 28th inst. His remains were interred in the Mendi Mission Cemetry on the 29th inst Mr. Barthelme's death was rather sudden and quite unexpected. We sympathize with his friends in their sudden breavement.

Thieves in Bendoo—We learn, broke into the store of Mr. G.R.L.Thompson on the 18th inst., and stole about 400 pieces cotton. A reward of £7 is, we believe, offered for the capture of the thiever.

Captives rescued at Wendeh are said to have been more than 3,000 persons.

Personal

Mr J. A. Grant, of the Sierra Leone Coaling Company, was a passenger by the Formoso that arrived here on the 17th inst.

Mr. S. B. A. M'coy of Yelbana and Jamaica was also a passenger per Formoso of 17th inst.

Mr. Mason in the employ of the Firm of Fisher and Randal Ltd. was a fellow passenger with the writer and others on the 17th inst, but expected to return by the same vessel to Freetown, and proceed to England on health leave.

Rev. S. B. Marrows we regret to learn had been quite unwell at his Station at Manoh Gbargroo, but we believe that he is much improved since.

Rev. J. C. Thomas has recently visited Avery Station.

Mr. John T. Cambell, Agent for S. B. A. Macfoy Esq, Titti-bull Factory, arrived here on Saturday the 27th inst., on leave. Mr C. is looking very healthy.

Comdt C. H. Harley Moseley arrived on his return from Freetown today (30th inst) also Commissioner G. H. Garrett of Sulymah district.

Coffee Planting & Culture.

Requires some care and consideration for it cannot be expected that any plant will yield as much of itself as by cultivation. So that while Coffee is indigenous to our soil, yet at the same time it should be cared for, if we intend to make it profitable. The coffee plant will grow from the seed planted in the place where it is to grow to maturity and bear; but experience has taught us that it is far better to plant the seed in boxes or in nurseries first, and afterward transplant the scyon or young plant to the plantation or coffee orchard. And it is just here that I wish to offer a suggestion, and utter a word of warning to the unexperienced. The suggestion is that if you have plants to be transplanted, as I understand quite a number have the ground for receiving these plants, should be thoroughly cleaned, except that a few trees for shade, might perhaps in some place be left but in my opinion and from some experience too, palm trees ought in no case to be allowed to stand or grow among coffee, as these trees draw too heavily upon the soil, and thus impoverish the Coffee. Orange, guava and lime trees do not seem to hurt the growth of the coffee, provided there are not too many of them; for of course, it cannot be expected that one can grow to full crops on the same plot of ground, and yet it is possible to grow a partial crop of cassada or something else among the coffee plants during the earlier years until they became large enough to require most of the strength of the soil for their own bearing. The warning that I wish to utter is against the crumpling of the main or *top root* in crumped or by any means hindered the plant is sure to die sooner or later. Hoping to write again. I close for the present. J. ALBERT.

TIMELY PREPARATION.

Dear Editor—The long expected shower we had for two nights in last week, with raging tornadoes, doing more or less damage to the roofs or other portions of many of the houses of upper and lower Bonthe, to some, was cool, pleasant, refreshing and salutary; to others a source of deep anxiety wearisome days and sleepless nights. Africa or rather Tropical Africa, unlike countries lying in the Temperate Zones has two seasons, the dry season and the rainy season, or the hot season and the cold season. It is hottest during the months of February, March, and April, and coldest during June July and August. How warm it was during the past and present month, especially a week or two before we had the shower, those in temperate climes cannot realize. Coat of any kind, whether light or heavy, was a burden; and the Bookkeepers, shopmasters and clerks were to be seen to and from the respective firms with which they are connected, with coats (some light some heavy) hanging over their shoulders, thus giving us the pleasure of having a look on their white and glistening bosom, which is the more so, when they are returning from breakfast when the sun is at the Zenith. (Praise to our laundress) They, the mercantile men with others who were obliged to carry their coats otherwise, must have had an earnest expectation for the shower of last week and a great longing for the season.

I begin to think that the Dress question which was agitated during the past year, was quite opportune. A change will not only be salutary but convenient. But the change I think should be light clothing during dry season and woolen during rainy season. those who condemn the European mode altogether should fall in with the mohamedan which will make us appear like Africans and not the kind advocated by "reformers in dress" for they are trying to get out of the European and still find themselves strongly compelled to hold to the European mode, for they cannot do without the stockings and shoes or boots which after all savours of the European. Those who had their houses lately thatched, as well as those whose roofs though not quite new, yet are not quite old, had nothing to be afraid, either of the occurence of the past week, or of the coming rainy season, for they have made tidely preparation. Those who did not make timely preparation should look upon the occurence of the past week as a timely warning for them, to do all in their power against the rainy season. Some take the hint, and heave the wearisome days and sleepless nights, trying to find the "How shall they manage to procure bamboo thatch to cover their houses." It is uphill business with most Christians. They hardly can make two ends meet even without their having to look after the repairing of an ugly roof. The faithful ones among them who have learnt to trust their heavenly father in the light as well as in the dark, may be seen during midnight hours on their knees, when no one but God is near, unloosening their all to their Father and telling his delicate secrets to Him, which they dare not tell to none but Him; and He condescends from His heavenly throne to bend so low not only to earth, but just as near the lips of His troubled ones to give them the chance of telling their secret secretly. Christians of Topical Africa have to undergo the double purpose of trying their faith and fitting them to live for the unseen and the future whither we are all hastening. As we have one, and only one, namely the dry season to prepare for the rainy season, so we have *one*, and only one of time, to prepare for eternity

Yours R.

The Cold Churches.

A remark worthy of note was that made at a recent convention, that much of the discredit frequently thrown upon revival efforts and evangelistic labors resulted from the cold state of the churches of into which the new convert is ushered. "Every thing is warm and glowing in the revival meeting; after the revival every thing is too often coldly formal in the regular meetings of the church. The utmost that can be said of some churches is that they are decorous and eminently respectable. Into this atmosphere comes the young convert, and no wonder that his spiritual life-blood is congealed, and that people say in future years: "I don't believe in revivals. Here we had a great awakening, but where are the converts now? What are they doing doing for Christ and the church? The trouble is quite as much, perhaps, with the church in which they cam', as this superficial nature of the revival. The orator above quoted put the matter in a nut-shell when he pointedly remarked: "The *man* never of poultry does not take the chickens out of the incubator and put them in the refrigerator.—*Sel.*

Proverbs.

Man's darling sin, unforsaken in time, will prove to be his great tormentor in *eternity*.

Those who suffer in the right now, shall triumph over wrong by and by.

He whose highest aim is to please God and win heaven, and whose way chosen is Jesus, shall awake in his likeness and be satisfied.

An open grave, dug by an enemy, for thee is cruel.

Jealousy is as cruel as the grave.

He is blessed who hears and knows and doeth his Master's will.

SENTENCED TO BE SHOT.

Forces Owen's son was found asleep when on duty, tried, found guilty and sentenced to be shot. A telegram had been received by his father, saying that the sentence would be carried out in twenty-four hours. Mr Allen, the minister, called to comfort the unfortunate family. During his visit a letter arrived. Hiss on the farmer's little daughter, opened the letter and received it. "It is from him!" she said, after reading it to the minister, who opened it and read as follows:

"Dear father—When this reaches you I shall be in eternity. I am going to write you all about it. You know I promised Jimmie Cain's mother that I would look after her boy, and when he fell out I did all I could for him. He was not strong when ordered back into the ranks, and the day before that night I carried all his luggage, beside my own, on my march. If I had not lent him my gun once and then he would have dropped by the way. I was tired out whenever went into camp, and then it was Jimmy's turn to be weary, and I would take his place, but I was not tired, father. I could not have kept awake though a gun had been pointed at my head; but I did not know it until—well—until it was too late.

"I see by the paper today that I have a short respite—time to write to you," our good mother says. Forgive him father he only does his duty, he would die to save me. If he could. And do not lay my death up against Jimmie. Poor boy he is broken hearted, and does not sleep but lies and entreat them to let him go to my stead.

"I think I hear the thump of mother and Rosa. To night, I shall see the cows all come in one from pasture, and the pigs all fed. Jimmie is standing at the door with the pail and I shall milk no more. Good bye, good bye, all.

YOUR LOVING SON."

The Early Dawn.

EONTHE. SHEBBO.

APL 30, 1889.

THE ROYAL COLONIAL INSTITUTE Held its 21st Anniversary, on the 13th ult., as we learn from the *Colonies and India* of Mar. 15th, at the White Hall Rooms Hotel Metropole, presided over by H R H. the Prince of Wales President of the Institute. There was a large as well as a very grand gathering, it appears, on the occasion and from the many toasts and speeches, it would seem that the sentiment of loyalty to the Crown and Unity of Empire was uppermost in the hearts of the members While indeed, they are not wanting in the desire for the progress of the material advancement of Her Majesty's Colonies. The Institute has really been a success from the beginning, it would appear at a glance at the report of the Council, dated Mar. 19th 1889, which has been received, and is now on our table. The receipts of the Institute have inceased from year to year with few exceptions. But the chief glory, in our humble opinion of the Institute, is its wonderful influence in shaping and uniting of the British Empire, the highest earthly end, doubtless to be acnieved, all British subjects.

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April 3rd 1889. J. OBEA

Dear Editor,—Do you know that the Formoso is in again? I have no doubt but that there is some who is sorry to see her so punctual this time. She left here on the afternoon of the 21st for Freetown & returned on the afternoon of the 24th, that's rhyme And what is more, she was seen to move slowly and cautiously, and to drop anchor at a safe distance. The proprietors do not see the propriety of engaging the services of a good pilot, and therefore have instructed the Capt to drop anchor at a safe distance. We hope to see her always drop anchor on or about the same spot where she dropped anchor today. But I really doubt if the C.D. is in if she wont move off so fast in shue respect of her, as to run her the risk of landing her high up on the bank as of late.

We congratulate the Captain for bringing the steamer deeply laden, we trust with more of other things than the pestiferous *fire water*.

T.

FAREWELL SERVICES

Were held by the U. B. Church in this place, on Good Friday evening, in honor of the departure of Mrs. Amanda Smith, the great Evangelist who had spent some weeks in these parts; and had been instrumental in introducing many souls to the Savior "*Wonderful Savior*," as she delighted to sing it and talk it, until scores of men women and even children have been induced to accept the pardoning love of Jesus. There were over three hundred persons present at the farewell meeting. Mrs Smith preached, but she called it talking; however, it was good wholesome doctrine. She of course recounted briefly her labors and experience in this quarter of the globe, especially in those settlements, beginning from Freetown to Rotafunk, then on Shaingay district and afterward in the district, in all of which the Lord had been very good to her and to the people, and had demonstrated the fact that He can and does convert persons in all parts of the world by the same means, viz:—the operation of his Holy Spirit.—After the sermon and some remarks opportunity was given for any one to speak that had a word to say. Rev. R. C. Taylor the Pastor of the U.B. followed first in very fine and appropriate remarks for the occasion he spoke kindly of the great and he hoped lasting good which sister Smith had done in this community and the help she had been to his charge and to himself. Next Presiding Elder Iges, A. 4th. W. came on here, the Bishop had engaged rooms for us here, there are three American gentlemen boarding in this same house one of them is a Shatmerer and for three days he has sat at the same table with us, eats his share and survives still. Dr. Case of Minnesota took us to hear the great Charles Spurgeon preach on sabbath morning, in the evening full house to hear me to hear Dr. J. Coyne Jones. Spurgeon preached most an excellent sermon from Luke xxii 32. Dr. Jones preached from John xii 47 last chapter, and it was a grand sermon, it was a feast of good things. Today there has been a meeting of the Executive Committee, I had the honor of being present and of making some remarks after the Bishop, I had the pleasure also of extolling for their benefit the magic lantern pointres and they with one voice expressed themselves well pleased. Jonathan sang a couple of Sankey's hymns, and they were surprized—The Lord is good to us and so also as the people, the Bishop leaves tomorrow for Germany and on the 24th we hope to sail once more for the U.S.A. Yours sincerely

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April 3rd 1889. J. OBEA

OLD TANGLE-FOOT

was a name, many years ago, among certain classes, for whiskey, or in fact anything in the shape of drink, that was strong or poison enough to produce intoxication. I became acquainted with the term among the Canadians of Upper Canada, among whom it was in daily use, and I thought it a very apt expression and well applied. But as years have come and gone, and my boyhood has fled, I have learned that in towards not only tangle men's feet, but they tangle their brains to such extent as to [illegible] for other [illegible] of [illegible] progress. While [illegible] [illegible] crime and [illegible]

[illegible]

NEWS ITEMS.

The Capture of Makiah—the notorious war chief is confidently, reported to be a certain fact, which we trust it may be; as that, it is expected, will put a period to the Kittam and and Sulymah troubles.

Editor returned from Freetown on the 17th per s. s. Formoso.

Mrs. Amanda Smith closed her meeting at York Island & returned to Bonthe on the 16th inst.

18— The York-Island and Yelbana people sent over a nice little gratitude in 26 Envelopes in a parcel which was handed the writer by Mr. Holis (Yelbana) to present to Mrs. Amanda Smith as a token of their gratitude for her visit and services among them. The offering amounted to one pound twelve shillings and nine pence.

19.—Good Friday was generally observed by the different Churches in this vicinity.

Died.—At the French Company's Establishment in this place Mr. Joseph Barthelme a European clerk on the 28th inst. His remains were interred in the Mendi Mission Cemetry on the 29th inst Mr. Barthelme's death was rather sudden and quite unexpected. We sympathize with his friends in their sudden bereavement.

Thieves in Bendoo—We learn, broke into the store of Mr. G R L Thompson on the 18th inst., and stole about 400 pieces cotton. A reward of £7 is, we believe offered for the capture of the thiever.

Captives rescued at Wendeh are said to have been more than 3,000 persons.

Personal

Mr J. A. Grant, of the Sierra Leone Coaling Company, was a passenger by the Formoso that arrived here on the 17th inst.

Mr. S. B. A. Mcfoy of Yelbana and Jamaica was also a passenger per Formoso of 17th inst.

Mr Mason in the employ of the Firm of Fisher and Randal Ltd. was a fellow passenger with the writer and others on the 17th inst; but expected to return by the same vessel to Freetown, and proceed to England on health leave.

Rev. S. B. Morrison we regret to learn had been quite unwell at his Station at Manoh Ghargroo, but we believe that he is much improved since.

Rev. J. C. Thomas has recently visited Avery Station.

Mr. John T. Cambell, Agent for S. B. A. Macfoy Esq. Tittibull Factory, arrived here on Saturday the 27th inst., on leave. Mr C. is looking very healthy.

Comdt C. H. Harley Moseley arrived on his return from Freetown today (30th inst) also Commissioner G. H. Garrett of Sulymah district.

Coffee Planting & Culture.

Requires some care and consideration for it cannot be expected that any plant will yield as much of itself as by cultivation. So that while Coffee is indigenes to our soil, yet at the same time it should be cared for, if we intend to make it profitable. The coffee plant will grow from the seed planted in the place where it is to grow to maturity and bear; but experience has taught us that it is far better to plant the seed in boxes or in nurseries first, and afterward transplant the scyon or young plant to the plantation or coffee orchard. And it is just here that I wish to offer a suggestion, and utter a word of warning to the unexperienced. The suggestion is that if you have plants to be transplanted, as I understand quite a number have the ground for receiving these plants, should be thoroughly cleaned, except that a few trees for shade, might perhaps in some place be left but in my opinion and from some experience too, palm trees ought in no case to be allowed to stand or grow among coffee, as these trees draw too heavily upon the soil, and thus impoverish the Coffee. Orange, guava and lime trees do not seem to hurt the growth of the coffee, provided there are not too many of them; for of course, it cannot be expected that one can grow to full crops on the same plot of ground, and yet it is possible to grow a partial crop of cassada or something else among the coffee plants during the earlier years until they became large enough to require most of the strength of the soil for their own bearing. The warning that I wish to utter is against the crumpling of the *main or top root* in cramped or by any means hindered the plant is sure to die sooner or later. Hoping to write again. I close for the present. J. ALBERT.

TIMELY PREPARATION.

Dear Editor—The long expected shower we had for two nights in last week, with raging tornadoes, doing more or less damage to the roofs or other portions of many of the houses of upper and lower Bonthe, to some, was good, pleasant, refreshing and salutary; to others a source of deep anxiety were some days and sleepless nights. Africa or rather Tropical Africa, is the country in the Temperate Zone has two seasons, the Dry season and the rainy season, or the hot season and the cold season. It is hottest during the months of February, March, and April and coldest during June July and August. How warm it was during the past and present month, especially a week or two before we had the shower, those in temperate climes cannot realize. Coat of any kind, whether light or heavy, was a burden; and the Bookkeepers, shopmasters and clerks were to be seen to and from the respective firms with which they are connected, with coats (some light some heavy) hanging over their shoulders, thus giving us the pleasure of having a look on their white and glistening bosom, which is the more so, when they are returning from breakfast when the sun is at the Zenith. (Praise to our laundress.) They, the mercantile men with others who were obliged to carry their coats otherwise, must have had an earnest expectation for the shower of last week and a great longing for the season.

I begin to think that the Dress question which was agitated during the past year, was quite oppostune. A change will not only be salutary but convenient. But the change I think should be light clothing during dry season and woolen during rainy season, those who condemn the European mode altogether should fall in with the mohamedan which will make us appear like Africans and not the kind advocated by "reformers in dress" for they are trying to get out of the European and still find themselves strangely compelled to hold to the European mode, for they cannot do without the stockings and shoes or boots which after all savours of the European. Those who had their houses lately thatched, as well as those whose roofs though not quite new, yet are not quite old, had nothing to be afraid, either of the occurrence of the past week, or of the coming rainy season, for they have made timely preparation. Those who did not make timely preparation should look upon the occurence of the past week as a timely warning for them to dig all in their power against the rainy season. Some take the hint; and hence the wearisome days and sleepless nights, trying to find the "How shall they manage to procure lumber therein to cover their houses." It is uphill business with most Christians. They hardly can make two ends meet even without their having to look after the repairing of an ugly roof. The latter ones among them who have learnt to trust their heavenly father in the light as well as in the dark, may be seen during midnight hours on their knees, whom none but God is near, unloosening their all to their Father and telling Him delicate secrets to Him, which they dare not tell to none but Him; and He condescends from His heavenly throne to bend so low not only to earth, but just as near the lips of His trembling ones to give them the assurance of telling their secret secretly. Christians of Tropical Africa have which serves the double purpose of trying their faith and fitting them to be the bearers and the future whither we are all hastening. As we have one, and only one, name the dry season to prepare for the rainy season, so we have one, and only one, time, to prepare for eternity.

Yours &c.

The Cold Churches.

A remark worthy of note was that made at a recent convention, that much of the discredit frequently thrown upon revival efforts and evangelistic labors resulted from the cold state of the churches of into which the new convert is ushered. "Every thing is warm and glowing in the revival meeting after the revival, every thing is too often coldly formal in the regular meetings of the church. The utmost that can be said of some churches is that they are decorous and eminently respectable. Into this atmosphere comes the young convert, and no wonder that his spiritual life-blood is congealed, and that people say in future years: "I don't believe in revivals. Here we had a great awakening, but where are the converts now? What are they doing doing for Christ and the church? The trouble is quite as much, perhaps, with the church in which they came, as the superficial nature of the revival. The orator above quoted put the matter in a nut-shell when he pointedly remarked: "The wise raiser of poultry does not take the chickens out of the incubator and put them in the refrigerator.—*Sel.*

Proverbs

Man's darling sin, unforsaken in time, will prove to be his great tormentor in *eternity*.

Those who suffer in the right now, shall triumph over wrong by and by.

He whose highest aim is to please God and win heaven, and whose way chosen is Jesus, shall awake in his likeness and be satisfied.

A open grave, dug by an enemy, for thee is cruel.

Jealousy is as cruel as the grave.

He is blessed who hears and knows and doubt his Master's will.

SERVED TO BE SHOT

[illegible]

ALPHA Factory.

York Island SHERBRO

Is Now Open for TRADING

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Messrs. SWANZY'S renowned Fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogsheads of about 1250 lbs. nett, Half-Hogsheads of about 550 lbs nett; also their Kentucky "Bull Head" brand— in similar packages.

Tobacco in Boxes.

To meet the requirements of the UP-RIVER TRADERS, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected; so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F. & A. SWANZY.
ALPHA FACTORY.

NOTICE.

From this date until further notice, the Rev. J. A. Evans will act as General Agent for the Shaingay Mission District. Persons knowing themselves to be indebted to the Mission, or having any other Business will settle, or confer with him or his representatives

J. GOMER.

Shaingay,
Feb. 28, '89.

APPOINTMENTS.

SHAINGAY DISTRICT.

Shaingay,	April 6th & 7th
Manoh,	" 8th
Tongkoloh	" 10th
Charmany,	" 11th
Kooloonge,	" 13th & 14th
Matacong,	" 16th
Mocobo,	" 17th
Mo Fuss,	" 18th
Mambo,	" 20th & 21st
Rembee,	" 22nd.

W. S. SAGE, P.E.

The Trials we Dread.

The fear of trouble and calamity is the constant burden of many. As they entered this year they were plagued with anticipations of evil, and all through its course they have had forebodings of calamity. Some of these fears, if we could analyze them, we should find difficult to describe. They are often undefined and impalpable. There is frequently no real reason for our anxiety. Some of the trials we dreaded we have altogether escaped. Our fears generally were from a lack of faith. Our Lord's counsel is: "Let not your hearts be troubled" If through our infirmities, we find it difficult to do this, we certainly ought to be able to say: "What time I am afraid I will trust in thee"—*Sel*

Thoroughly Furnished.

Many small matters which will not be considered at all in the employment of a teacher, physician, or lawyer, have much to do with the efficiency of a minister. Many find fault because ministers are subjected to tests outside of needful qualifications, which are not applied to men of any other pursuit. But it can not be otherwise. A physician may do his work well, no matter what his domestic relations. Not so a minister. Many a preacher of fine abilities has been handicapped during all his ministerial career by an indiscreet wife. Ministers are not like other men. Their relations to society and the homes of the people and the progress of education and moral reforms are different from those of all other men. Let ministers glory in the fact that a multitude of virtues are required and expected of them in order to success, which demanded of men in any other calling, would blast their prospects forever. Only let common sense be exercised in making up the judgment, and true ministers, worthy of the pulpit will not complain that they are expected to measure up to the highest standard.—*Sel.*

May 23 is the day fixed for the annual meeting of the Imperial Federation League, which will be held at the Westminster Palace at 3 p. m. It may be of interest to mention what Dr. Dale says of Imperial Federation in his "Impressions of Australia" in this month's *Contemporary*: "I heard the question discussed in the course of very many conversations with men of very different descriptions. Some expressed a strong belief that in the course of time the vision of those who plead for the complete and effective political organization of the English nation, scattered over many remote lands, will be fulfilled. Many expressed the hope that it might be fulfilled. There was universal agreement in condemnation of the theory, still held by some English politicians, that separation sooner or later should be regarded as inevitable. There was also universal agreement in the opinion that, if we are to hold together, there must be some readjustment of the political relations between the Colonies and the Mother Country. But no one had a scheme; and it was generally admitted that any serious attempt to construct a scheme would, at present, be mischievous. Like the British Constitution, it must 'grow.'"—*Colonies and India.*

CROAKERS AGAIN.

Dear Editor,—In my last I promised to write you more on this line. In fact this is an important class of so called christians they are necessary consultants of the work. It only those who are true Christian will keep a sharp lookout for them. For as I said in my last they are not to be found without the pales of Xt's Church. The devil has granted them permission to join the noble ranks of Xtians for a definite purpose; and that is to magnify every thing that discourages every dark cloud that hovers round a church. And like Nelson they would place their eye-glass on the shattered eye that they may not see the bright side of the work whilst they are careful to place a telescope on the other cruel eye with which they look on the dark side and cry oh! what darkness! What gloom!

They are as a rule officious, but sometimes regular attendants at the means of grace that they may have their say about the preacher or his sermon, a brother or a sister, a rule or other of the church or a duty binding upon the members. Oh this minister is too pointed in his discourses. I'll tell you into a secret. Do you know that he was referring to you? Did you hear him announce about more collections to be taken! Also about classes, about this and the other and a host of other things!

What is your intention Sister? For my part I am not going to comply to any. I dont mean to be bothered with all these collections. He ought to know that I have family liabilities to attend to. And thus he speaks—following you incessantly with his intentions, and artfully insinuating, till you begin to feel discouraged in the service of the Master who looks down so sadly to see you neglecting, and then shirking your duty.

Let as many as are true Xtians rally against this hand of croakers. And rather than let their words discourage us let then stimulate us to deligence in the performance of all our duties until the Master comes. If you find a brother or a sister who encourages you to the performance of duty, look out, that is a christian keep to him. But if any try to discourage you in any wise, look out that is a croaker, flee from him as you would from the devil, and is he not one of his emissaries in the garb of a saint, who has at heart the total demolition of the Messiah, s kingdom?

They have covenanted with the devil never to go to heaven and they intend that to allow you to enter in. What say you Christians? Yes, by the grace of God we will enter in. Let us show our faith by words. "For as the body without the spirit is dead, so faith without works is dead also."—

G.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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The "Early Dawn."

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Subscriptions to be sent to REV. J. GOMER, *Shaingay,* Mr. E. A. LEWIS, *Freetown, West Africa.* Rev. WM. MCKEE *Dayton, Ohio, U.S.A. or to the Editor.*—

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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Vacant.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.) Good Hope
Pastor, Rev R. C. Taylor

For the "Early Dawn."

About two and a half miles from the town of Shaingay in an easterly direction is the noted "Fish Lake" known and called in the Sherbro language "Mallah." This notable lake of which I am going to write is not a large lake like Superior of North America nor even as the great fish lake in the same country; but the great amount of fishes it contains enables it to rank with either of these two. During the rainy season the water swells in a considerable degree; but in the dry s the water is only from one and half to two feet deep especially when it is coming to the months of March and April. It is at this period that the fishes and alligators that had gained entrance during the time when the water was high, keep themselves secluded in the mud and holes as they cannot get passage to go back into the river. Fishing in this lake Mr. Editor is a great excitement. It is not fished often sometimes at the close of Two, Three, and Four years. When the time comes to fish in the lake it is made known about a month ahead in the whole vicinity by a general herald. From this time and on you are to find men and women busily engaged, the men making short nets and the women making what are generally known as Bammbay. I must not forget to say that to prevent any intruders from fishing in this lake ere the time comes the country purroh is set up, and violating or infringing it is sure punishment. As it had been heralded through the country on or about the last of March that the general fishing will take place in April, all were ready against the time and on the 6th inst. the proclamation was again rehearsed that all must be present on the day following. The Students of the Rufus Clark and Wife Theo. Training school having had a desire to visit the lake requested their Principal at this junction to allow them to go it was early on the morning of the 7th inst when in company with their worthy Principal they started and went on their visit. Half an hour later, the writer started and followed them Ere I arrived even while I was at the distance of about quarter of a mile I saw a vast multitude gathered in groups arround this small lake awaiting the putting down of the Purroh. As I was walking slowly and looking around carefully that I may see where the students had taken their position, my telephonic helps were interrupted by a sound or sounds that seemed to fill the place with solemn awe. As this attracted my attention I stood still and silent for a while when I came to find out that it was the students busily engaged in singing duets, choruses, solos, and anthems. To me indeed it was a happy time as the songs of this happy band fell upon the ears of the multitude and even pierced the thick forest which overshadows this beautiful lake. I very soon joined them; and while thus engaged the purroh which was standing on the other corner was put down. This being done the vast number of full grown persons of both sexes besides children under 10 years plunged in the lake with their nets, bammbays and cutlasses. They were there busily engaged for a period of no less than 4 hours when all feeling somewhat satisfied came up from the water. In spite of this vast crowd of people I believe that the number of fish caught that single day in that small lake numbered no less than 6000 besides the alligators and turtles, and yet they did not get all. Indeed this is a small lake but many fishes. The writer had to leave the lake before it was quite time because of an accident that befell him and time ends the story. Thanking you Mr. Editor for space occupied.

Always the same,
A Philander. D

INTEMPERANCE.

Is a rather unpopular subject, in this land, where men's fortunes seem so interwoven, with the traffic in Spirituous liquors; I say men's fortunes, and repeat it again, for if you but look around to see in what the wealth of the rich (if there are any) consists, you will see at a glance that it is chiefly spirits; it is the principal staple, of our West African commerce, and forms the largest source of revenue of this, and perhaps all other of the West African Colonies, and thereby fills first the coffers, of the Governments: and through these teams into the well filled pockets of the Officials. Each of whom however complains that his share is too small, but poor fellows they seldom resign because of the pittence they get. The hundreds, and even thousands, of Trading Factories, to be found throughout the length and breadth of the land have been established chiefly for the sale of strong drink, and there is scarcely a firm or even individual Merchant carrying on business without the dealing in gin, rum, &c, and generally of the worst kind; so that as trade is the principal source of living on this coast: and that trade consists chiefly in liquor dealing therefore I say that men's fortunes are bound up in it; for outside of this horrid traffic as commerce now stands where would the Multitude of Employees of the present time find Employment? this is the question with every class of men, hence some honestly stand aloof from the cause of temperance and strive against their own common sense to oppose it, closing their eyes daily to the evils of Intemperance that has already torn down the manhood of hundreds, yea thousands in this very land in which we dwell and yet because there is money in selling this liquid destroyer men continue the hateful traffic.

Intemperance is a demon that insinuates itself, by way of facinating Decanters, Goblets &c, into the parlor of the rich man confuses his sensibilities, binds him hand and foot by the chain of appetite, then casts him out of his own parlor deprives him of his fortune, his wife, and his children, and sends him a penniless beggar on, perchance, the same streets that he once walked as a prince among Merchants and those who once respected him now deride and scoff at him. Intemperance, however, is not like some ministers, always to be found seeking for fine parlors with soft cushions and great easy chairs, where wine sparkles in rich Decanters, or costly goblets, no indeed! it seeks out as well as the careful and pains-taking artisan, in his plain, but comfortable home and sings to him in a troubled hour of the comforts to obtained by the use of strong drink and when once it has laid hands on him, in earnest, it soon un nerves the strong and steady arm, makes the eye dim, and hand inaccurate, and reduces the once good workman, to a mere cobler at his own handicraft.

Yours,—J. ALBERT.

Bonthe,
May '89.

SENTENCED TO BE SHOT.

(Continued from our last.)

Late that night a little figure glided down the footpath toward the railway station. The guard, as he reached down to lift her into the carriage, would see at her tear stained face that was upturned toward the dim lantern he held in his hand.

A few questions and ready answers told him all and no father could have cared more tenderly for his own child than he for little Blossom. She was on her way to Washington to ask President Lincoln for her brother's life, and had brought Bennie's letter with her. Next morning they reached New York, and the guard hurried her on to Washington. Every minute now might be the means of saving her brother's life.

The President had but just seated to his evening's task, when the door softly opened, and Blossom, with down cast eyes and folded hands, stood before him.

"Well my child," he said in his pleasant, cheerful tone "what do you want?"

"Bennie's life, please, sir," faltered Blossom.

"Bennie! What is Bennie?"

"My brother, sir. They are going to shoot him for sleeping at his post."

"Oh yes; I remember. It was a fatal sleep. You see, child, it was a time of special danger. Thousands of lives might have been lost by his negligence."

"So my father said," replied Blossom gravely. "But poor Bennie was so tired, sir, and Jimmie so weak. He did the work of two, sir, and it was Jimmie's night, not his, but Bennie was too tired and Bennie never thought about himself, dear! too."

What is this you say child? Come here; I do not understand."

Blossom went to him. He put his hand on her shoulder and turned up the pale, anxious face toward his. How tall he seemed! And he was President of the United States, too! A dim thought past for a moment through Blossom's mind; but she told her simple straightforward story, and handed Bennie's letter to Mr Lincoln to read.

He read it carefully, then taking up his pen, wrote a few hasty lines and rang his bell. Send this despatch at once: The President then turned to the little girl and said: "Go home my child, and tell your father, who can approve his country's sentence, even when it takes the life of a child like that, that Abraham Lincoln thinks that life far too precious to be lost. Go back, or—wait until tomorrow; Bennie will need a change after he has so bravely faced death; he shall go with you."

"God bless you sir!" said Blossom. Two days after this interview the young soldier came to the White House with his little sister. He was called into the President's private room, and a strap was fastened on his shoulder. Mr Lincoln then said: "The soldier that could carry a sick comrade's baggage and do for the act so uncomplainingly deserves well of his country."

Then Bennie and Blossom took their way to their green mountain-home. A crowd gathered at the railway station to welcome them back; and, as Father Owen's hand grasped that of his boy, tears flowed down his face as he was heard to say fervently, "The Lord be praised."—*Sel.*

FLOWERS.

MR EDITOR—Permit me a little space in your valuable columns, to say a word about flowers. And if possible to get more persons enlisted in their culture, not that there is nothing done in this line for I am glad to say there is; and yet a good deal more may done than at present; for now except among foreigners, and a few Sierra Leoneans only the most ordinary varieties are cultivate and in a very primitive manner: little or no pains are taken in planting, and the improvement of species is not perhaps thought of at all. Possibly there would be little need of introducing foreign plants if due attention were given to native flowers. Certain it is that there is a large variety of African Flowers, that well arranged in a yard garden, or grounds, would look very handsome indeed. And would afford a good opportunity for the study of the herbal resources of the country.

Yours truly,

E. J. BETAL.

The Early Dawn.
BONTHE, SHERBRO.

May 15, 1889.

The Rains.

After a long, and remarkably dry season the clouds have come again, and we are being gently initiated into the rainy season, we may well be thankful for the gentleness of the infliation; for this has saved very many from the sad experience of broken roofs, and other like disasters which usually come with the opening of the season, however not all have escaped damage yet on the whole it has not been of the usual extent. The gentleness of the rains, too, allow of the better preparation of the ground for planting and afterward afford a better opportunity for crops to get a start. But we should bear in mind that these rains will become far heavier and more continuous, as the season advances, and for this reason we ought to make the best use of the present, in preparing for the future.

Shaingay District.

From all the information available, of which there is quite an abundance from various, and very reliable sources, appears to be in very good working order, with a very few exceptions too workers are endeavouring to do their best to make progress in their work. Of course they meet with some obstacles to hinder, but each I believe has been more or less encouraged, by the early visit of the Presiding Elder, Rev. W. S. Sage, who, we understand, was very patient and kind in hearing of any and all little troubles, and in giving relief or advice, when and whenever he could. The food problem, puzzles nearly every one, but especially our Teachers and Itinerants, as they have not the time to make long journeys for supplies, after receiving even their pay for a month's labor, and then again their pay is too meagre to allow of any extra expense in traveling, although it be to find something to eat and yet they are obliged to do something, in many cases to obtain food from a distance as it cannot be had near by; but we are glad to learn that in most places the teachers are trying to make farms, plant gardens etc, from which it is to be hoped, if nothing occurs to prevent, they may be able to largely support themselves and their school children in the years to come.

Rev. W. S. Sage in his report, remarks upon the fact of the existence of canibals in the bounds of the District which he feels ought to be investigated by the Government as the evidence is quite strong against the guilty parties. Another party has also written us of the existence of canibals which he says can be pointed ont if the Authorities would take inhand to punish the guilty parties. And we trust that some steps may soon be taken for the suppression of this evil especially along the Karboroh river from whence we have the above reports.

A Good Movement.

It is said has been set on foot in Shaingay, as I understand, Prof. D. F. Wilberforce of the Rufus Clark Training school of that place has become so much interested in horticulture that he has offered I believe two small premiums for the best gardens that may be made and as there are so many in the business in that vicinity I have no doubt that there will be a sharp and live competition among the gardener and as a result, since all or nearly so, have had more or less experience in this industry and more over will have the advantage of copying after the Professor. The parties who, I expect, to be foremost in this particular, are the Rufus Clark students as I believe each of them has his plot of ground upon which to try his hand.—Yours, Gulliver.

STRAY STRAWS.

Social Dissipation—Taking a stand point, and viewing with a steady scrutiny far back from the Ancient and Mediæval ages down to the present time, one could not fail seeing that all the results accruing from good or ill occur through the channel of sociality.

This has been the garb in which society in general has been and is attired and from which all useful as well as baleful influences have been and are realized; and will no, doubt continue to be so till the consummation of all things: but if ont of two evils we must choose the least, it follows therefore that of a single one, it should be totally avoided. To the happy results, and the blessed and peaceful influence, which a good social gathering ensure, I am to wish God speed in their glorious marchings to bring down error and vice, and may Excelsior be emblazoned on the forefront of their banners, and on the bells of their horses. On the other hand whilst I ruminate on the evils, and feril consequences, from the establishments and practices of wakes, or last burials, drinking clubs, and others of a kindred nature, and all using the while the cognomen of social gatherings, or something akin to it. It seems rather repugnant to reason and good manners, that in a circle where men practiced debauchery drunkeness, and who are subjects of outlandish expressions in every shape and form, despite the rules of a reasonable decency should thus express themselves.

However odious this may appear to a sensitive mind from a worldly point of view, it becomes doubly so when it is found that many of these so-called gatherings are composed of professing christians. It is well therefore that those who find themselves in these gatherings, however social, they may endeavour to make it, would think on the results that will follow such courses, which are not unfrequently within the range of all the Ds of strong drink as was figured out once on one of the Blackboards of the U. B. Sabbath School in this place, viz: Destruction, Drunkeness, Death and Damnation. E.

Bonthe, May 14, '89.

Acknowledgement.—To the Virginia Conference, through the kindness of Professor Geo. P Hott. We have received a copy of the Conference minutes in Pamphlet form; from which we glean that their last was a goodly session presided over by Bishops Dixon and Castle. The brethren kindly remember us and our Work as also our Early Dawn for which we feel indeed grateful.

THE RIOTING IN DEMERARA.

The old saying that "often great events from little causes spring" has received further illustration in the exciting incidents which are just reported from the capital of Demerara. A negro boy was in the act of purchasing a cent loaf from a simple minded Portuguese baker in the market place at Georgetown, the other day, when the brilliant idea appears to have entered his little woolly head that all the surrounding circumstances led up to a favourable opportunity for him to become possessed of a penny loaf instead. The idea was so overwhelmingly attractive—a bigger loaf than he had hoped for, and a clear saving of one cent—that he promptly acted upon it. The Portuguese baker appears to have soon realised the fact that his counter had been "burgled," and the result was that later on he sought an interview with his juvenile customer, and, having encountered him, proceeded to give forcible expression to his feelings by hitting him vigorously over the head with a large piece of wood. This was the simple incident which led to the rebellion and the riots of which we hear so much by the present mail from the great sugar colony. No political question was involved, no dispute as to the treatment of colored laborers by their white masters, or anything of that sort: merely a petty quarrel in which an excited Portuguese took the law into his own hands in dealing with a thief who had walked off with one of his penny loaves of bread. Fortunately, the trouble is ended, and there is not likely to be any repetition of it, for some time to come, at all events. Naturally enough, the Portugese inhabitants of Georgetown suffered severely while the place was in possession of the unruly mob of negroes who rose up to avenge the wrongs of the aggrieved bread stealer. Lord Gormanston indeed, appears to have exercised an amount of patience and forbearance which few in his place would have displayed under similar conditions, and we cannot help thinking that some determined attempt to quell the disturbances should have been made earlier. In the first instance, in fact, it seems that it was left to the townspeople to take the initiative in the matter, for when the rising became general and the destruction of property increased to an alarming extent, an appeal was made to Lord Gormanston. His Excellency at once decided to swear in the number of special constables, work over which, it appears, a considerable amount of valuable time was wasted. When the specials did make the attempt to quiet the mob, they were treated with disdain, and with some amount of violence, and the great majority of them received wounds of one kind or other. A troublous night was then passed, during which most of the liquor shops and provision stores in Georgetown were looted, and the following day would certainly have proved disastrous if the Governor had not gone further, to stop and called out the Volunteers under arms. A determined move of this kind was all that was needed, and it certainly seems strange that the authorities did not adopt this course a day earlier. If this had been done, the wholesale destruction of property that supervened would in all human probability, have been avoided. The sight of the armed Volunteers, and the issue of the proclamation announcing that anyone caught in the act of looting would be at once fired upon, had the desired effect immediately, and the disturbances came to an abrupt end. Some hundreds of the riotous negroes were arrested and lodged in prison, and probably some difficulty has ere this been experienced by the prison authorities in finding adequate gaol accommodation for them.

The interruption to business, and the insecure feeling engendered by this unfortunate affair have to be added to the tangible and considerable loss of valuable property which has been occasioned. From every point of view the occurrence is regrettable, and it is to be hoped that the Georgetown authorities will profit by the lesson which the incident teaches. The firm and resolute hand is the kindest one in all such cases, both to rioters and to those whose lives and property run the risk of destruction, and prompt and determined action is always in such emergencies one of the first necessities of the position.—*Colonies and India.*—Apl. 17, '89.

FARM MAKING & PLANTING.

Perhaps, has scarcely ever been more general throughout the land, among all classes and conditions of men pagan christian and mohamedan. Not to say that all the lazy people have become all of a sudden industrious, but reallythere seems more effort being put forth at this time than ever before to prepare something for food from the soil, go where you will, you will find men, women and children intent on planting something. We are really glad and trust that a proper agriculture may yet be aroused on the hills and plains of this dark continent such as shall surprize the world for its results.

NEWSITEMS.

From Mando—We hear that the Teacher in charge Mr. J. W. Domingo who was not so well, in fact had been quite ill, when we called on him at the Mission House, on the 2nd inst. has improved very much since and is now we believe able for duty.

From Senehoo—It was reported about the 1st of the month that there had been another Yonnie Raid, but of the truth of this we are not yet prepared to speak.

Shaingay—Farmers & Gardeners began planting, we believe, with the fall of the first shower in the month, and are bestirring themselves to see who shall do most in his particular line. One thing is certain, that owing to these proclivities of its people Shaingay and vicinity is rapidly undergoing the change that transforms the wilderness into a garden of beauty.

From Matacon—Upper Karboroh, we hear of the existence of a Society of people, whose object it is to catch and eat people, now as for their eating is concerned we have nothing to say, but leave every one to exercise his own judgment in reference to meats and drinks. But we do most seriously object to their murdering men in cold blood just to satiate what we would call an unnatural apetite.

Mocobo—one of the Stations of Shaingay District, being vacated by Mr J. C. French was by the appointment of the Presiding Elder offered to and accepted by Mr J. T. Metzger formerly of Mamboe, who, we believe has since taken charge of the work.

Rembee—Is/we understand to have a new Mission house as the old one has become useless, in spite of all attempts at repairs. Mr. Martyn is also to assist Mr Dixon in the Itinerating work on Rembee charge, consisting of 16 towns.

Personal

Bishop Flickinger, D. D.,—Writing from Liverpool England, on the 19th ult., expected to sail with Rev. J. Gomer and wife for the United States on the 20th April instead of the 24th, as we had been previously advised, by which arangement the Bishop hoped to get a few days in Pennsylvania, and Mr. Gomer and wife in New York before the Board of Missions met on the 7th inst.

Rev. R. N. West had been very ill, but was a little better at our last advice from the Bompeh, some fears are entertained for his general health.

Rev. W. S. Sage P.E.—of Shaingay district, completed his first round of Quarterlies about the 21st ult, and returned home to Rotufunk, immediately afterward.

Death of J. Miah

On Tuesday morning the 7th inst. I visited the deceased Miah and asked him how is his mind with his Saviour? He said the Holy Ghost has taken away his sins he is only waiting for his Saviour who will soon come to receive him home and that he did not doubt it. After he had spoken thus I then called the brother and a sister that went with me to pray for him after the conclusion of the prayer the deceased Miah joined us in the Lord's prayer I then went away. At three o'clock in the afternoon of the very day I went on a visit and met three persons with the deceased who were trying to see or get him seated upright as he told them. I then entered the house and at once he gave up the Ghost. So he was buried on the 8th inst. at 8 o'clock a. m.

H. J. Weeks

The sudden death of Dr. Isaac G. Bliss of Constantinople, which occured in Egypt, February 16th, takes from the field of foreign missions one of God's noblemen. He was born in West Springfield, Mass., July 5, 1822, and was graduated in Amherst in 1844, and afterward studied at Andover and Yale. In 1847 he was married, and in September of that year went to Turkey to enter upon his life of missionary labors. He began labors in Erroon, Turkey, where he returned to America and labored here till 1857 when he went to Constantinople as the agent of the American Bible Society. He made a number of visits to America in these years for the purpose of securing funds and sometimes for the recuperation of health. The great Bible work of all the Levant, and indeed of the foreign lands, is the result of the life, suggestions, and consecrated toil of Dr. Bliss. The splendid Bible House in Constantinople, one of the most imposing and prominent buildings in that great city, with all its marvelous help to Christian mission-work in the countries of that quarter of the globe, is an imperishable monument to his life and labor. The writer will never forget his visits to the Bible House of Constantinople, nor cease to remember the cordial welcome he received to the hospitable home of Dr. Bliss, near Robert College, a number of years ago. He leaves a widow, four sons, and one daughter, also one brother, Dr. E. E. Bliss, a missionary in Constantinople. He helped nobly in planting a light house on the banks of the Bosphorus the light of which shall never go out.—*Religious Telescope.*

Harvest Time.

The harvest time is the time of fulfilled hopes and realized expectations, when the ruddy gleam of the ripened fruit succeeds the lavish wealth of blossoms, and he who went forth weeping bearing precious seed, returns with rejoicing, bringing sheaves with him. The miracle of the loaves was a sudden putting forth of God's bountiful hand from behind the vail of his ordinary providence; the miracle of the harvest is the working of the same bountiful hand, only unseen, giving power to the tiny grains to drink the dew and imbibe the sunshine, and apropriate the nourishment of the soil during the long bright days of summer.

The harvest fields are the golden links that connect the ages and the sones, and associate together the most distant times and the remote nations in one common bond of sympathy and dependence. They make of the earth one great home, of the human race one great family, and of God the universal parent, to whom, day after day, we are encouraged to go with filial faith and love, not in selfishness and isolation, but in a fraternal spirit which embraces the whole world, asking not for ourselves only, but for all our brothers of mankind as well, "Our Father, which art in heaven, give us this day our daily bread." *Conservator.*

Skin Eruption.—The prevalence of diseases of the skin in some form or other is very great. By diseases of the skin is meant any deviation from its normal tone and state. A few pimples, however slight, constitute a skin disease and it has been asserted that half the people of Great Britain have some form of skin disease. Probably this estimate is far too low. The unsightliness of all forms of skin eruptions, if nothing else makes it specially desirable that every possible effort and resource should be brought into requisition to cure them. No matter what the charms of an individual may be, pimples, blackheads, florid sores, detract from them in greatest measure, and sometimes even make their owner at first repulsive to the very squeamish. A very common skin disease on the face is acne, whose presence is easily determined by blackheads, becoming roseate pimples, and then little white spots containing matter. Acne sometimes leaves very ugly scars, and it is not uncommon to see a face scared with it almost as badly as with small pox. It is very common in young people, and more so among those with dark complexions—the people with dusky, muddy complexions. There is but one way to cure acne, and that is along physiological lines. The skin must be relieved of extra work by giving the bowels and kidneys a finishing now and then. If there be constipation, take a Cascara tabloid every night at bedtime; if not, take half a tabloid twice a week. Take one night a teaspoonful of cream of tartar in a glass of water on retiring, and the next night one quarter of a saltzlitz powder in the same way. Apply externally, with a soft cloth, morning and evening, the following lotion:—Hydrarg. biehloride, four grains; aquæ rosæ, eight ounces. Sign, "Poison—for outward use only." An excess of meat should be discarded, and all alcoholic beverages absolutely interdicted. For keeping the skin soft and supple Lanoline Cold Cream is excellent, and is a good protective, healing protective, healing application. Lanoline Soap should also be used. The most usual of all the skin diseases seen by the dermatologist is eczema. It appears upon the babe a few days old, and away at the other extremest portions of life. It occurs in all climes, and is restricted to no single part of the body. The chief characteristic of it is its itching, which is sometimes almost beyond endurance. Only those know what itching is who have had severe eczema. About seventy per cent. of this disease is easily curable with the following prescription:—Benzoated oxide of zinc ointment, one ounce; Lanoline Cold Cream one ounce; carbolic acid ten drops. This will relieve itching and cure most cases. Where it does not cure ten drops of oil of cade may be added. In babies eczema is best cured by keeping the part, as behind or under the ear, clean, and giving a little cod liver oil, the only form of which for children is Kepler's Solution, and, indeed, for grown people too. Here, also, Lanoline Soap should be used. People generally do not know how really deleterious to the skin are the soaps in the market. Those with tender skin will find nearly all the soaps made to be bad, and hence dermatologists interdict them in eczema, &c.

The fact that a high-license fee alone fails to restrict liquor selling is again significantly illustrated by the experience of Plainfield, N. J., for the current year. Last year the uniform fee for hotel and saloon licenses was $500, and thirteen licenses were granted. This year the city council raised the the fee to $700, and there are now fourteen applications pending for licenses at the higher fee—one more than was granted a year ago at $500. If the fourteen licenses are granted at $700, the city will derive a revenue therefrom of $9,800. An additional tax upon the assessed property of Plainfield of 18 cents on $100 valuation would yield $10,000. The city officials, at the beginning of last year appropriated $4,000 for the needs of the poor, which amount was overdrawn by nearly $1,500 before the end of the year. More than half of the fifty families helped were in want directly through drink.

To be continued.

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HELPS IN PASTORAL WORK

HOW TO GET AT THE PEOPLE.
BY REV C. H. SPURGEON
LONDON.

I think the first thing is really to be very near our people in our hearts, to love them intensely. We should never speak to them really beyond ourselves I was saying to the students the other day that the style must be the man; that in the formation of a style the principal thing is the formation of the man. A man must love and then his mode of address will become loving in consequence. There is more in the man than we have ever thought as to the ministry, and in the preparation of the orator the true speaker should begin with the preparation of the man. What you want your address to be, that you must be yourself. Have you never heard persons say:

I do not care much about that congregation of mine. It is a parcel of servant girls"!

Then don't you preach to them. God will never bless you to servant girls, because you do not know the unutterable value of their souls, and the sooner you address yourselves to peeresses and others the better for them. In God's providence there must be a few out out to preach to peeresses and duchesses. Dear brother devote yourself to that task.

"I never could get on with that congregation," said one to me. "They are a parcel of agriculturists. The biggest farmer there seems to know nothing except the difference between turmuts and wurzles.

The moment we despise them we have lost them. I do not think it is a great thing to go up; it is a great thing to go down. At Mentone my room is two flights of stairs above the street one way, but out at the back I go up two flights of stairs to get at the people. When I went out at the back I went up two flights of stairs to see them; when I went out at the front, I went down two flights to see them. That is the kind of ministry I wish cultivated. Here are these servant girls and farmers down stairs; here are some very intellectual, learned brethren, like these around me. Now I am going up stairs. It ought to be as easy to go up two flights as to go down two flights, and as pleasant. But if there was a friend living at the back of the house who was most objectionable, I used to find my legs grow very stiff; and, if there was anybody down below that I did not particularly want to see, I used always to have an inclination to excuse myself for not going down; but if there had been anybody that I wished to see, I could have run pretty smartly.

Next to that, there is a way of drawing very near to people before you see their faces in much prayer for them. It is not a very blessed thing, that habit of some brethren of getting names of friends in the congregation and praying for them in detail, and sometimes going through their case before God, describing all they know that has caused them trouble and anxiety, marking the difficulty they have in dealing with those cases, and them before the Lord? Though they are far away, and do not know that you are praying for them you are still very near, and you will come fresh from the closet where you have had communion for them, to have communion with them as you never had before. If our heart is thinking of them if our soul all day long feels them like a burden on us, if we feel we must break their hearts, or else our own will break, if they are borne on our hearts as the children of Israel were borne on the heart of Moses—we must get at them. We have done nearly all the work and it is only a matter of detail as to what next shall be done.

Then I think it is a capital thing for us preachers, whenever we get into the pulpit, to be perfectly at home. I know some brethren that seem never at home except in their own houses. When they get into the pulpit they shut the door and they shut themselves out. They were not there at all; it was somebody else quite distinct and different. Have not I heard a brother speak one way to me down stairs quite another way in the pulpit—a different style altogether! Where is that excellent John Smith that said to me just now:

"You are heartily welcome Have another cup of tea!"

Do you not think that the more we talk to people just as we stood up in the drawing room with half a dozen around us and talked more simply what we have in our heart, that would be the best style!

When we come into the pulpit, among God's own people, and talk of God's own Son to effect God's own purpose we ought to be every bit of us at home so as to make the people feel; "Here is a real friend come to talk to us. He does not try to shine nor to make us think what a good speaker he is. All he wants to do is to get us to believe certain things and feel their power." I am sure that is the way to get at them.

But then we must get at the people with real instruction. I take it that every sermon ought to teach something; not merely to arouse enthusiasm about something, but to distinctly teach some great truth, and then all the arousing brings out that truth. The truth must always be taught in a way that people can receive it. I have heard the term "Simple gospel" so often that sometimes I have thought: I wonder whether the brother thought I was simple too, because it was so awful simple. I do not mean simple in the sense of plainness, for the plainer the better; but there are some who put a little drop of Gospel and seem to think it would be too thick a cream for my digestion, and they water it down to just such a little bit of thought. It seems to me the simplicity of the Gospel should rest more in the fulness of it than in the thinness of it; and the power and essence of the Gospel should be given undiluted in its glorious simplicity. There must be something in it, and that something must be put so the person can take it. We will not get near the people if we seem to squirt instruction over them; but we should get hold of them and try to pour it in. Pardon me for saying I do not think most of us have a correct idea of the dense ignorance of the people. I do not mean of the outsiders; but of those who come to hear us. It is really wonderful when you get to talk to them to see what wrong meanings they attach to phrases which are commonplace with us. I had a lesson one day which I shall not forget.

A man said to me "You don't believe in written prayers!"

I said; "No, I do not."

He said: "I wish you would make a prayer sometime for us. I used to hear you pray; but it was not until one evening, when you said, 'You that feel it can say (amen, and I will pray for you, and, if you like, you can say word after word'"

He said: "That was the first vocal prayer I ever uttered, for I really had not known how to put words together to express my desire before."

There are some persons that want prayers made for them, and God has made for them: "Take with you words and say, Receive us graciously and love us freely." *Sel.*

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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[From the "Million."]

A REMARKABLE STORY.

"If you want a story," said a friend to a San Francisco *Alta* reporter, "come with me, and I will introduce you to a man who will relate to you a very strange one."

The reporter accompanied his friend to the latter's office on California street, where he met the person alluded to. In appearance this man, the hero of one of the most incredible adventures ever heard of, was a corpse. He was of medium hight, slightly built for one of remarkable strength, but had hollow cheeks, sunken eyes, and skin, not the slightest color in his face to let one know that the warm life-blood was coursing in his veins. What added yet more to his candaverous appearance were hair and mountache as white as the driven snow; altogether a extraordinary man, who would be looked at and pointed at wherever he went. But this peculiar appearance was not natural to this man, else could he never have lived to an age of probably 45. It was a premature ageing, caused by intensity of agony, of suffering of the most awful torture.

The reporter was introduced and the man shook hands warmly—yet harshly that, either, for his hands were cold and clammy. After a little preliminary talk he said: "You are anxious to hear my story. I was about to tell my friend the narrative of those sufferings which made me what you perceive I am. He asked my permission to bring you here, and as you are a lover of strange things, I will gladly include you in my little audience. I have not always been such a wretched person as you see me now. This age, which weighs me down, almost to the ground, was the result of a concentration of infinite suffering into the short period of a week. If I shudder when I tell you of my sufferings, bear with me. It is not often that men are snatched from the jaws of death to tell how near they have been to it.

"I am an Englishman and come of an old and wealthy family of Essex. I had a liberal education in my youth, but never could see why I should lend my years and brains to teaching a congregation of country idiots the truth of the gospel, and so turning my back on the surplice. I insisted on going to sea. I went. When with my influence and my skill as a navigator and seaman—for which, indeed, I had a natural aptitude—I soon rose to a position of trust. I became second mate of a fine ship. From that to mate was a short step, and a few years saw me chief officer of one of the finest vessels sailing out of London. It was in my 26th year that my ship, the Osprey, owned by Fowler Brothers, was chartered to come to this port for wheat We arrived here safely, loaded wheat, and soon were outside the Golden Gate heading for home. Everything went smoothly and nothing occured to forewarn me of the terrible adventure the future had in store for me.

"We were to the southward of Valparaiso when I felt ill. It was a kind of faintness that would suddenly and and without warning come upon me, so that I often fell on the deck and lay there until some one could come to my assistance. This continued without my getting much worse, until we got down off the Magellan Straits, in the latitude of Cape Pillar, or there abouts. One day a gloomy, forbidding day, such as a mariner often meets with down there, I had the afternoon watch, and was superintending one of my men who was fixing a rat-line in the weather mizzen-topmast rigging. The fellow was very clumsy, to say the least of it. I got annoyed watching his awkwardness; more annoyed in fact, than was warranted. I think, now that I look back. But I was growing more and more irritable every day, which was probably owing to my fainting spells. Suddenly I became so excited that I jumped into the mizzen rigging, and was into the top in the trice. I was about to pull the fellow away from his job when a fit came on. A sudden mist clouded my eyes. My senses left me; and I reeled and fell from the top to the deck. In my descent I struck once or twice, which caused me to turn over, with the result that I fell on my head When I recovered consciousness I was lying in the bunk in hospital. Still a thick mist was before my eyes. I could indeed see everything so as to recognize where I was but somehow my eyes refused to move about, and I could only stare straight up at the deck. I tried to turn in my bunk, but I could not; to raise my arm, but I could not to sit up, but my muscles failed me. At last the truth struggled into my darkened mind. I perceived at last that I was in a perfectly catalaptic trance. The strange part of it was that my mind was almost as active as ever. I knew all that was going on about me, and I felt an overwhelming terror at my possible fate.—*To be Continued.*

A LOW STANDARD OF PIETY

Is the general complaint of the West African Churches of all denominations. That men and women are not as a rule, as professing christians possessed as they should be with the true spirit of Christ, to begin with many have not been renewed by the spirit of God, and being only born of the flesh they still remain carnal in their minds and and affections; so that conform as they may to outward forms, there yet remains within, one all important thing, before such a person can be truly pious and his piety reach that standard of desired perfection, for which all good men and women whether in Africa or elsewhere seek. The one thing needful is to "be born again," and after that consecration, to the service of God, a separation from sinfulness and a close attachment to goodness. Some persons who have been coverted have fallen away again, and in most cases because they were never fully given up to the service of God: they allow themselves to touch and handle too many unlawful things, and hence whatever their profession, their piety is not of the christian standard. Of course it is the same with the clergy as with the laity: if a minister has been born of the spirit into the kingdom, consecrated to the service of his heavenly master, and remains steadfastly in such a state, he is then up to the standard, so far as piety is concerned, it matters not what his other gifts may be. But if on the other hand the minister is not possessed of the above essentials, he falls short of the standard and his piety if he has any is below par, no matter how well he may preach, or how nice he may dress, or what kind of manners he may possess, he is not what he should be, to lead others to the higher plains of real piety. And doubtless it is the absence of sufficiently consecrated ministers, in many cases in West Africa, that the standard of piety is now so low in all the churches, as it would appear to be from the things that are constantly tolerated in many if not all of them. And while I do not take the same gloomy view of the matter as perhaps some do, yet I deplore the fact that there is so little of the real seeking after a godly life by all classes of professed christians. Almost any one will exhort another publicly to be and do good, but Oh dear! how few, in private, will be or do good themselves. However I should remark that while I admit the standard of piety to be too low in West Africa: yet it will compare favorable with some more enlightened parts of the world. And the work now of the christian world is to see to it that the standard of piety is raised through out the world or at least christendom, and that not only pious men and women are sent to Africa and elsewhere to be missionaries, but that christian nations send out Godly men as officials to reside in Africa and keep their scoffers at home. Then it would greatly help the work of missionaries, if the sailors from civilized lands were not so heathenish. And last of all let christian nations cease to send spiritous liquors to this country a single decade and see how soon then the standard of piety will advance.

J. A. E.

The Secret of Good Work.

Some years ago I was brought in contact with a colored man. He was nothing but a cobbler. He said himself he was not a decent shoemaker, and I can testify to that from some experience of his work. But if not elegantly done, it was thoroughly done; and that was the point. He told me that when he became too old and crippled to work in the field and house he took to cobbling. I said to him:

"My friend, after this cobbling on earth is done, how about the other world? Have you any hope for a better world?"

"Ah master," said he, "I am nothing, as I told you, but a poor cobbler; but I feel, when I sit here and work at my stool, that the good master is looking at me, and when I take a stitch it is a stitch and when I put on on a heel tap it is not paper, but good leather."

It is not the work we do upon earth that makes the whole of life, but it is the way in which we do that work—it is the motive. 'Thou God seest me"—*Sel.*

Love Mightier than Logic.

You may hammer ice on the anvil, or bray it in the mortar. What then? It is pounded ice still, except for the little portion melted by heat of percussion, and it will soon congeal again. Melt it in the sun, and it flows down in sweet water, which mirrors the light which loosed its bonds of cold. So, hammer away at unbelief with your sledge-hammers, and you will change its shape perhaps; but it is none the less unbelief because you have ground it to powder.

The Early Dawn.

BONTHE, SHERBRO.

MAY 15, 1889.

TRYING TO BE GOOD

Is the effort being made more or less, by every religiously disposed person, and even many whose reform does not make more than a claim to morality; are all trying to be good. But how few of those who are trying to be good are trying in the right way, and of the few who try aright, only a part are trying with sufficient energy to be successful hence no doubt the very small percentage of persons in each community who are actually becoming better in their lives. Yet it is not because many do not wish to be good, but because they do not seek in the right way after that reform or change, that builds upon the solid foundation of a thorough renewal of the heart in Christ Jesus.

FROM MANDO.—Strange enough, the rumor of War, in fact our correspondent felt sure we should publish a communication from his pen on the subject, as he thinks it is a serious and reliable rumor that he has heard, of Francis Caulker, and we believe, he says Franklin Caulker also again sending to the interior for War. But unfortunately for the truth of the rumor, yet fortunately the country, the circumstances are all against the possibility of such a report. Of other matters in that quarter there seems no strange thing to note. Planting has continued, and most people expect to reap something by and by. Prospects for trade are very good we are told in the Themdale.'

AGRICULTURE—PLANTING.

Mr. Editor,—I am coming again with a word or two on the above, first to call the attention of those engaged in cultivation, to their fields; what they have planted, or seeded as I would say, has now began to shoot out of the ground at least, and some early seed plantings are well on the way, part of which will need to be transplanted, during the month of June which is now at the door. Others are already in their places, but will need to be examined for insects that may destroy them if they are neglected. Of course I scarcely need insinuate that all crops and ground by planting and transplanting will need much cleaning to keep the grass and weeds in proper check; for all will be able to see this for themselves, and if they would escaped, must attend to it in time.

As June is at hand, and I believe it is generally admitted, to be the best month for planting or transplanting coffee and other plants, it would be well for all to seize upon the present opportunity to get out as many plants and trees as possible in order to secure the best results. It may not be out of place, for me to state here that from some experience, I am led to believe that coffee transplanted in June thrives better, comes to bearing sooner, yields more and better berries, than that which is planted in any other month. For this and other reasons I would urge June planting especially for coffee.—More again. J. ALBERT.

FALSEHOOD and DECEPTION

Are two prevailing evils in the land today among nearly all classes; for it is indeed so common a thing for men to make promises and engagements, which it appears that from the very time of making them they never thought of fulfilling, that scarcely any one, seems to consider that breaking of an engagement or promise involves blood on the part of the one who makes the engagement. Many business men only regard a certain class of the promises they make as binding; so others not of that class are broken without even a thought of any obligation. Deception easily creeps into practice where such laxity prevails, and thus no doubt it is that so much of it is also prevailing, among, what ought to be, at least the better classes. Of course there is, as every one knows a very large class of persons in our community who seem to have no regard for the truth indeed some seem to love the opposite, such, one can only believe when he knows from other source that they are speaking the truth. We know that this is a sad picture of the character of any community, but we feel sure that facts will bear us out. Deception among those who can so easily deviate from the truth is very readily practiced. So common is it for one person to deceive another, that very few persons in this part of Africa have confidence, even in those they regard as friends. Of course it may be found that want of confidence prevails more largely among Africans, but it will also be found to a large extent among foreigners too, yet in whatever class it may be traced to falsehood and deception, that is far too common among men of all creeds and from which there should be a speedy reform. This reform too can be effected, if only a little forethought is exercised by hundreds of men and women who are now thoughtlessly deceiving their fellows without the least desire to do so. And a sure remedy for the whole evil, is to "let every man speak the truth with his neighbour;" and every one be open and frank in their intercourse with their fellows.

TRAINING OR INDUSTRIAL SCHOOLS

Are the demand of the present, in Africa both in and out of the Colonies yet more especially so within and along the borders of the Colonies where as a result of several circumstances there is nearly always a large dependent class of persons, many of whom are quite able to earn a living, but in many instances, they have recently escaped from slavery, with perhaps the absurd notion, that freedom means to sit down quietly and do nothing. Such persons wherever found without employment, ought to be taken by the authorities & placed under training in Schools for that purpose. Of course we suppose the objection to this at present is that there are few or no schools of the kind, now in operation and that the Government has not the means to establish such at present. But in our opinion by a little consideration a number of the boarding schools of the present day might be easily changed into such. Trading, Industrious supply by changing the nature of their work so as to embrace some of the more important trades, as carpentry, cabinet making, Masonry, Blacksmithing &c. of course some regard to the on the ground that these trades are overdone now, but surely not more so than that of clerks, teachers, preachers &c. for which nearly all these higher schools are now preparing young men, and again a little industrial exercise would be good for the health. Female institutions would need to revise their present courses of instruction, so as to get in a larger percentage of the useful, leaving off if need be, a little of the ornamental, and thus be able to produce young women that could make themselves useful as wives and mothers for such very many of them ought to be soon after, Of course wherever practicable the agricultural or a horticultural department should be opened in connection with every training institution as are as often the land for such purposes is not always attainable, especially for the Schools already established. Then we would suggest that such open trades departments and thus improve the trades by giving as better mechanics of which there is now a great need. Besides this other and new institutions should be founded in proper places to open up good agricultural departments and also departments for training girls in the art of good housekeeping in all its various details. The new native from the interior could be used about and in these institutions in various ways until such time and that some work and form assigned to whatever department it might seem best. Ten years with such institutions in operation generally throughout the country would do more for the real good of the people, than fifty years with merely literary institutions.

Mr. Editor,—Although the Onitsha case ought to have made a lasting impression in the mind of every Sierra Leonean, yet many since then have not been disposed to follow the same track.

A boy about seven years of age or under, on the 27th inst. had his hands tightly tied to the back, back lateral ed, eyes and face swollen, was seen making his escape to the Factory of R. & R. Macaulay for safety. It was a great relief to the child at the time, but was not long in enjoying for over four hours within the Mission premises. But it is to be feared that this boy would not escape so much if they were disposed to do so. I believe, that the boy would have remained under such inhuman treatment. However the agent in charge of the Factory, spared no time to cut the twine with which the hands of the boy were tied, ordered him to be washed, fed, and clothed.

Such is the state of things perpetrated here, and unless a remedy be found, something worse will follow.

Thanking you for space occupied.

Yours,—GEORGIUS.

Mocolo,

May 28, '89.

HOUSE CHRISTENING.

Mr. Editor,—As I happened to pass by chance off to Domonkoh yesterday morning, I met a girl with a letter in her hand, who presented it to me, (as it was intended for me). On my perusing it, I found that it was an invitation to the christening of the new residence of a Mr. John.

At 7 p.m. precisely, I was present at the meeting. There were present there Rs W. D. Pasha, E. T. Collier and family, J. A. Cole and wife, E. W. Parkinson, A. W. Elliott, I. Peters, Mrs. W. S. D. Pratt, Mrs. M. E. Betts, and Mrs. E. C. Davies and Taylor and others. Mr. Pasha lead in singing, followed by Mr. E. T. Collier with prayer. Mr. J. V. Pratt who occupied the chair at the Hermonium did well in the music.

After singing and prayer, we were all attended with tea, cakes, &c. About an hour also, the gathering was satisfied as also the Bandmen who presented themselves.—After the dedication of the new residence, dancing commenced at 8 p.m., and the musician and bandmen attended the same. The evening for the occasion was well prepared and attended by Mr. and Mrs. W. A. John. The place was illuminated right round the four corners of the house. Oh! it was a pleasant scene Mr. Editor, and I would be very glad that others should copy their example is not to be extravagant, for "economy is no disgrace." I wish the family peace and happiness here on earth and in the world to come eternal glory.—Thanking you for space occupied.

Yours NATHANIEL C.

SCHOOL INSPECTORS' VISIT.

Rev. M. Sunter Govt. Inspector of Schools, as we understand, together with Sub-Inspector M. J. Mark, arrived in this place on the 14th inst on an inspectorial tour of the Schools under the charge of the various Teachers, but, except from the St. Matthew's Church School, we have had no tidings; however from that school, which is under the charge of Mr. C. S. Brown jur. we hear of good success. Of the other schools we cannot speak for want of reports. This we think is rather unfortunate but under the circumstances we cannot remedy it. We regret very much that through some misfortune we did not have the opportunity of an interview with Rev. Mr. Sunter, altho' we have been informed that he wished to see the writer, and called for that purpose, but was told that he could not see him, this was a mistake of some one, as the writer would have been too glad to have seen the Rev gentleman, altho' he was ill, at the time of his visit to this place. It is to be hoped that the Schools here and elsewhere under the care of Govt Inspection are gradually improving in all respects; and the Inspectors reports while criticising the evils, will also suggest the good, or better method of practice in the Schools. It would also be prudent in Teachers rather to study more how to improve their schools, and form Associations for the discussion of better methods of school management; than to oppose the Inspector and criticise their remarks, in a word, let both sides act to be more useful to the communities which they serve.

NEWSITEMS.

May 4.—s. s. Formoso from Freetown, with Messrs C. J. Cole, J. W. Cole, A Haffner, Mrs Bidwell Coker, and others.

16.—s. s. Mandingue and Ship *Nelle* for France with Messrs Mosson & Victor Roux were passengers per the Mandingue.

19.—s. s. Formoso for Freetown with Mr. C. W. Betts, Rev. R. C. Taylor, and brother,

22.—s. s. Formoso from Freetown with Mrs Rev. J. A. Evans and family and others.

25.—s. s. Formoso for Freetown with Mr, T. E. Macfoy, Mrs Davies and others.

Died.—Mr. Enoch B. Cole we believe in the rivers, on the 29th instant or thereabout his remains were brought to this place and interred on the 31st inst. Mr. Cole's death strikes the community as rather sudden, and should make the impression upon all, that man should be always ready.

School Examination and Inspection.—Professor D F. Wilberforce, Superintendent of the U. B. C. Schools, expects to examine their Schools on this District as follows, Viz:—

Mando,	June	10th
Good Hope,	„	12th
Danville	„	14th
Komconany,	„	17th
Avery,	„	18th

Dear Sir,—Will you kindly publish in your next issue the enclosed stanzas which I have coined from the letters composing Her Majesty's name complementary to her seventieth birthday? I am, yours truly

C. S BROWN Junr.

HER MAJESTY'S 70TH BIRTHDAY

May 24th 1889.

Victoria, Queen and Mother,
In England's throne doth reign;
Can we most rightly render
To God our high refrain?
On this thy grandest birthday,
Now three score years and ten,
United we count thee worthy,
And all respond, Amen.

And now to thee O Father,
Let Queen Victoria sing,
Egged on by love much dearer,
Xt. Jesus came to bring.
At last when in thy Kingdom,
Peace but thy children fair,
Do meet to learn thy wisdom,
Remove from us all care.
Long may kind protected,
Tonight the toast rouse our fears,
And Jesus our Redeemer shall dry up
all our tears.

Bonthe, C. S. Brown.
May 24, 1889. Schoolmaster.

The good alone, are really great, even in the world.

Ill health and consequent irregularities of staff of Printers is the cause of our being [illegible] every issue.

Don't Gossip.

Children, avoid this evil. I am pained every day at seeing the work which mischief makers do. Some one has compared this evil to pin-making. "There is sometimes some truth which I called wire. As this passes from hand to hand, one gives it a polish, another a point others make and put on the head, and at last the pin is done." The Bible speaks much against mischief-making, and I would advise you to collect all the verses in the book, bearing on this subject, and commit them to memory, and then I do not think you will ever be guilty of this sin. Remember my little friends, that you can never gather up the mischief you may do by gossip.—*Pansy.*

A Little Philosopher.

"Papa" said the son of Bishop Berkely, "what is the meaning of the words 'cherubim and 'seraphim' which we meet in the Holy Scriptures?" "Cherubim" replied his father, "is a Hebrew word signifying knowledge; seraphim is another word of the same language, and signifies flame. Whence it is supposed that the cherubim are beings who excel in knowledge, and that the seraphim are angels likewise who excel in loving God." "I hope, then," said the little boy, "when I die I shall be a seraph; for I would rather love God than know all things." *Sel.*

FOUND GOD.

A child of five years, afterwards famous in the church, was wonderfully converted. "Mother," she said, "I have found God." "Where have you him?" asked her mother. "In heaven" said the little girl in reply. Her elder sister laughed at her, and asked; "Well, Phebe, have you been to heaven?" "No." the child said, "but the kingdom of heaven has come to me." *Sel.*

JENNY LIND AND THE DISSIPATED MUSICIAN.

The only person I ever met who knew Jenny Lind in her childhood, was Max Bronzden, an old musician. I asked him to tell me of her, and the old man's furrowed face became radiant with a smile. "Remember her," said he; "she has been the angel of my life; the memory of her voice was my salvation. She and I were once alike poor. We were young and happy. Hand in hand we used to wander in the fields and on the hills of old Sweden.

Years passed and she became the idol of princes and kings, and from afar I worshipped her, as I would worship a star in yonder heaven. I tried to keep pace with her, but failed. I became a victim to strong drink, and with that vile passion ambition was buried. In 1849 I was passing Her Majesty's Theatre' in London. I was sober enough to recognize the clear, ringing thrill that had thrilled me in my boyhood days. I was penniless, but I determined to enter and hear that voice once more. I watched my chance. A crowd of ermine-clad men and women were passing in. I rushed into the throng, evaded the ticket agent and gained entrance. In a shadowed recess I crouched and listened. Lucia Lammermoor was the opera, and she was Lucia. I saw her appear in the first scene joyous and happy. Every part of the character she portrayed with heart-searching truth. Then came the climax of her powers, her ultimate madness—the crushing of the heart and mind which produced the death scene in the last act. For a moment there was a thrilling silence, then a tempest of applause that made the house tremble. It was then that I forgot all—forgot that I was a debased vagabond—forgot the throng and the lights—an all save that I saw the little barefoot girl of my boyhood's idolatry a queen among men. I rushed forward and cried, 'Jenny, my little Jenny!' I told you so. I said that you would rule the world with that voice. Speak to me and that you remember.' 'Put him out! put him out!' shouted the multitude.

'He is mad away with him.' A strong arm seized me and I would have been hurled out into darkness, but a sweet voice cried 'Spare him, and let me hear him. What is it, poor man?' I looked up, and like an angel of light, she stood above me. 'Forgive me madame,' I cried,

'I was passing and heard your voice. I stole my way in, it seemed that I had a right to listen. Once the birds and I were your only auditors, and yet when I told you one day that you would be great, you seemed glad at my praise, tho' I was only Max, the blacksmith's son.' Bending over me, she cried Max Bronzden, first and truest friend, stand, let this vast throng look upon you. It was he,' said she, 'who first created ambition in my heart to become great. My stage was a lichen-covered forest log and he showered upon me wild flowers that I prized more than I now prize the jewels and rare gifts that are emblem of my triumph this night.' Rise my friend,' she said to me, 'and be worthy of the trust and confidence that I will ever give you in all the future years. I have struggled and conquered all difficulties. It is not too late, Be no longer a vagabond as you say you are, but be a man worthy of my friendship.' 'I could scarcely speak," said the old man, "but hoarsely I uttered, 'With God's help I will.' The house had been silent as death, when it suddenly burst into tumultuous applause, and the curtain fell. I left that place a new man with new aspirations and courage, and in all the years since that night, nearly half a century ago, I have been a hero and a coqueror of sin. I have lived true to my words!" —*Sel.*

(Concluded from our last p. 3)

During eleven months of last year there were one hundred and thirtyfour persons arrested in Plainfield, one hundred and thirty of whom were arrested for drunkenness and disorderly conduct, five for liquor-selling on Sundays and without license, leaving only twenty-nine arrested on other charges. The money-cost of the poverty and crime of which the high license liquor-selling is a chief producing cause is so large as to make, even in a money point of view, the license system bad economy for the city; and to do away with the license revenue altogether would impose so slight a burden upon the taxable property as scarcely to be noticeable. The moral gain would greatly outweigh all money considerations. The demoralizing influence of these high license saloons and their accessories, among young men especially, is deplorable in the extreme

Mr J.B.Taylor

Begs to inform the PUBLIC that he now undertakes to be SLAUGHTERING at his BUSINESS PLACE, Corner of Victoria Road and Otto Street, Bonthe.

ALPHA Factory.

York Island SHERBRO

Is Now Open for TRADING

F. & A. SWANZY

GEO. LEACH

Agent-in-Charge.

TOBACCO.

Messrs. SWANZY'S renowned fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogsheads of about 1250 lbs. nett, Half-Hogsheads of about 550 lbs. nett; also their Kentucky "Bull Head" brand— in similar packages.

Tobacco in Boxes.

To meet the requirements of the UP-RIVER TRADERS, Messrs Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected; so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F. & A. SWANZY.

ALPHA FACTORY.

"I Dont Believe It.."

A little wholesome incredulity is useful in these days of wild rumor and unfounded assertion. The ability to swallow every ill report is no advantage to any one. Men are not bound to believe without evidence. If a thing is true there is plenty of time to believe it when its truthfulness can be proved. Thomas was not blamed for waiting for proof of the Savior's resurrection; his incredulity gave place to the sublimest faith, and through his doubt we have grounds for stronger confidence.

Especially is the attitude of doubt appropriate when whispers and slanders are in the air. Our friend is assailed. Shall we give credit to sneaking whispers and vague insinuations? Does not character and acquaintance weigh for something? Can we not wait and hope for better news? It is said that "at one moment in the battle of the Wilderness things looked very dark. Warren was driven back at the center, and a rush of stragglers came hurrying in toward Grant's head-quarters with news that Hancock was routed. Grant was seated on the ground whittling a stick; he simply turned the stick around and whittled the other end, and when it was again reported that Hancock had been driven, he said grimly, *'I dont believe it.'* In a few moments word came directly contrary to the earlier rumor. Instead of retreating, Hancock had pushed the enemy. Then Grant looked up and said with as much enthusiasm as he often betrayed, 'Hancock's a glorious soldier.'"

Be not hasty to believe evil.
—*Conservator.*

Prayer is the closing of the eyes on things seen, and opening them on things unseen. It is penitence vocal, faith making its profession and love kindling to a flame. It is a heart brought to the altar, a flower opening to the benignant eye of Heaven. It is the putting off the shoes at Horeb. It is a walk to Emmaus. It is to be present in the upper chamber; to sit quietly by the Savior's side, lean the head on his bosom, and feel the beating of Immanuel's heart.—*A. C. Thomas.*

I have made the great discovery that all the foundations of the Bible are for faith. In that whole blessed volume there is not as much as one peg to hang a legitimate doubt upon. Legitimate did I say? There is no such thing possible in the case of an honest man who owns a New Testament. By an honest man I mean one who is willing to follow wherever the truth leads. Doubt has its root in an an unwilling heart.—*Dr. D. Steele.*

THE HILL OF SCIENCE.

In that season of the year when the serenity of the sky, the various fruits which cover the ground, the discoloured foliage of the trees, and all the sweet, but fading graces of inspiring autumn, open the mind to benvolence, and dispose it for contemplation, I was wandering in a beautiful and romantic country, till curiosity began to give way to weariness; and I sat me down on the fragment of a rock, overgrown with moss, where the rustling of the fallen leaves, the dashing of water, and the hum of the distant city, soothed my mind into the most perfect tranquility, and sleep insensibly stole upon me, as I was indulging the agreeable reveries which the objects around me naturally inspired.

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A REMARKABLE STORY.

Continued from our last issue,

"It was soon made known to me The Captain entered my room. I could hear indistinctly as if it were afar off, his footsteps on the deck. Then the steward also came in. I heard them consulting together, and both came to the conclusion that I was dead; that my neck was broken in the fall.

"Tell Sails to come in and take his measure. We must bury him to-morrow while fine weather lasts, I heard the Captain say, and presently the sail maker came in and measured me for the last hammock I should ever sleep in. I could not feel him, but I knew by his motions what he was doing. I will not describe how they laid me out on the cabin table and left me there, while both close by, made my shroud. Stitch, stitch, went his needle, seeming to enter my brain every time instead of the thick canvas. I cannot distinctly remember while I lay there the steward tried to close my eyes, but, thank God they flew up every time and left the poor consolation of seeing the preparations for my doom.

"At last all was finished. The canvas spread on the deck and I was laid in it. Then the sailmaker began to stitch me up. He had stitch up all but my face, when I heard him say that he had lost his knife. A rigid search was made every where, but it could not be found, so sails returned to work and all that time I was thinking in my dull way is what fools they were for not looking into my shroud for the lost knife. As I afterward learned it was the next day at noon that I was carried on deck and laid on a plank, preparatory to being shot overboard. The men one by one took a look at my face, then it was covered forever. The burial service was read by the Captain, there was a little delay, and then the plank was tilted, and I was shot into the bitter cold water of the Bight. Before I must have been the shock that brought me to my senses, for, as I sank down deeper and deeper by the shot at my feet, I felt my reason and motion return. At the same moment my right hand I released from its dread burial, grasped what I instantly knew to be a knife. Mechanically I forced the blade and ripped my canvas shroud so that the shot fell and I began to rise to the surface. In a few seconds, I suppose, altho' it seem ed years, I opened my eyes—for it is a curious fact that while I lay in a state of coma they remained open, yet when my feelings returned with the shock I closed them at once—and saw once more the light of day, which I had never expected to see again. I was an excellent swimmer, and had soon regained my breath and cast from me the can vas which impeded my movements. Then I looked around over the waters, and saw that my miraculous escape had been all for nothing. The ship lo king like a great swan, getting smaller even as I looked. There arose from my lips a frantic cry of curses against the God that had abandoned me thus, but almost instantly afterward, as if to rebuke me for my wickedness, I noticed a piece of wreckage floating towards me. Hope once more filled my breast, and I swam toward the piece of deckhouse, as it proved to be, and clambered on top threw myself on my face and wept for very wretchedness.

"Along on the side ocean, a piece of wood the only thing between me and death, dazed and weak from my last terrible experience, what else could I do but weep? Soon I began to feel an intense hunger. By the lowest calculation I must have been comatose for three days, so for time had no nourishment. The thirst must that suddenly came down upon me fed my thirst, but there was nothing to eat. I nearly went crazy as the day wore on.

"At last night fell and added the terrors of the blackness of darkness to the pangs of hunger. I could never tell the horrors of that first night. It was a wonder I was not not stark, staring mad when day broke. The second day passed like the first. Nothing to eat, something to moisten my lips, but no sail in sight. The third day broke in an angry sky and angrier sea, and I saw that before the day closed a Cape Horn gale would be raging with its attendant sleet and cold. I trembled there, for, even though I was almost dead and quite without hope, I wanted to live. By noon the sea had risen tremendously, and it was with great difficulty that I manage to keep on my raft By night fall the gale was raging fiercely, and I was expecting every moment to be engulfed in one of the terrible abysses into which my raft slipped constantly. This was the most awful night I ever spent—worse even than when I lay to all appearance dead on the cabin table of the Osprey. The living spondrift cut me to the bones. The great waves rolled their crested phosphorescent heads high above me, who, sank in a black abyss, heard the gale shrieking over head. I felt soon that I could no last much longer. Numbed and weak as I was, I clung to my refuge with energy of desperation and waited bitterly for death.

"Finally an immense wave higher than all that had gone before, raise its wild head to the skies and rolled down on me.

"My time had come. I was swept like a child from my raft and carried to the crest of the monster as I supposed, to death. But once again the hand of the Almighty was stretched out to save me. I was hurled with inconceivable violence against some thing solid as a rock. Ropes were floating all around me. I grabbed several and then swooned

"I awoke and recognised the old hospipatal of the Osprey. Then I thought my burial and subsequent adventures were all a wandering fancy and that I had never left the hospital. But I was soon undeceived. A kind face bent over me and I saw once more the features of my good captain. He would would permit me to speak all that day, but on the next I was allowed to relate my story, which I did in a weak and quavering voice, I can assure you. Then the captain told me that after having me, as they thought they had lost on their course for two days, when they encountered a heavy head gale which drove them back on their course again. They shipped a terrible sea which carried away boats and houses, forwards but it was the last effort of the gale, for after that it died away. When the wave was sufficiently clear of water to enable the men to walk there they had discovered my body entangled in the ropes lying in the lee copper. At first they thought my corpse had been washed aboard again, as had been several times done, but on lifting me up they saw unmistakable signs of life, and with great awe and wonder carried me in to the cabin. As to my comatose sleep, the captain said he had never seen anything more like death. He had doubtless if the most skilful doctors could have discovered any life in me. He was conscious my neck was broken.

"In a week or so I got around, and one day looking on in a glass, discovered to my astonishment that my hair was quite white. It was over two years before I got over my terrible experience at Cape Horn, sufficiently to go to sea again, but if he left you what you are now—a man of 60 at 25. My case was thought a very extraordinary one. Medical papers described my attack of coma, as they called it, very minutely, only quite differently from my experience."

DIFFICULTY OF TEACHING NATIVES

Especially of Mendis', Sherbros', &c when they are not boarding pupils where they have the constant supervision of a master or Matron: who will keep them about their work or play while out of the school room and compell them to prepare for school at the proper hour, and this needs to be done continually until the habit is formed in the pupil. If something of this kind is not done native children will not be regular in their attendance. Native Parents do not know enough of the benefits of School to make them attend regularly. Another difficulty arises in the matter of language. If an English speaking Teacher, teaches the pupil with difficulty understands his simplest orders, and hence the mind of he child is no doubt often dogged to a great extent to learn how to obey the teacher, rather than to understand its book. Then again if the Teacher speaks the language of the pupil, the child still has the task of learning a new language, while trying to discipher its first nature, and the teacher finds in most cases progress difficult and slow. But if on the other hand native dialects be taught then the difficulty is even greater if any high degree of culture is attempted for then very soon the teacher finds the range of literature very limited, a fact which escapes many men of letters when they advocate the learning and teaching of native dialects and languages. They forget, entirely, that these tribes have no literature, no history, and very little even of reliable tradition; and moreover the little of Tradition that can be traced among some tribes, is either so cruel on the one hand, or so commonplace on the other, as to scarcely interest any civilized mind, and would certainly lend nothing to the civilization or refined culture of any kind. That there are, or may be exceptions to these general remarks, only proves the rule, which I venture to assert will be found true among most if not all the dark tribes of the earth.

ERNEST DILLAVEN.

A FALSEHOOD is so swift footed that it scarcely possible for the truth to overtake it and crush it out of existence, until it has deceive many. This fact is forcibly illustrated in that, while every paper in our church clearly has denied the groundless report that the *Daily Christian Advocate* was printed on a Sunday during the General Conference, the erroneous report continues in its journey through the round of the press. The report is without any foundation in fact. The only foundation for this report was that some compositors kept on a little after twelve o'clock Saturday night. *Ed.*

ALPHA Factory.

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F. & A. SWANZY.
ALPHA FACTORY.

"I Dont Believe It."

A little wholesome incredulity is useful in these days of wild rumor and unfounded assertion. The ability to swallow every ill report is no advantage to any one. Men are not bound to believe without evidence. If a thing is true there is plenty of time to believe it when its truthfulness can be proved. Thomas was not blamed for waiting for proof of the Savior's resurrection; his incredulity gave place to the sublimest faith, and through his doubt we have grounds for stronger confidence.

Especially is the attitude of doubt appropriate when whispers and slanders are in the air. Our friend is assailed. Shall we give credit to sneaking whispers and vague insinuations? Does not character and acquaintance weigh for something? Can we not wait and hope for better news? It is said that "at one moment in the battle of the Wilderness things looked very dark. Warren was driven back at the center, and a rush of stragglers came hurrying in toward Grant's head-quarters with news that Hancock was routed. Grant was seated on the ground whittling a stick; he simply turned the stick around and whittled the other end, and when it was again reported that Hancock had been driven, he said grimly, *'I dont believe it.'* In a few moments word came directly contrary to the earlier rumor. Instead of retreating, Hancock had pushed the enemy. Then Grant looked up and said with as much enthusiasm as he often betrayed, 'Hancock's a glorious soldier.'"

Be not hasty to believe evil —*Conservator.*

Prayer

is the closing of the eyes on things seen, and opening them on things unseen. It is penitence vocal, faith making its profession and love kindling to a flame. It is a heart brought to the altar, a flower opening to the benignant eye of Heaven. It is the putting off the shoes at Horeb. It is a walk to Emmaus. It is to be present in the upper chamber; to sit quietly by the Savior's side, lean the head on his bosom, and feel the beating of Immanuel's heart.—*A. C. Thomas.*

I have made the great discovery that all the foundations of the Bible are for faith. In that whole blessed volume there is not as much as one peg to hang a legitimate doubt upon. Legitimate did I say? There is no such thing possible in the case of's an honest man who owns a New Testament. By an honest man I mean one who is willing to follow wherever the truth leads. Doubt has its root in an an unwilling heart.—*Dr. D. Steele.*

THE HILL OF SCIENCE.

In that season of the year when the serenity of the sky, the various fruits which cover the ground, the discoloured foliage of the trees, and all the sweet, but fading graces of inspiring autumn, open the mind to benvolence, and dispose it for contemplation, I was wandering in a beautiful and romantic country, till curiosity began to give way to weariness; and I sat me down on the fragment of a rock, overgrown with moss, where the rustling of the falien leaves, the dashing of water, and the hum of the distant city, soothed my mind into the most perfect tranquility, and sleep insensibly stole upon me, as I was indulging the agreeable reveries which the objects around me naturally inspired.

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"I awoke and recognized the old hospital of the Osprey. Then I thought my horrid and subsequent adventures were all a wandering fancy and that I had never left the hospital. But I was soon undeceived. A kind face beat over me and I saw once more the features of my good captain. He would pardon me my story, which I did in a weak and quivering voice, I can assure you. Then the captain told me that after burying me, as they thought they had kept on their course for two days, when they encountered a heavy head gale which drove them back on their course again. They shipped a terrible sea which carried away boats and houses, forward, but it was the best exertion of the gale, for after that it died away. When the vessel was sufficiently clear of water to enable the men to walk there they had discovered my body entangled in the rope lying in the lee copper. At first they thought my corpse had been washed aboard again, as had been several times done, but on lifting me up they saw unmistakable signs of life, and with great awe and wonder carried me in to the cabin. As to my constant sleeps, the captain said he had never seen anything more like death. He had doubted if the most skilful doctors could have discovered any life in me. He was conscious my neck was broken.

"In a week or so I got around, and one day looking on in a glass, discovered to my astonishment that my hair was quite white. It was over two years before I got over my terrible experience at Cape Horn sufficiently to go to sea again, but it has left me what you see me—a man of 60 at 25." My case was thought a very extraordinary one. Medical papers described my attack of coma, as they called it, very minutely, only quite differently from my experience."

DIFFICULTY OF TEACHING NATIVES

Especially of Mendis', Sherbros', &c when they are not boarding pupils where they have the constant supervision of a master or Matron; who will keep them about their work or play while out of the school room and compel them to prepare for school at the proper hour, and this needs to be done continually until the habit is formed in the pupil. If something of this kind is not done native children will not be regular in their attendance. Native Parents do not know enough of the benefits of School to make them attend regularly. Another difficulty arises in the matter of language; If an English speaking Teacher, teaches the pupil with difficulty understands his simplest orders, and hence the mind of he child is no doubt often engaged to a great extent to learn how to obey the teacher, rather than to understand its book. Then again if the Teacher speaks the language of the pupil, the child still has the task of learning a new language, while trying to decipher its literature, and the teacher finds in most cases, progress difficult and slow. But if on the other hand native dialects be taught then the difficulty is even greater if any high degree of culture is attempted for then very soon the teacher finds the range of literature very limited, a fact which explains many men of letters when they advocate the learning and teaching of native dialects and languages. They forget, entirely, that these tribes have no literature, no history, and very little even of reliable tradition; and moreover in little if Tradition that can be traced among some tribes, is either so cruel on the one hand, or so commonplace on the other, as to scarcely interest any civilized mind, and would certainly lend nothing to the civilization or refined culture of any mind. That there are, or may be exceptions to these general remarks, only proves the rule, which I venture to assert will be found true among most if not all the dark tribes of the earth.

ERROR DISEASED.

A FALSEHOOD is so swift footed that it scarcely possible for the truth to overtake it and crush it out of existence, until it has deceive many. This fact is forcibly illustrated in that, while every paper in our church nearly has denied the groundless report that the *Daily Christian Advocate* was printed on a Sunday during the General Conference, the statement report continues in its journey through the mind of the press. The report is without any foundation in fact. The only foundation for the report was that some compositors kept on a little after twelve o'clock saturday night. [illegible]

The Early Dawn.
MONTHLY. SHERBRO.

JUNE 15, 1889.

OUR WATERSIDE.

It appears has never received the attention from the Government, which, from its importance, in a place like this it ought to have received. But the time has now come when its improvement is an imperative need, in order to prevent the destruction one of our most useful thoroughfares & that has from time to time given the local authorities no little trouble & expense, to keep in repair & is of great service to the business houses along its line; which are indeed the largest in the place. Much of the damage to Heddle street, the thoroughfare above refered to, is due to the neglected condition of the frontage along the Sherbro river; which in many places is unprotected and in other places only protected by a few plumb sticks driven into the mud. Except in those places where walls have been built by mechants and others of which we confess there are too few. But it certainly is a shame to the government of Sierra Leone that derives so large a revenue from the Sherbro; that it has not done more to improve the Sherbro Harbor, and especially at a time like this when the river is actually rapidly making inroads upon one of the principal streets of this place; which is the seat of the government of the Sherbro District; and a place that is destined, with a fair opportunity to become one of the most important commercial centers on the West Coast of Africa and that too in the near future. We very well know that the *how & cry* of the government at Freetown is, that there is no funds, but certainly that is not the fault of Sherbro; as every one knows that this district yields quite a sufficient revenue to guarantee the expenditure of a thousaud pounds a year on public improvements while it is a fact, and realy a burning shame, that we are made to get on from year to year with the least pittance, and compelled to pay our duties the same as if our place received the proper care and attention. We now call special attention to the inroads that the river is making every year on the bank near the French Company's large boat shed and then again in front of Church Mission House; these places will become dangerous in a short time, to say nothing of the damage to Heddle Street, if something is not done. The local authorities have done their best; but a special grant of funds is now needed for this and other improvements along our river front and we do sincerely hope that the Sierra Leone government may give this matter their immediate attention.

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DR. M. D. HODGE tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said: "Will you be kind enough to tell me my faults to my face that I may profit by your Christian candor and try to get rid of them?" "Yes sir replied the other, "I will do it." They went aside, and the former said: "Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer." It was done, and when the prayer was over the man who had sought the interview, said: Now proceed with what you have to complain of in me." But the other replied: 'After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and have need that you pray for me, and forgive me the wrong I have done you."

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Temperance Meetings, are we understand being held at the Mendi Mission School room in this place, and with considerable interest from time to time. The War has commenced and will be pushed, against Intemperance and Drunkeness.

The Crawford case—We learn, has assumed such importance, that the eminent Barister Samuel Lewis has been requested to return from England to defend Capt. Crawford.

Prof. D. F. Wilberforce—was in this place inspecting the U. B. Mission School on the 12th inst. and we understand that he also held a Temperance meeting in the even of the same day.

Mendi Mission School—We believe, is practicing for their Fourth of July Entertainment.

Our next Issue is forthcoming & will be out in short meanwhile we beg our readers to bear with us for the present.



DIED.

Collin G. Bell

Late Printer of the "Early Dawn," on Monday the 10th inst. at 4. a.m.

Distant friends will please accept this intimation.

The death of Mr. COLLIN GEORGE BELL late head Printer of The Early Dawn who departed this life on the morning of the 10th. Inst. after an eight days illness, would strike upon some of our readers who were personally acquanted with him rather suddenly; and upon others painfully. He had his name for a long time connected with the Shengay Mendi Mission as their head Printer, but not as their member; nor could any other Christian body in this place boast of him as their member. He was formarly connected with some of the Factories in the Bargroo River, but when trade did not pay any longer, and as he understood somewhat of Printing, he thought he should try his hand at it, and as a Printer he succeeded well. He had fairly passed the two thirds of the three score years and ten alloted us. Was not a married man, but was quiet going in his manners and had some good qualities about him, though he had his failings.

But alas! death comes to all sooner or later. How appropriate are the words of the Prophet. "Prepare to meet thy God."

To the Editor of the "EARLY DAWN"

'Twas my intention long ago, Dear Sir,
To send you my poor attempt in finec;
But I cannot remember well the matter.
Why these poor lines have not been sent at times.

On one occasion when I came to you,
A pleasant call to give as goes the phrase,
We spoke together on such a subject true
But after all I left in the maze.

I do intend by my beginning now,
From time to time to send you some few lines;
With hopes your readers not with me may vow,

When e'er it turns out that they have no Rhymes.

I Know by this I cannot dream to soar,
Above criticism's poison'd arrow's tenche,
But who at my poor lines doth wish to roar,
Depend upon it will yet laugh too much

* * * *

Hail! Dr. J. who from the North has come
You have been absent really very long
Your presence here we do congratulate,
How glad we feel I'm sure my pen can't state.

Of Doctors too at present we can boast,
For dear Wykham has not yet left the post,
On them may God the giver [His] blessings pour,
In faith to labour till they be no more.

* * * *

The scene is changed—a sad reflection this,
That Belle the famous Printer is now miss'd;
We only trust that he now rests in peace,
In that fam'd land where we have not yet reached.

Bonthe, C. S. BROWN
11th June '89

THE VOICE OF CHOLERA.

Dear Editor,

In reading over the back numbers of the "Religious Telescope" I happened to fall in with a short but interesting piece with the above heading I accordingly clip it and send it for publication as I have no doubt but that it will interest most if not all your readers.

The Church it seems cannot get along well without Croakers. At least it has not done so in the past.

"It is astonishing to see how men can look at the dark side of every thing In connection with the work of the Church would they see nothing but blackness, and can only moan for the night. Here is what the "Interior" says of these unhelpful critics.

"We have read with sadness and surprise some recent reports of speeches by good men who aspire to be leaders in Israel. They do not talk, they croak. They tell us that only two fifths of the people in this country go to Church that the common people who heard Christ gladly do not hear us ambassadors at all. They say that a large proportion of the nominal Christians whom we reckon on the Lord's side are formalists unreasoning only a name to live, that our ministers themselves a few only excepted—are men who have entered the priest's office because they could not succeed in any other calling etc. etc. This lugubrious croaking reminds us of the story of the Scotch elders or ministers who when asked of the State of religion in his Church of several hundred members shook his head and replied. There be no real Christian here but myself and Sandy and sometimes I have my doubts about Sandy, so thus out of that Church of seventy hundred members the minister is virtually the only true Christian."

This Selection bears me out in the article I sent you some time ago on Croakers though I never thought that there was a Clerical Croaker.

Yours truly,
R. Cookson Taylor.

Dr HODGE'S EXPERIENCE

As far back as I can remember, I had the habit of thanking God for every thing I received and for asking him for every thing I wanted. If I lost a book, or my play-things, I prayed that I might find it. I prayed walking along the streets, in school and out of school, whether playing or studying. I did not do this in obedience to any prescribed rule—it seemed natural. I thought of God as an ever where present being, full of kindness and love, who would not be offended if children talked to him.—*Sel.*

AGRICULTURE.

No time should now be lost in transplanting of plants and scyons of all kinds, and especially should attention be given to coffee planting; and care should be taken that the grain or tap-roots, are not crumpled in setting the plant in the hole. In setting colar trees, it will be found at times, that a worm or grub is attached to the old seed that adheres to the root of the plant, this gentleman should be removed, before placing the tree or scyon in the ground, otherwise he may destroy the plant. In some places white ants or bugs-bugs, are so few as to be unnoticed unless particular care is taken to look for them, and however few at first if not destroyed they will increase and destroy the plants; hence too great care can not be exercised in getting rid of these and other destructive insects. Really to farm in this country requires, that a man keep his eyes open, to see and remove the various enemies to the growth of crops.—J. Albert.

Dear Editor—allow me through your valuable journal to say a few words to the Members of Bompeh District.

Dear Brethren in Christ

Since Bro. F. M. Stuart's return from the last Annual District Meeting held at Shalloway Jan. 25th '89. I have observed him very closely and I am glad to state (so far as human conception goes) that he seems a real penitent His regular attendance at our Sabbath and weeknight services though his residence is about four or five miles from this station; his confession and vows to God in public, and his life all help to show that his repentance is not a feigned but a genuine one. This gladdens my heart and prompts me to give expression in these lines. Hoping the time is not far when he will once more be employed to take his place as the Station where he once labored faithfully—Thanking you for space occupied—Yrs. in Christ, T. M. Cole.

Mr J.B.Taylor
Begs to inform the PUBLIC that he now undertakes to be SLAUGHTERING at his BUSINESS PLACE, Corner of Victoria Road and Otto Street. Bonthe.

The Early Dawn
Printed at SHERBRO.

JUNE 15, 1889.
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Mr. E. Edwards of Bendoo, left this place for Freetown about the 10th inst; he is proceeding to England by the s. s. "Niger," for his health.

The Launch, Palmas that brot the Mails to this place about the 11th. inst barely escaped being Swamped at sea, we learn, in her way from Freetown.

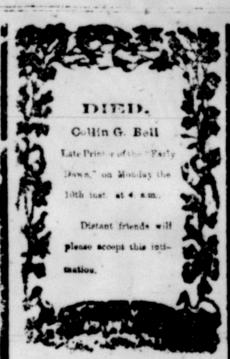
Temperance Meetings, are we understand being held at the Mendi Mission School room in this place, and with considerable interest from time to time. The War has commenced and will be pushed, against Intemperance and Drunkeness.

The Crawford case—We learn, has assumed such importance, that the eminent Barister Samuel Lewis has been requested to return from England to defend Capt. Crawford.

Prof. D. F. Wilberforce—was in this place inspecting the U. B. Mission School on the 12th inst. and we understand that he also held a Temperance meeting in the even of the same day.

Mendi Mission School—We believe, is practicing for their Fourth of July Entertainment

Our next Issue is forthcoming & will be out in short meanwhile we bear our readers to bear with us for the present



DIED.

COLLIN G. BELL

Late Printer of the "Early Dawn," on Monday the 10th inst. at 6 a.m.

Distant friends will please accept this intimation.

The death of Mr. COLLIN GEORGE BELL late head Printer of The Early Dawn who departed this life on the morning of the 10th. Inst. after an eight days illness, would strike upon some of our readers who were personally acquanted with him rather suddenly; and upon others painfully. He had his name for a long time connected with the Shengay Mendi Mission as their head Printer, but not as their member; nor could any other Christian body in this place boast of him as their member. He was formarly connected with some of the Factories in the Bargroo River, but when trade did not pay any longer, and as he understood somewhat of Printing, he thought he should try his hand at it, and as a Printer he succeeded well. He had fairly passed the two thirds of the three score years and ten allotted us. Was not a merried man, but was quiet going in his manners and had some good qualities about him, though he had his failings.

But alas! death comes to all sooner or later. How appropriate are the words of the Prophet, "Prepare to meet thy God."

To the Editor of the "EARLY DAWN"

'Twas my intention long ago, Dear Sir,
To send you my poor attempt in lines;
But I cannot remember well the matter
Why these poor lines have not been sent at times.

On one occasion when I came to you,
A pleasant call to give as goes the phrase,
We spoke together on such a subject true
But after all I left in the mists.

I do intend by my coming now,
From time to time to send you some few lines;
With hopes your readers, not with me
Yrs.

When o'er it turns out that they have no rhymes.

I know it's idle I cannot dream to soar
Above criticism's pound'd arrow's reach
But wise at my poor lines doth wing their
flight.

Depend upon it will yet laugh too much

* * * *

Hail! Dr. J. who from the North has come,
You have been absent really very long,
Your presence here we do congratulate
How glad we see the sure my pen can
state.

Of Doctors too at present we can boast,
For dear Wyhams has not yet left the
coast,
On them may God the giver [His] bless
Unspoken
In faith to labour till they be no more.

* * * *

The scene is changed—a sad reflection
this,
That Belle the famous Printer is now
missed;
We only trust that he now rests in peace,
In that fam'd land where we have not
yet reached.

Bonthe, C. S. BROWN.
11th June '89

THE VOICE OF CHOLERA.

Dear Editor,

In reading over the back numbers of the "Religious Telescope" I happened to fall in with a short but interesting piece with the above heading I accordingly cop it and send it for publication as I have no doubt but that it will interest most if not all your readers.

The Church it seems cannot get along well without Crookers. At least it has not done so in the past.

It is astonishing to see how men can look at the dark side of every thing in connection with the work of the Church until they see nothing but blackness, and can only mean for the night. Here is what the "Interior" say of these midnight voices.

"We have read with sadness and surprise many recent reports of speeches by good men who aspire to be leaders in Israel. They do not talk, they croak. They tell us that only two fifths of the people in this country are in Church that the common people who hear Christ gladly do not hear us gladly themselves at all. They say that a large proportion of the so-called Christians whom we number on the Lord's side are Christians only a name to live, that our ministers themselves are only excepted—more men who have entered the priestly office because they could not succeed in any other calling etc. etc. This lugubrious croaking reminds us of the story of the Scottish elders or ministers who were seated on the Stairs of religion in the Church of several hundred members when his head and replied. There he no real Christian here but myself and Sandy and sometimes I have my doubts about Sandy." And out of that church of seventy hundred members the ministers is virtually the only Christian.

Our friend hears me out in the article I sent you some time ago on Crookers though I never thought that there was a Clerical Crooker.

Yours truly,
E. Cockson Taylor.

DR HODGE'S EXPERIENCE

As far back as I can remember, I had the habit of thanking God for every thing I received and for asking him for every thing I wanted. If I lost a book, or my play-things, I prayed that I might find it. I prayed walking along the streets, in school and out of school, whether playing or studying. I did not do this in obedience to any prescribed rule—it seemed natural. I thought of God as an every where present being, full of kindness and love, who would not be offended if children talked to him.—*Ed.*

AGRICULTURE.

No time should now be lost in transplanting of plants and seeds of all kinds, and especially should attention be given to cedar planting, and care should be taken that the stem or tap-roots are not crumpled in setting the plant in the hole. In setting cedar trees, it will be found at times, that a worm or grub is attached to the old seed that adheres to the root of the plant, this grub must should be removed, before placing the tree or seyan in the ground, otherwise he may destroy the plant. In some places white ants or bug-a-bugs, are so few as to be unnoticed unless particular care is taken to look for them, and however few at first if not destroyed they will increase and destroy the plants; hence too great care can not be exercised in getting rid of these and other destructive insects. Really to farm in this country requires, that a man keep his eyes open, to see and remove the various enemies to the growth of crops.—J. Albert.

Dear Editor—allow me through your valuable journal to say a few words to the Ministers of Bompeh District.

Dear Brethren in Christ

Since Bro. F. M. Stuart's return from the last Annual District Meeting held at Shandjay Jan. 25th '89. I have observed him very closely and I am glad to state (as far as human conception goes) that he seems a real penitent. His regular attendance at our Sabbath and weeknight services though his residence is about four or five miles from this station, his confession and vows to God in public, and his life all help to show that his repentance is not a feigned but a genuine one. This gladdens my heart and prompts me to give expression in these lines. Hoping the time is not far when he will once more be employed to take his place as the Station where he once labored faithfully—Thanking you for space occupied—Yrs in Christ,

T. M. Cole.

Mr J.B.Taylor

Begs to inform the PUBLIC that he now undertakes to be SLAUGHTERING at his BUSINESS PLACE, Corner of Victoria Road and Otto Street, Bonthe.

ALPHA Factory.

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Messrs. SWANZY'S renowned fragrant Crown Tobacco can be obtained at their Sherbro Factory in Hogsheads of about 1250 lbs. nett, Half-Hogsheads of about 550 lbs. nett; also their Kentucky "Bull Head" brand— in similar packages.

Tobacco in Boxes.

To meet the requirements of the Up-River Traders, Messrs. Swanzy have had both brands of their Tobaccos specially packed into Boxes containing 100 lbs. nett weight. These Boxes contain the choicest leaves and the Tobacco being most carefully pressed there is absolutely no broken or mashed Tobacco to be found therein—

The Boxes are of 1 inch wood, with hinges to the lid, which is screwed, not nailed down. Should the box be opened while in canoe and any of the Tobacco be taken out, it can be instantly detected; so that RIVER TRADERS in buying these Special Boxes, can rely upon receiving the exact weight they send for.

F. & A. SWANZY.
ALPHA FACTORY.

"The Light that Shineth More and More."—*Prov.* 4: 18.

REV. W. JONES, M. D., D. D.

God ordained personal Christian influence one of the chief finite agencies for the renvoation of world. He also clearly teaches the progressive nature of religious experience. God declares that the soul that retain its justified relations with Him does advance from the starting point steadily "The *path of the just is as* the shining light." God hath chosen the sun as the symbol of a Christian life. It is a primary quality of light to shine. If the light is extinguished the shining is impossible. The Father has an exalted idea of Christian life, & he uses the grandest object in the universe, that is visible to man, as the representative of a converted man.

The sun shines without effort; the existence of a light involves the fact of its shining. The sun does not emit an occasional flash of light. It shines right on. It pours a flood of light and warmth on all the world and holds all the other planets in their respective orbits as it quietly sweeps on in its course of blessing. God says the converted man is like that. He does not have to do something wonderful that will attract others. He just lets his light shine. Each Christian is a light-bearer. Every one on whose heart God has kindled the light of life must let it shine, or extinguish it. When he ceases to be a light-bearer he is no longer a Christian.

When Moses came down from his mountain interview with God his face was radiant with the divine glory, and thirty centuries have not dimmed the brightness of its lustre. If a man has a light, the world will know it. They may admire the light, or they may desire to put the man to death, as they did Lazarus after he was risen from dead, because his light reproved them. Or they may request, as they did of Moses, to have him put a veil over his face. But, regardless of all opinions, there is but one alternative, shine, or extinguish the light. It may require courage, but the light will shine. In a slave-market a lad was on the auction-block, surrounded by nearly all classes of persons; some dealers seeking to turn an active dollar or drive a sharp bargain; some philanthropists, studying the condition of the degraded and helpless ones. The auctioneer's voice had ceased for a moment, when a kindly looking gentleman, attracted by the natural dignity of the youth, approached him and after a few question said "Harry if I buy you, will you be honest? The boy raised himself to his full height, and looking his questioner in the face said, "I will be honest whether you buy me or not." Those are the words of a true Christian; words fit to be placed in the galaxy of immortal utterances to shine on forever.

You cannot put a true man of God where he will not shine. When Joseph was cast into prison he made all Egypt luminous with the emanations of his cell. And when Daniel was cast into the den of lions, they were blinded by the brightness of his shining; and from the recesses of that gloomy but living sepulchre the Orient flamed with celestial brightness. The persecuting civil authorities shut up Peter in prison, but God pushed back the iron bolts, flung wide open its portals, and the impetuous servant of Jesus spread the gospel light from Lebanon to the Nile. And from his prison-cell in Rome Paul poured forth a flood of light, which has increased thro' all the centuries, and is to-day girdling the earth with centers of influence and power. They banished the beloved disciple that his light might be extinguished, but Patmos flames still with the brightness of the Apocalyptic vision, and far-off lands are bathed in the brightness of its shining. And in all lands where the Christ-life is kindled on the alter of a human soul, it burns and blazes and gleams in the darkness, filling all its orbit with heavenly radiance. "It shines more and more unto the perfect day." Christian life is progressive, like the sun. There are two crises in the course of the sun that symbolize the experiences of a christian-its rising, and the moment when it riches its zenith.

Progress is the law of life. It would precipitate a catastrophe in the universe that no pen or pencil could portray if the sun should conclude to set some morning at 9 o'clock. Therefore, we conclude a justified man must progress or perish; must not only be converted, but must reach his zenith, must set in the forenoon, or go up to his zenith-reach the perfect day.

Spain once held both sides of the Mediteranean Sea, and on her coin were engraved two pillars of Hercules that gaurd the entrance to the Straits, and on a scroll thrown back were the words "*Ne Plus Ultra.*" But a bold, adventurous navigator turned the prow of his vessel westward and pushed out through the Straits, far out over the Atlantic, found its waters studded with islands of wondrously productive power, and bordered on the west with a country whose wealth is almost untouched, after centuries of exhaustive effort. When this navigator made this report to his sovereign, the wise governor, changed the inscription on the coin to correspond with the facts, and it read: "*Plus Ultra.*" There are many who assume the leadership of the saints that are not as wise as the king of Spain. In their extreme conservatism they have graven upon the altars of their experience the motto "Nothing beyond." They publish to the world that there is nothing beyond where their feet have traveled—no productive territory which they have not explored and appropriated; and when the spies come into camp with a cluster from Eshcol, and lay the pomegranates on the table and exhibit the fruits of the land, instead of changing their motto to correspond with the facts, they take offence at the victorious explorers whose adventurous feet carried them into the presence of such treasure. They over look the fact that it is of religions experience in this life the apostle is speaking when he says "Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath in reservation for them that love Him, but He reveals them unto us by his spirit."

When the Christian man comes to his zenith,

"Standing on perfection's height
Views all the land below,"

he just begins to perceive the vastness of that which lies beyond. He then realizes for the first time that a religious experience can never be finished, that it is always fresh, always enlarging, that, like an unrimmed sea, it stretches outward and onward forever.—*Sel*

Sometimes a whole number of talents is thrown away because of one talent—the talent of using the others is wasting.—*Parker*

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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ENJOYING CHRIST.

Can we enjoy Him while living for ourselves while indulging in sin, while prayerless and cold, and dead? Does not God directly seek our highest happiness when he strips us of vain glory and self-love, embitters the poisonous draught of mere human felicity, and makes us fall down before Him lost in the sense of His desirableness and beauty? The connection between glorifying and enjoying Him, is to my mind, perfect—one following as the necessary sequence of the other. He who has let self go, and lives only for the honor of God, is the free, the happy man. He is no longer a slave but has the liberty of the sons of God; for "him who honors Me, I will honor." Satan has befogged you on this point. He dreads to see you ripen into a saintly, devoted, useful man. He hopes to ruin you. But he will not prevail. You have solemnly given yourself to the Lord; you have chosen the work of winning and feeding souls as your life work; you must not go back. These conflicts are the lot of those who are training to be the Lord's true-yoke fellows. Christ's sweetest consolations lie behind crosses. He reserves his best things for those who have the courage to press foward fighting for them. Turn your eyes from self, from man, and look to Christ. I have been on the road and know it well. By and-by there won't be such lust on it. You will meet with hindrance and trials, but will fight quietly through, and no human ear hear the din of battle, no human eye perceive fainting, or halting, or fall.—*Sel*

FOR THE "EARLY DAWN."

Mr Editor,

At a regular meeting of the Christian Temperance Army of this place, it was decided that there be a called meeting the following Wednesday, accordingly the society met on the evening of the 5th inst. at Zion Chapel, Shainguy. We had expected a good gathering to be composed of members and non-members, but owing to the inclemency of the weather that evening the chapel was not crowded to the full yet, the gathering was as good one as one might expect under such circumstances.

Owing to the present condition of the country, a question was given out to be discussed, viz—It is certain that the people of Sherbro do not produce sufficient food to meet their wants. What products should be cultivated, and how, that the people may have as much or more than they consume? This question was ably discussed by the intellectual heads of the place, two natives women inclusive. It is a question which we thought to be a momentous one—which touches our interest as well as our social well-being as a community. In a word it is today a question for this country. When we consider what a fertile spirit we possess, and what we are capable of producing should we be an industrious in the true sense of the word, why! We are puzzled to know that we are what we are. However we will not refrain from stating that the causes that bring about such a state of things were largely enumerated by the debaters (natives.) In consideration of the subject as it was debated, there seem to be hopes (which I believe are not delusive ones) when the natives will put forth every energy for the aggrandisement of this country. It is the amelioration of affairs which should also engage the thoughts and attention of those who are chiefs. That patriotic feeling which glows in the heart of every native ought to stimulate us to be more industrious & to be able to produce more food and insure us to superabundance.

Watchman
Shainguy 6th June, 89

Dear Editor

Your remarks in a late issue relative to the arrival of the Inspector and inspection of schools, coupled with a very limited intelligence on the subject, as to its results, are the only reasons eliciting the following brief observations.—We hailed with delight the appearance for the first time in this district of Sierlap of Her Majes by's two Inspectors of schools to conduct the annual examination of the children. The whole affair lasted between two & three days & all was over. The Chief Inspector, we are pleased to observe, did his duty in a straight forward and candid way; and were it for him alone, information would not have been looking to communicate with ya immediately afterwards. But unlike him, his confrater Mr. Marke adopts almost the opposite course. His unsparing regidness of the standards examined, without any consideration of the age or disadvantage of some and his tardiness to chronicle results, all this must be, all this is productive of dissatisfaction. What appears strange to me is, the head Inspector having finished with his class, gives the results which both master and pupil could see at a glance. But the Sub-Inspector must first return to Freetown before a knowledge or result of his doings be made known. The while masters and others are left in abeyance and doubt. Whatever may be said but me this, as to examinational report is based mostly on conjecturing. The master seeing what his pupils did might well assure himself of probable success; but he has yet to learn that neither his thoughts, hopes, nor feelings are any of Mr. Marke's concern when the latter returns him a list of quite a discouraging nature, containg the names of examinees as non-pertformers.

But Mr. Ed, would it not be well and conducive of good to the master of each school when everything is over, before the examiner leaves his seat? Would it not be fair for the sub-inspector to inform the head Inspector in this respect (not even in a rough way? Doing this would partly the interest of those concerned & would be prepared for what would be said hereafter "post mortem." Let the rights of all concerned be sustained before misunderstanding was spread in a shameful way.

E. O. E. A SHERBRO ATTEN.

Dear Mr Editor,

Permit the following observations to appear in your valuable paper, as they may perhaps assist some of those who were present under the preaching of the Revd R. C. Taylor.

On Sunday morning the 16th inst., the pulpit was occupied by the Rev gentleman, and his text was taken from the book of Revelation ch. 20, v. 12., "And I saw the dead small and great stand before God, and the books were opened, and another book was opened; which is the book of life, and the dead were judged out of those things which were written in the books according to their works."

Sir, I cannot but say that God will help him that he may not fear the front of men; for it is not yet quite two months since the revival services held here by Mrs Amanda Smith —lady Evangelist from America—and many professing Christians have again enslaved themselves to satan, wallowing in the mire of sin sparing no pains to do the service of their master, the devil, by their vicious illicit habits. Formality is existing in every form and shape in this place for men who were prominent in the house of God who ought to set bright examples (as christians) to the poor perishing souls around them, would be seen hand in hand with the meanest by their adulterous and bigamous practices. It is advisable for them to give due attention and consideration to the words of the apostle in Romans chapter 6, verse 16. "Know ye not that to whom ye yield yourselves serv ints to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" but God be praised though the field be lost, all is not lost. many still hold to the faith, and many who were once unchaste and intemperate in their manners, now devote their whole service unto God, and are working earnestly for the Lord. I trust every one will awake to the sense of duty duty, and strive to obey the blessed mandate "Love the Lord with all thy heart, and thy neighbour as thyself."

Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till ev'a remotest nation
Has learnt Messiah's name.

Thanking you Mr. Editor for space granted me in your paper.—NED.

"COMPANY WE KEEP."

In an oration on "Fools," a celebrated wit once delivered himself as follows: "In one gutter I saw a pig; in the other the resemblance of a man. The pig was sober; the man was drunk. The pig had a ring in his nose; the other animal had one in his finger. The pig grunted and so did the man. And I said aloud, 'We are known by the company we keep.' And the pig heard me and walked away, ashamed to be seen in the company of a drunken man."—*Sel*

The Early Dawn.
BONTHE, SHERBRO.

JUNE 29, 1889.

The Crisis Over.—that is in the U B Church, in America for many years there has been a bone of contention in the Church. It was called the "Slavery Question" and related, to how this subject of secrecy should be treated; whether all Major & Minor Orders ought to be refused admission or only the Major Orders or whether the whole matter ought to be left to either society or individual discretion; of these that favord the last idea there may have been few; but of those who favord the admission of Minor Orders there has grown to be evidently a large Majority in the Church and the advance of years only increased this Majority. The result has been that at the late General Conference the radical minority under the Leadership Bishop Wright withdrew from the regular Church, however they (the minority) put it the other way & say that the liberial Majority withdrew. But that reminds us of the man who said that "the other eleven men on the Jury with him were the most contrary men he even saw, not one of them would agree with him" But no serious reflection, on the noble and good brethren that composed the Minority as as we love and respect them and trust they may be sucessfull in doing good and in due time may find it convenient to return to the Church better and wiser. As for the prospect of the Church, under the New Constitution, we believe, its growth will be so much more rapid, that the loss of the Radical Minority, will not even be felt at the next general Conference. For now it is to be hoped the progressive spirit of the Church will push the work in the Cities & great centers of influence so that hundreds will be gathered in now, and of the more influential, that could not under the old constitution.

FIELD NOTES.

The sanabais complained of a short time ago along the Karbonoro river, have ceased to alarm our itinerants in that section; the reason it is said for this respite, is because of the leaking out of some of their secrets.

Early in May Mr J. T. Metzger reached his charge at Mocobo, to which he had been appointed, by the Presiding Elder, Revd W. S. Sage, and has been getting on with his work since this time. Mr. R. P. Lobo holds the fort at McPuss and is trying for success We should also have mentioned that Mr F. Decony Will was at last hearing driving ahead on the Matogong charge, and now that the war-scare is all over, and the canvass have ceased for the time it is to be hoped that Mr Will is having a good time. Mando is under the charge of Mr Delap and doing well we believe the poor condition of the buildings being a serious drawback especially now in the rains. Bonthe has the services of Mr. Frank C. Dixon and wife also an assisting Pinnant, Mr D. told us when we saw him last (21st inst) that they were visiting 18 Towns on the Romoee charge with success. The new house or Parsonage also there is also being pushed forward to completion. Mr. R. C. Beckersteth an above man is in charge of Shaingay Pastorate and the Day School, he seems to be progressing nicely with his work. Professor Wilberforce supervises a large Liberating District in the vicinity of Shaingay in connection with the Rattle Clark Training School and is doing a grand work in about 30 Towns and villages, Mr Geo. C. Taylor holds forth at Rotifunk and Hancases a considerable district, we believe, some what hard to travel over especially during the rains but, he is reported to be succeeding in his work Mr Remmie Caulker and wife of Kooloogo Station, we are also pleased to learn, are succeeding well and doing good work, and we believe Mr Co' health is much better than last year, Mr Humphrey and wife are also connected with Koolonge Station, and are getting on too in their departments. Mr A. F. Campbell, is in charge of old Otterbein Station, at Bompelstook, his success is said to be a marvel; his work is largely self-supporting, we understand and has been since the time Mr Campbell took charge of it. Mr. D. Berger is in charge of M'Charmany Station since it was reopened and has given satisfaction. The work progresses. Tonkohloh has from the first, we believe, been hard to manage, has had its trials. But so far this year reports are favorable; Mr John Lewis is in charge and is trying to succeed. Mando Station is in charge of Mr J. W. Domingo a young man of much push and energy, he litinerates over a large District and has visited 29 Towns has seekers times in 23 of these towns, in which are enrolled 360 members, an increase of more than Two hundred since January. Really Mando is looking up & fast regaining its former standing, and it is to be hoped that it may continue to progress. Dupree Chapel built under the labors of the Revd H. C. Taylor while at Mando is being repaired by Brother Domingo.

Komeonaray Station, that was vacated for a short time, during the illness of Mr Cole, has again been occupied and the repairs and the work we learn is progressing nicely. Avery, we, believe, is getting on spiritually, the religious work receives due attention & prospers. Revd H. J. Weeks is still there and Bro. Morrisons' Family have returned from their change. The Industrial work has had some drawback we believe, but is now underway again.

Danville—Rev. W. S. M'Cauley in charge has as usual had a struggle against the Current, being as we understand rather short for means, to carry on the work; however Bro M'Cauley is doing his best. A new place of worship is being built, we learn, at Danville. Good Hope Station has the services of Rev. R. C. Taylor as pastor assisted by several others. It gets on but not fully satisfactory for the amountof labor expended. It is certain however that there is some progress in the religious life of some of the members. There is a marked interest among the natives, of what is known as Mission House Class. The collections for various purposes are good, and on the whole are very encouraging. The native work however must be enlarged in the vicinity.

COLONIAL HONORS

We are pleased to notice in the list of officers appointed by Her Majesty to be Knight Commanders of the Order of St. Michael and St. George the name of our Governor Capt. Hay. This distinction has certainly been well earned, and in congratulating His Excellency on the distinguished honor conferred on him we are certain that we voice the universal opinion of the inhabitants of this district in whose interests he has worked so indefatigably.

We learn that Dr. Wykham, who has for the past five months, discharged the duties of Assistant Colonial Surgeon of this District is about to leave us; Dr. Jarrett the permanent Officer, having returned to his native, land from leave of absence.

It affords us the greatest pleasure always to record in our columns public appreciation of the services of individuals and an opportunity is given us in the present instance. Dr. Wykham's attentive manners, his ability and his kindly countenance, has endeared him to the masses of the people,—Our wishes are for his advancement in whatever part of the globe his lot may be cast We feel, moreover, certain that our wishes will find a ready echo in the hearts of the members of this community.

THE PROMOTION OF MR. E. FAUKNER,

Mr. Editor, has called forth, much and favorable comment in native circles and your contemporary. *The Weekly News* teems with it, congratulates Mr. E. Faukner on his success through many years of hard and successive trial as well as much responsibility, and seems to see the Dawn of a better day for native Officials through the promotion of the indefatigable Mr. Faukner, a deserving man who has outstepped his compeers of the race and reached a higher goal than is usual for the native clerk. I too congratulate Mr. Faukner, upon his success and promotion; and certainly believe that if natives will make themselves reponsible and useful in the lower ranks of office and work as Mr. Faukner, Mr. Hughes and others have done, they will as surely rise to position and influence, as the sun rises daily to the south.

Yours
River Bank, E. J. BETAL.
June 26, '89.

MY VIEWS IN VERSE.

By C. S. Brown.

According to my promise last,
Which was I think, too fast,
I now send you a few more rhymes
To while away the times.

Of news there is not much unfurled
In this part of the world;
At least, they say the Crawford's case
In Town takes all the place.

The case I'm told is getting strong,
And Crawford's looking wrong;
But I'm no judge, I only lay
What I have heard 'Dom say.'

The Lawyer he from England come
Great Sam well known to fame;
To carry out the Duke's bidest,
According to his request.

As steamers do ply to and fro
'Twixt Freetown and Sherbro,
I'd better wait and not forestall,
The judgement in the Hall.

My lines this time are very few,
For much I've had to do;
Please kindly pardon me this once,
I'll thank you in advance.

Bonthe, June, '89.

SUPERSTITION AMONG CHRISTIANS.

From what I can learn, from various sources, there is a great many Superstitious practices among native & Sierra Leone Christians; in fact so many, or much of Superstition, as to render faith, in God very uncertain, among a large majority of those professing faith in Christ; for really beyond their professions some of which are loud and profuse in verbage there is not the slightest appearance of faith or reliance on the Lord, they break every commandment in the Decalogue, and give little or no heed to the precepts of Christ. They evidently do not rely on God for help in special cases of trouble; for it has become a common practice to resort to other & heathen sources for help. Is there anything but a country fashion man is immediately sought after that he may find it or the person who has taken it. If any one dies in any way suddenly or of a disease, not fully understood; it is at once attributed to the use of some means or it is the result of some one swearing, or some other superstitious notion. Such superstitious ideas having obtained among nominal and professing christians is a great barrier to the progress of of the gospel, in fact almost neutralizes its effect, when entrusted to the hands of native workers, who I believe in many cases are true, and labour with all earnestness and zeal for the propagation of the gospel; it is also true that there are many and possibly more, who are given to superstitious notions, which militate both against their faith and hence the influence of their fellows in religious work. This is "an evil under the sun" but alas! it is too common among men, especially among native Christians of these parts, as admitted by native clergymen themselves from time to time.—Yours

EARNEST DISSAUVER.

NEWS ITEMS.

It is rumored, that Dr. Wykham has been chosen, for an acting appointment during the absence, on leave, of Dr Ross the Colonial Surgeon and is to do duty at the Freetown hospital—an important and responsible position.

We extract the following announcement from the "London Times" of the 3rd inst.

BIRTH—on the 30th May at 106 Edith Road, West Kensington, the wife of C. H. Hartley Moseley Civil Commandant of Sherbro West Coast Africa—of a son.

The Portrait of the Rev. J Gomer,—is given in the *York Daily*, of York Pennsylvania U. S. A., as one of the distinguished visitors to the U. B. General Conference held in that city.

An Oversight—It escaped us, to note in our last issue, the appointment of Mr. J. B. Parkinson, Justice of the Peace in this District.

We now congratulate him on his advancement to the honorable distinction of J. P.

Unfortunate Death.—that of Mr. A. Nicols (of the firm of A. Nichols & Co.) which sad event took place at Grand Canary on his homeward voyage. It strikes us rather suddenly as Mr. Nichols had only a short time before left this place, apparently, in good health.

We learn, with pleasure that Custom revenue of this district for the half year ending June 30th has yielded an increase of £577. 13. 0. over the corresponding period of last year.

It is much to be regretted that arrangments were not made for either a homeward or outward bound mail steamer, to call in here during the time the S. S. Formoso lay in Freetown harbor disabled. The Merchants of this District have been greatly inconvenienced by the delay, in the delivery of Goods and in not being able to ship produce, during the interval of over a month which has intervened.

THE ROYAL COLONIAL INSTITUTE.—Peace of the Council, for '88 & '89 is before us, & shows the continued prosperity of the Institute in its Work. Among the corresponding Secretaries elected we notice the name of our friend Mr T. J. Alldridge

To Subscribers.—Please send in your Dues to this "Early Dawn" Office at once as we are much in need of the amount Due us to pay printers.

THE CRAWFORD CASE.—In its developments, since our last issue, rather seems to have grown worse, before the mind of the public, and threatens to be more protracted, if not more serious; for, about the time of the opening of the case, it was thought that a week would be sufficient time to dispose of it, and most likely, Mr Crawford would get off, but a week up to this writing (30th inst) has fully elapsed and still, if our information is correct, the case continues, and is likely to do so for some time. Moreover, the chances for Mr Crawford look rather less favorable than hitherto; and while we have never shared in the belief that the trial would be a short one, or had great hopes of Mr Crawford, yet we confess that we have had more hopes than at present.

AN ADDRESS

(Deliverered before the Philomathean Literary Society of the R. C. & W. Training School, Shaingay by their President.)

Ladies and Gentlemen,

It becomes my highest pleasure to return you my hearty thanks for conferring on me the honorable position of president of this intelligent body. True, it is the highest office we looked up to in any society; but the thought of the responsibility hanging upon such an office, and how to make the society interesting and attractive are what occupy my mind at present.

Our late President had done his best by way of promoting the interest of the society. But allow me to say that I have never in my life been a President of any society, nor do I possess the genius to preside over such a literary society as this.

This being the case ladies and gentlemen, I feel my inefficiency to ascend the the presidential chair I want to impressed upon your mind that a great future is opened before us through this society. When this society was first established, it was with great difficulty that you could occupy the floor for ten minutes at least. But to-day, I can confidently say that you have mastered public-speaking to that extent that you can now speak intelligently on any subject for fifteen minutes at least. By this you must not permit your minds to be deceived that you have made all the marks required of you. What you have achieved is not all that the society demands. You are privileged characters enjoying the full blaze of the light introduced by the establishing of this grand Institution and literary society; and you are to build on the foundation that has been laid until you arrive to the climax of progress and improvement. Considering what a weight of responsibility is upon us, we ought to direct our attention a little into the future and see our places, as it were, filled by those who come after us. Indeed succeeding generations shall occupy our places after we shall have gone the way of all the earth. With these thoghts ladies and gentlemen, we are to equip ourselves by diligence and persevering application for the various avocations of life to which we shall be called. By the diff of perseverance, we can make this society what it ought to be. Let us look at what they are accomplishing, and their literature, arts, and manners should arouse our minds into a state of marvelous activity. An individual cannot achieve any thing grand or noble in any time of work, without having an interest in that work: and unless we be as the old adage has it, "united we stand" in our efforts we will not accomplish much. It is said that to whom much is given much shall be required. It is an axiom and it requires no demonstration that to us much is given. Facilities for the improvement of our knowledge are abundant and it is within the range of possibility that we can make this age the golden age of the Sherbro country. It has always been a serious consideration with me that we are in great ways responsible for our advantages; and, if they are abused or slighted, whether it shall not result in a stumbling block to succeeding generations? It should be our highest ambition and aspiration not only for the acquisition of knowledge, but also to employ our privileges in promoting the physical, mental, moral, and social well-being of our benighted brethren.

As officers of this society we should wake up to new vigour and alacrity in elevating the society to that standard which will make it well that it is indeed a literary society, so that when the good day comes it will be said of us that we are profitable servants.

To this and ladies and gentlemen, let us strive and mount up the shining course of life before us. With these remarks, I feel it my highest pleasure to resume the second agreement of this Philomathean Literary Society and pray assist always on to promote its interest.—W. J. H.

"SUSPENDED FOR SIX MONTHS. (?)

Dear Sir,

I have read with much satisfaction the article bearing the above title in your last impression.

I fully endorse the sentiments of the writer, and cc. gratulate him also for giving publicity to the active steps taken by the Catechist of St. Matthew's Church who has succeeded in finding out and suspending two of his female members who, some three Sundays ago, were illegal transgressing the Sabbath by buying cassada on the Lord's day.

For the benefit of the writer and his readers generally I think some light should be thrown on one or two points that have come under my notice. The writer X. Y. Z. stated "here" (to quote his own words) "as was handed to him." but I am writing facts as they are.

Shortly after perusing the aforementioned article I gave the catechist a special call for further enlightment on the subject; he gave me to understand that the members were under suspension for three and not six months—a mistake X. Y. Z. through his incorrect information, has unhapily fallen into. I have heard also that the two members have exhibited signs of true penitence and had their punishment mitigated.

Either X. Y. Z. must have been omitted when writing, for I observed that towards the close of his nice letter he pretty nearly allowed his rapid pen to out-write his thoughts. He would have double punishment extended to a pastor or some one who keeps continually "compelling his employees" (X. Y. Z. probably one of them "to perform Sabbath duties on the Sabbath day.")

But X. Y. Z. must remember that the Catechist is not omniscient, and unless the name of this petticular member be told him either in writing or personally, he cannot at all act in this matter.

I hope X. Y. Z. will help the Catechist by forwarding the name of this incognito individual and then we may rest assured that he will leave no stone unturned in this direction.

I might say something more but I do not wish to weaken the force of X. Y. Z's. letter as it is very important.

I am Sir
truly yours
X. Y. Z's. Friend.

AGRICULTURE.—TRANSPLANTING.

Mr. Editor,—The time for planting seed has passed and fully one month of the time for transplanting has already gone, but for the latter work we have yet remaining a full month or more; as the whole probably and part of August may be put to good account, if the rains are continuous or frequent, by planters in setting out trees, especially fruit trees as Mangoes, Pears, Oranges &c The planting of Hedges of various kinds which is of course really a transplanting, should be attended now and continued tight on into the dry. Much encouragement ought this to be looked after, because of the fact, that we in this land of Destructive insects and rapid decay of wood, must depend more on some kind of growing or live fencing to inclose over plots of land; if we enclose them at all. While transplanting any kind of trees or shrubs, care should be taken to make the ground as clean as possible nothing should be allowed to grow except some useful crop, as Cassada, Cocoa, Potatoes or something of the kind. The reason for the keeping of ground clean among fruit trees, while young especially, is twofold; first that the tree or crops may have the benefit of the full strength of the soil, and second that we may be able to watch when insects attack them, as they will almost invariably do sooner or later.

Yours—J. Albert.
Bonthe, June 28th '89.

PUBLIC NOTICE.

S. M. MISSION STORE.

We now offer for sale the *Best BRANDS of FLOUR*
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ALSO
SUGAR, KEROSINE, FLORIDA WATER,
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N.B. *We Pay CASH for Palm Kernels.* J. A. Evans.

Mr J.B.Taylor

Begs to inform the PUBLIC that he now undertakes to be SLAUGHTERING at his BUSINESS PLACE, Corner of Victoria Road and Otto Street, Bonthe.

THE NEED OF REST.

"Come ye yourselves apart into a desert place, and rest awhile."—Mark 6: 31.

Do not devote all your time for action, but reserve a certain portion of it or meditation on eternity. We see Jesus Christ inviting his disciples to go apart, into a desert place, and rest awhile, after their return from the cities, where they had been to announce His religion. How much more necessary is it for us to approach the source of all virtue that we may revive our declining faith and charity when we return from the busy scenes of life where men speak and act as if they had never known there is a God We should look on prayer as the remedy for our weaknesses, the rectifier of our faults. He who was without sin prayed constantly; how much more ought we, who are sinners to be faithful in prayer!

Even the exercise of charity is often a snare to us. It calls us to a certain occupation that dissipates the mind, and may degenerate into mere amusement. Keep an exact proportion between the interior source of virtue and the external practice of it; else like the foolish virgins, we shall find the oil in our lamps exhausted when the Bridegroom comes.

We cease to pray to God as soon as we cease to love Him, as soon as we cease to thirst for His perfections. The coldness of our love is the silence of our hearts before God. Let our hearts be full of love, and they will pray. The ardor of our wishes must render us fit to receive the blessing For if we do not feel a strong desire for the success of our prayers, if we feel a chilling indifference in approaching Him who is a consuming fire, we have no seal for his glory, if we do not feel hatred for sin and a thirst for perfection, we cannot hope for a blessing on such heartless prayers.—*Sel.*

(From Question of To-day.)

The History and Iniquity of the Lottery.

By Rev. C. K. Cox.

We hear of lotteries first in Rome. During any public entertainment tickets were thrown out marked with thee names of certain prizes. The holder, on presenting the same to the proper officer received the prize indicated upon the ticket. The ancient Spartiards also possessed lottery schemes. One was called the "Jar of Fortune." It consisted of a jar filled with tickets, most of which were blanks (as now) We find the lottery in Germany and France, the latter during the reign of Francis 1. Many lotteries were established in France in 1530, but owing to their evil influence were abolished some time later.

In Florence tickets were placed in large wheel, which was drawn about the streets by charity boys.

The lottery called the Blanc Royal was patronized in France by the Government to the extent of 12,000,000 francs. In 1869 the people of England became so interested in lotteries that all kinds of business and trades were carried on by means of lottery tickets, but this was suppressed, apparently so, under the reign of Queen Anne, but was still continued by the Government and wealthy individuals for many years afterward. The British Museum and many other fine public buildings were erected by means of the money obtained from the sale of lottery tickets. These secret sales were finally abolished.

In America's early days court and school houses were built from the proceeds of lottery tickets. Pennsylvania was the first State to abolish the sale of tickets on account of cheating and robbing the poorer classes, although the State subsequently sanctioned their sale, but about thirty years ago abolished it for the second time. Lotteries are now running in the States of Kentucky and Louisana.

Their agents are in every State in the Union. Flaming and attractive advertisements appear daily in the newspapers Why the press should lend itself to the steal is to be deplored. On account of its fraudulency it should be discountenanced by all good citizens. A favored few are the lucky ones. The majority are swindled. On the grant given by Pennsylvania to the canal company—a swindle brought into existence some years ago—the profits in a short time amounted to 33,000,000, dollars which was 1,000 per cent more than was appropriated for the concern.

Every lottery scheme is raised by money put up by a large number of credulous persons. The agent or originator gets the most of it. The guilt resting upon those who institute and carry out this system of atic robery. It is a species of gambling which ruins all who venture in it. This vice causes men to have an inordinate desire for wealth.—*Sel.*

THE REASON FOR THE OPPOSITION.

There is a reason for that opposition to holiness, little as you may think it. When you have reached the last analysis you will find in the depths of your heart some secret sin which you are not willing to give up, but which you will have to give up to be holy. Holiness demands some sacrifice that you are not willing to make—therefore you oppose the holiness that makes the demands. A gifted lady grew animated in her opposition to this doctrine, All unsuspected I drew her on in her conversation until she honestly confessed there were duties that had long weighed in her conscience, but she had never gotten her consent to do them and some things she was in the habit of doing that she had grave doubts about. There was no need to search farther—I had found the secret of her opposition.—*Sel.*

ADVICE TO BOYS.

Horace Mann gives this bit of advice to boys: "You are made to be kind, boys—generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game that dosn't require running. If there is a hungary one, give him part of your dinner. If there is a dull one, help him to get his lessons. If there is abright one, be not envious of him; for if one boy is proud of his talents and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you and is sorry for it, forgive him. All the school will show by their contenance how much better it is than to have a great fuss. And remember who said, 'Love your enemies,' and 'bless them which curse you.' Extract

It is best to deceive no one—for he who begins by deceiving others ends by deceiving himself.—*Sel.*

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F & A. SWANZY.
ALPHA FACTORY.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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Religious Directory.

St. Matthew's Church, Victoria Road Pastor, Vacant.

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Mendi Mission, (Congregational.) Good Home Pastor, Rev. R. C. Taylor

A FEW MAXIMS.

If a man wishes to be good, he must first cease to do evil, and second learn to do well.

If one desires, as one of old, to die the death of the righteous; he must live as the righteous.

A pure heart will promote pure thoughts, and pure thoughts pure words and a pure life will be the result.

One should cultivate piety, if he wishes to be pious.

The new creation, or second birth is a necessity, to the living of a new, or renewed life, in this world. Old things must pass away, and all things become new ere a man can be changed into a new creature in Christ Jesus.

WHAT WILL IT BE NEXT?

Dear Editor—It is an old adage by our forefathers "The longer you live, the more strange sights you will see." Surely a Christian community like this, should be found in the cry against such heart rending outrages on society, committed by one of its prominent members, who is likewise a member of St. Matthew's Church, Bonthe. If the grown man cannot take cognizance of such tender cases, cannot the catechist in charge deal with that member according to the government of their Church? Or have they no Church polity?

I was more than shocked to know that the huge number of Bandoo devils which were to be seen in many quarters of Bonthe, much to the annoyance of the intelligent public, were specially sent for, all the way from Bargroo, to come and perform some ceremonies on a poor Mendi girl, preparatory to her being sacrificed to the gratification of the insatiable bloodthirstiness of a communicant member of St. Matthew's Church What will it be next, we are not in a position to tell presently. But this much we can say that the evil is gathering strength daily; and unless dealt with promptly (laying aside for a moment personal considerations,) it will first weaken and ultimately cut up the life of the church. Bolder still, on Sabbath he was seen picking his way to the Church. I strained my eyes, in vain, to see if the Mendi lady took her seat beside him. May be she was indisposed, or he is not yet wound up to that pitch to take her boldly to Church. What it will be next we cannot now tell; But we shall not be greatly surprised to see them hand in hand picking their way to the house of that God who says, in plain language, "Thou shalt not commit adultery."

The estimated cost of this sensuality is not far from £15, exclusive of the outrage on society, the respect lost, and the suspension or expulsion from the class which he necessarily deserves, if the St. Matthew's Church will do her duty impartially.

Honest labour is now as a rule scorned by most of the natives who can very easily secure from eight to ten bags of rice, an equal number of demijohns of rum, and cases of gin to match, by simply offering a several gist or so on the altar of lust, and by turning their voices from the sacred soprano to the lowest bass tone in praise of their sandra." As a consequence of this, the people either do their honest labour altogether, or would ask such high price for a small bit of a job as would forcible convince even a fool that that gentleman is allied to a so-called rich man. What will it be next? Night visits into fowl coops, kitchens and, and dwelling houses. But these infatuated wretches, instead of going to put their night visits to him who is the originator of all these, have always gone to those who have nothing to do with it. The world is truly a stage, remember you can go through it only once. Every faithful member of that Church should never cease to cry against, till it be impartially administered. I close with the lines of one of your correspondents "Truth Seeker" in your issue of 15th Dec. 88 Is it time that discipline has become a thing of the past to the management of Bonthe Pastorate Council Alas! 'tis sadly the case.

Yours truly,

HAP.

TEMPERANCE.

Is, I should Judge, on the advance from the large gathering, that were present on the 4th inst. to witness a Temperance Entertainment, at the M. M. School room in this place. The Entertainment was given by the school, and was planned by that eminently successful Teacher C. A. Earnshaw Campbell. Rev. J. A. Evans Presiding Elder of the *Mendi Mission District*, of the U. B. C. Missions occupied the chair on the occasion, and I believe quite to the satisfaction of all present; In taking the chair the gentleman made rather strong remarks on the work of Temperance, especially of the Temperance Army which he said had been organized here to oppose Intemperance, Drunkenness, and the Rum Traffick. He also spoke of the evils of drinking in our land and the world over, and urged the importance of the Temperance cause for the good of the people. The interest taken in these remarks, showed that the audience largely sympathized with the Work of Temperance.

The exercises by the school, all had a temperance bearing, and as they were skilfully arranged and well performed they were very entertaining and instructive and I doubt not made a good Impression on all present. Mr Campbell deserves great credit for giving to the public such a Treat and the pupils of the school for their excellent performances.

Temperance Army, this causes me to wonder when we shall see these Temperance people moving about our streets, with music-Mottoes and Banners, displaying their Badges of Blue and White; surely the right thing has reached us at last, and I do hope Intemperance will feel its power.

EARNEST DISCIPLES.

Manheim, Pa., May 20, '89.

Dear Bro Evans,—I desire to write to you to tell you of several things that occured lately, one of which we had the looking out for very eagerly, and which was most highly enjoyed by all.

The General Conference of the United Brethren has convened in York, Pa. on May 9th and is still in session, but it is expected that by holding an evening session to night, they can bring the meeting to a close. It was my good pleasure to attend the session for a few days, being my first visit to a General Conference of the Church.

I was honored in being permitted to shake the hand and speak a few words with Bishop Flickinger whom I had long wished I could see. I also had the pleasure of taking the hand of all the other Bishops, except Bishop Wright to whom the agent did not seem to drive me to shake hands, so I passed him by. I also had the extreme pleasure of meeting Brother J. Gomer. I met him this way. I was on my way to the Opera House where they were holding the Conference, but having become bewildered in my journey, I took the wrong direction. I passed an old colored man who was carrying a box, and close behind came a colored boy who was taking in all the sights as he went along. I wished to find my way to the Opera House and thinking that boy could direct me I said "Say bob, can you tell me where the Opera House is?" "I don know sir," said the boy, thinks I "that's queer, if you live in York & dont know where the Opera House is: I stood and looked at the two as they passed on then crossing the street, I retraced my steps, when opposite D. W. Crider's Book Store, I noticed the old colored man looking up at the same over the door. It just then occured to me that that might be Bro. Gomer and that he was trying to find what I was. I stepped across the street, passed the old man and asked the boy what his name was, the answer was, "Jonathan, sir." *Eureka*, I've found it! I then reached out my hand to the old man and said "How do you do Bro. Gomer" but of course he did not say "how are you brother Stoner" for you see he did not know me yet, but gave me a hearty hand shake just the same. I made myself known to him, and we then seemed to have known each other for a long time.

Bro Gomer agreed to visit this place Saturday May 18th, to deliver an illustrated, or stereoscopic lecture. On the day set, Rev. Rean, our pastor, and myself went to the depot to meet Bro Gomer. That evening he showed his magic Lantern to a full house. Every one was well pleased. Sunday morning he spoke to the people about Africa. It had been announced that he would be in Sunday school, and the room was pretty well filled; the children and all enjoyed the talk he gave us: then Jonathan gave a song which wonderfully pleased the little ones.

For dinner they all three, (Brother and sister Gomer, and the boy,) stopped for a meal with Rev Rean, but for supper they found themselves in a rather tight place, they were invited to so many places, they could not accept all, so they were divided, the boy sat with Bro Young, sister Gomer with sister Miller, and Bro. Gomer with Bro. Witmeyer, that evening Brother Gomer again spoke to a large congregation. After the congregation was dismissed, I got Bro Gomer to show some of the members how to speak to the natives, he had Jonathan repeat what he said, and gave us an idea, which was enjoyed by us. Bro. Gomer's visit here was pleasing to all and has awakened a missionary spirit among the members that may result in much good. Many have said they would like to go to Africa.

Monday morning May 20 we bid adieu to Bro and sister Gomer feeling as if we had met for the first and last time, but with the assurance that we can one day meet in Heaven, if not on earth. Sister Stoner remarked that it seems as if some one in the family had been lost when they left. It appears so lonesome.

Continued on the Third Page.

The Early Dawn.
BONTHE. SHERBRO.

JULY 16, 1889.

BUNDOOISM.

Is one of those heathen Institutions, of a female character, that has insinuated themselves at least into the toleration of nominal Christianity, in this Colony, and could be found in even the city of Freetown itself, but a few years ago, parading the streets in open daylight in sight of Fort Thornton; whether this continues to be the case up to this time, we are not prepared to say, yet we are prepared to say that it continues in this place, much to the annoyance of those who would live, a sober, quiet and peaceable life, in our community. Moreover from the reports and complaints that have come to us, at various times, and continue to come. It would appear that this Institution, is very debasing in its character. Whether this is the effect of its contact with civilization or not, we are not prepared to say at present, but only have to regret that some professed christians should even countenance, such an Institution as the Bundoo, that is seen in our streets from time. And yet we are assured, and from creditable sources, that christians have aided and abetted the importation of Bundoo Devils for the displays of that vile Institution that lately paraded our streets in the day, and made night hideous with their nocturnal orgies. How can our people, become civilized when we tolerate base heathen practices. and christians import devils to make pandemonium of our Town! Will not our Elders, Pastors, Catechists and Teachers arise as one man to put down these Diabolical Institutions,in our midst? and unite their whole energies, for the expulsion of all manner of wickedness in the land.

SCARCITY OF FOOD; seems now to be the most popular topic in the out-lying country; and this town sympathizes largely with the same; for while the well to do and those employed may be able to obtain a supply of imported rice and other provisions; yet it is very hard for the poor, and destitute, and unemployed, to get sufficient to eat of the cheapest kind. It is, however, fortunate that we have Steam Communication with Freetown, and some trade from the surrounding Country as well as free egress to the various river Districts, so that while food is really scarce, the population is not so great, or so huddled together, as when the rivers are not open to trade. Yet the fact cannot be ignored that there is much suffering both here and in the rivers on account of the Scarcity of food. For in the Shaingay District the scarcity almost ammounts to famine; it would seem, from the reports that reach us from that quarter The Gbargroo District also suffers no little from the want of food.

FIELD NOTES.

Having undertaken to give under this caption news from the Mission field, we shall be obliged if our missionaries, in particular, & other missionaries in general, will correspond with us, & give us the freshest items from their work, that we may be able from time to time to glean something from the same for our "Field Notes."

Since our last we have been saddened by the death of Mrs. Nekoh Tucker of Shaingay, she was the relict of the late Rev. Thomas Tucker, a devoted native Sherbro missionary, who died some years ago at Mophun Station, of which he was then the Pastor. Mrs. Tucker, we believe, was taken ill while bringing the remains of her late husband to Shaingay for interment, and has been a sufferer during all the years that have since elapsed; but has now, we trust, gone to meet him, where parting will be no more. We also regret to note that we have heard that Mr. Remmie G. Caulker of NKooloonge is not so well, and has been suffering somewhat of late. His work, we are however pleased to learn, continues to prosper, except that the scarcity of food in the country renders it difficult to support the Mission children; we should here remark that the depredations of thieves is the chief cause of the scarcity of food at Koolonge, as we learn that the farmer Mr. H. P. Humphrey has planted fine crops of corn, cassada, etc., but thieves will not permit them to mature. Of many Charges or Mission Stations we are without tidings since our last. But from Shaingay we have heard that Rev. W. S. Sage the Presiding Elder held the Quarterly Meeting of that station on the 29th 30th June with much success and preached two excellent sermons during the meeting. Rev. D. F. Wilberforce, Principal of the Clark Training School, left Shaingay for Freetown on the 9th. The Training school and Day school are both at present closed for vacation. Food is said to be scarce at Shaingay. Good Hope Station (Bonthe) is making advancement. By the reports at the last Quarterly Conference, held on the 3rd. inst., it was found that much more had been done than was thought at our last writing. The Pastor Rev. R. C. Taylor is sparing no pains or labor to increase the religious experience of his members; vital piety is what he is striving to instill in his people, no easy task in a corrupt place like this, but we believe he is succeeding. The school here gave a "Temperance Entertainment" on the 4th inst which was good. From Dannville Station comes the good news, that the building of a place of worship is progressing nicely, the people are helping cheerfully; and the pastor Rev. W. S. MaCauley expects to complete the work by the 1st. Sept, Brother M'Cauley deserves the sympathy and help of all real christians and friends of mission work, and we trust that those who can will help him in his good work. Koneonany, we hear, is still progressing. Brother Cole is trying, Rev. W. S. M'Cauley recently preached there to a good gathering on a week day evening and reports well of the station. Matro is still supplied with services by the Itinerants from Avery Station. More attention, we believe, will be given this place in short.

Avery Station, about which we could say but little in our last, for want of information, has continued to prosper. The Quarterly Meeting held on the 14th and 15th insts., was a blessed occasion; there were 5 persons received into full connnection, three adults baptized, and 27 partook of the communion, on Sabbath and the attendance at at each of the services was large and interesting. On Monday from 7½ to 9½ A. M. The Quarterly Conference was in session 10 members were present and 2 absent; much good work had been done.

Fourth of July.—The Mendi Mission School of this place being supported by Americans munificence and and employing more or less of American Missionaries observed the American "Independence Day" this year as usual, as a holliday and a day of festivities. The pupils of School were given a Dinner and allowed to make merry on the Mission Ground; over 200 persons old and young paticipated in the celebration during the day. In the evening the School gave an Entertainment at their School room in Victoria road which was largely attended and was a grand success.

THE following drift of the ocean was found by a fisherman on the beach at Sea Bar on the 1st inst.

Thrown overboard from the Mail Steamer "Garth Castle" (Donald Currie Line) in Lat. 7. 17 N. Long: 14. 43 W. while on a voyage from London, to the Cape, on May 20th. 1889. The finder is requested to communicate with C. A. Boughton Knight, Naval and Military Club, London W. Stating date and position of this bottle, when picked up.

The War Chief,—Gbarpor was brought down, by Mr. Commissioner Garrett they arrived here on the 11th per. steam launch (James) from Lavanah and we believe pr ceeded to Freetown per. s. s. "Formoso" on the 12 inst; this is doubtless another providence in favor of Mr. Garrett and a great thing for the continued peace of the country, which altogether depends upon the hunting down and capturing, dead or alive of every freebooter that can be found.

MY VIEWS IN VERSE

By C. S. Brown.

On Monday morn at eleven O'clock
The first day of July,
In came Formoso, tearing no rock,
For none in our waters lie.

By her we learnt some funny news
Of Oku's case in court:
On which we all did freely muse
Exactly as we ought.

And other news again-a fact,
That thieves in Trinity Church,
Performed their sacrilegious act,
When none there was to watch.

In this respect we differ here,
And have no need to watch;
For Mendis would not venture near,
Where stands the sacred Church.

* * * *

Three times last week the grave did yawn,
And made some of us mourn,
The last a woman of full age,
Left us without a rage.

In age, of course, she did exceed,
What in the Psalms we read;
Her age they say was 1. O. 4.
And still some thought it more.

* * * *

Ye Frenchmen do some pity take,
And no more fires on Sunday make,
Or else if you continue such,
You'll scare our people out of Church.

Bonthe July 15-89.

(From the Weekly News)

THE LATE HON. C. W. M. HEDDLE.

NOT a few of the residents of this colony will remember the above ramed gentleman, who, for a considerable number of years, was the prince of merchants in Sierra Leone: and when in 1872, he closed his business operations here, with what reluctance his constituents parted from him on his quitting the shores of Freetown to take up his residence in France, where for the last sixteen years of his retirement, he lived in the lap of luxury, which the large fortune he had amassed here enabled him to affird. Charles William Maxwell Heddle was known here as an English gentleman, and possessed considerable property in this city, the greater portion of which he sold to the Colonial Government prior to his final departure in 1872 for the sum of 16,000. He was a man of keen intellect, and great aptitude: he well understood the intricacies of Sierra Leone trade: was a member of the Legislative Council from 1845 to 1871, and only retired from active life when the increasing weight of age & bodily infirmity compelled him to do so. His slim figure, expressive features, and small voice have not faded entirely from the recollection of those who well know him. He died recently in France the exact day of which has not reached us. He left as issue an only son, Mr. John C. Heddle, who visited this colony a few years ago.

To Subscribers.—Please send in Your Dues to this [Early Dawn] Office at once as we are much in need of the amount Due us to pay printers.

NEWS ITEMS.

Mr. REMMIE G. CAULKER,—since penning "Field Notes" we have learned, that although Mr. Caulker is getting on with his work, yet his health is not so much better than last year, which is to be much regretted.

S. S. Formoso arived from Freetown on the 1st inst after an absent of more than a mounth with cargo the following Passangers; J. B. Wright Esq. J. P.; J. B. Parkinson Esq. J. P.; Messrs Pearson, C. S. Brown Sen'r Fitzjohn; Mrs Hume, Mrs Clay Mrs Fewry, and others.

Thieves are abroad.— in our Town. The Mendi Mission Watchman Caught one on the early moring of the 3rd inst. Stealing Boards, he was arrested, Convicted of theft, and Locked up for one mounth.

Quarterly Conference – of Good Hope Station Mendi Mission was held on the evening of the 3rd. inst. in this place it was well attended.

American Independence Day—was nicely observed by the American Mendi Mission (U. B. C.) of this place, a gathering of about 200 men, women and children had a nice time ofit making merry.

New Printer,—Mr Geo. N. Cowan has been engaged as foreman of this Office, to fill the vacancy made by the death of Mr Collin C Bell lately deceased.

Personal.

Mr. C. S. Brown Senr. Catechist Bendoo returned from Freetown on the 1st inst. after a considerable absence, found his family and others well. Only he had to regret the death of two of his male members during his absence.

Mr. J. B. Wright J. P.—of Bendoo was also among those who returned per S. S. Formoso on the 1st inst from Freetown.

Cor'pl Moore.— Called on the 2nd inst. and reported Mrs Moore his wife, as under Treatment and much better.

Mr. A. P. Doomahbey.—Clerk of Shaingay Mission, arrived here on the 5th inst. on business and seeking food.

Rev. W. S. M'Cauley of Dannville Station Gbangbiah, Imperch Land, arrived here, from his place on the 12th inst and we believe, preached two interesting sermons, for the U. B. Church of this place on Sabbath the 14th inst.

Continued from the first page.

Jonathan was quite a hero among the boys here. Each one tried to do something for him. I think when he gets back to Africa he will be looked upon as a great "medicine man" as he will have some wonderful things to show the boys.

I intend sending him several things which caused him to open wide his eyes when I showed them to him. One was a ball made of wood through which a string was put, and by holding the string in an upright position he can make the ball stop at any point on the string. Jonathan was so well taken up at this place by every one and especially the boys, that he wished the train would go off and let him here. I was pleased to see such kind attention paid to them. This is a place in which there is no colored person living, but for all that they were well treated.

I said Conference was expected to close Monday evening, but it only closed last evening (Tuesday).

There has been a separation from the Church by a few delegates at the General Conference at York, under the leadership of Rev. M Wright on May 13th as you may get this letter before you may receive a paper I will give you the names. H. T. Barnaby and W. S. Titus of Michigan, C. L. Wood and G. A. Bowls of N. Michigan; C. H. Kincaid; J. K. Alwood and W. H Clay of N. Ohio; C. Beaver of Rock River; A. W. Gosslin, of Missouri; A. Bennett of Oregon; and A. Floyd; Z MacKee, J. M Kobriah and J. N. Sharp of White Siver the three last persons were found not to have been elected, so that only 11 delegates entitled to seats behind with M. Wright. The Telescope thinks the Church may probable lose from 5,000 to 10,000 members by the action of the kicker.

Bro. Gomer was given a number of daily papers with the full proceedings of Conference, which he is going to send you.

On next Monday, Tuesday and Wednesday, May 27, 28 and 29 the Sunday School convention of the East Pa. Conference meets at this place, and through the mismanagement of our Pastor we are being pushed for homes for the delegates, we expect from 100 to 150 to be present.

I noticed in the paper in the paper that the conference recomended the following Bro. and Sister Gomers return to Africa as soon as practicable; that the buildings at Shaingay, Kooling Good Hope, Avery and Mambo be repaired as soon as may be, and that a practical farmer to superintend the farm work be employed. As you will receive the full report through the papers I will not weary you with more, if there is anything in my letter that you might think would be of any interest to your readers you are at liberty to publish same.

I saw (through the magic Lantern) where the *Early Dawn* is printed.

With prayers for you and yours,
I remain your brother in Christ.
M. J. Stoner,
Manheim, Pa.
U. S. A.

WHAT WE SEE AND HEAR IN AMERICA.

Dear Bro. Evans—I have been wanting to write something for the "*Early Dawn*" ever since I landed in New York the 29th of April; we had a very pleasant passage in the Aurania of the Cunard line of steamers. The grand centenial of the inauguration of Washington had just opened up that day, and we saw thousands and thousands of people, all wearing clothes, and some of them most gorgeously attired, the 30th of April and the 1st. of May the throng of people was very great, processions of soldiers and Artisans Presidents, preachers, and politicians and as a matter of course the preacher was criticised as well as the politicians, some even ventured to speak ill of the presidents, their wives alone escaped criticism. I made a note of these facts and they help me to bear critisms, for when such learned grandees, are criticised I need not complain. We left New York and went West into Pennsylvania, here we had a very cordial reception at Lebanon, Annville, Chambersburg, and many other places; The country is lovely beyond description, the Lord has greatly blessed this people, and they too honor God with their substance, these Pennsylvania people have given largely to the African mission in money; they have also given five sewing machines, and they gave to your humble servant his wife and the young African good homes, we fared sumptously every day. I heard people say that Africa is a promising field and ought to be well cared for, I saw too, that the people mean all they say and in these people we may be sure we have warm friends. The split in the church at York was a sad affair and very much to be regretted, the party that pulled ont were sincere and thought they were doing the wisest and best thing the Lord only knows. I heard, some very wise men say that they were greatly deceive

What seems most strange to to me is that intelligent christian men that daily seek counsel from God should be so deceived, I believe that after all God will bring good out of it. I saw some at York that a General Conference is a pretty big thing to manage, and the Bishops have to be men of clear heads and strong heads.

This America is a fine country to live and be happy in, but for me I can serve God better in Africa.

Dayton, Ohio. J. GOMER.

PUBLIC ROADS.

Mr. Editor—Some of the streets of Bonthe are becoming first rate for cleanliness than that of Yhandahoo, the gutters were dug up about 2 feet wide. Day after day, there are to be seen the Government laborers and convicts, engaged in performing duties in the making and cleaning of public bridges and roads.

Many thanks to our Commandant Mr. C. H. Harley Mosely for the action taken in this popular duty.

I now call the attention of the Overseer of public roads to take a walk to Yhandahoo, and view Macolo road; On his returning let him trace his steps downward to the first street known as Mission Road which is now overgrown with wild grass.

With many thanks Mr. Editor, Yours truly—GRONOTUS.

EVILS OF THE BUNDOO.

From information recently received in the easly part of July, an individual came up to the Mission House, informing me of the way in which she and her mother had been brutally treated by the natives of a town called Largor. The reason is simply this; a child was sent by her mother to perform certain duties in one of the adjacent towns in which the Bundoo Devils were performig their Bundooism. The girl forgetting to be obedient to the injunction of he mother, rushed into the business without introduction, and was seized by those present. The mother having heard that her daughter was caught, immediately gathered a few men, hasted to the Bundoo bush, violently seized her daughter by force of arms, and outran those who were in the bush as also the men of the town, plundered every thing in the place; whereupon the 'Socho' and Marrugbah were caught, tied, to exposed and they were severely punished for that business. There was a man who presumed to defend himself was mortally wounded. Guns were fired. The wounded man was left to the mercies of Providence who alone has power to raise the dead. If the heathens are endeavoring to lay aside this custom, owing to the deceitful practices that have been perpetrated therein, then the christians ought to flee these things for it does not tend to the upbuilding of the Redeemer's kingdom, but to retard it. It is the duty of christians in every land to raise up the standard of the cross and endeavor to pull down the kingdom of Satan, by words actions and deeds. But in the face of this we believe that those who are christians and who will be looked upon as setting before the heathen an important example by the knowledge they possess and the blessing they receive from the hand of that God, who in the days of Elijah the prophet Elijah caused fire to descend from Heaven and consumed the sacrifices offered, so that the Heathen themselves had to exclaim "The Lord he is the God" etc. etc."

Nevertheless we hail the time when christians in this present time will no so deflate as in the days of the Hebrew children while in Babylon, in the land of their captivity; so bold as to declare in the face of the ungodly monarch, that "If it be so our God whom we serve, is able to deliver us from the fiery furnace and he will deliver us from the hand oh king.

Thanking you Mr. Editor for space occupied

Yours—JULIUS CEASAR.

BEARING THE CROSS.

Jesus on one occassion said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." The force of these words was very well understood in the days when Jesus uttered them. Crucifixion was not by any means an unusual mode of putting people to death, nor was the practice peculiar to that time. Other nations besides the Romans practiced it long before. Criminals, especially of the lower classes, slaves, and captives in war were often subjected to this terrible form of suffering or death. Of the latter sometimes hundreds were executed together. They were not always nailed fast to the cross, as Jesus was, but were tied fast with ropes, and left to slow death by starvation and the burning fever of thirst. This mode of punishment was considered reproachful to the last degree. Roman citizens were exempt from this unusual disgrace, as also from the torture of scourging.

On account of the extreme humiliation and contempt, as well as the excruciating sufferings, the cross became the symbol of reproach and pain. Jesus knew that this was the form of death he should die. He said to his disciples when journeying toward Jerusalem the last time "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the gentiles to mock, and to scourge, and to crucify him."(Matt. 28: 18, 19.)

He knew also that the gospel he preached, and which the apostles should preach after him, would be scoffed at as the gospel of a man who was put to death on a cross. Hence it was that the apostles spoke afterward of the shame of the cross, and Paul said, "For I am not ashamed of the gospel of our Lord Jesus Christ."

The form of the words *taking up the cross*, or *bearing the cross*, arose from the custom of compelling the victim to carry his own cross from the place of judgment to the place of crucifixion. There was written on a piece of board the name of the victim with the crime for which he was to suffer death. This was suspended upon his breast as he went toward the place of execution, and afterward nailed to the cross above his head, so that all might see him both as he went to his place of suffering, and while he was enduring the pangs of death. It was in accordance with this custom that Jesus bore the cross from the Roman prætorium in Jerusalem toward Calvary, and that Pilate wrote the superscription, "Jesus of Nazareth, King of the Jews." This was written in three languages, the Latin, the Greek, and the Hebrew.

On the way toward Calvary, Jesus, wearied and exhausted from the long night's suffering, his mocking trial before the great Jewish council and before Pilate and Herod, and the cruel scourging and beating, sunk to the earth beneath the weight of the cross. The soldiers who had Jesus in charge and who crucified him, might order any one to carry the cross instead when a victim was unable to carry it. They accordingly commanded a man named Simon to carry the cross for Jesus. Simon was a stranger in Jerusalem, from the city of Cyrene in north Africa, and had just come into the country. And so this stranger was compelled to share the reproach of Jesus, and by the fact was exalted to a place of the highest honor. Blessed are they who gladly litt up Jesus' cross and bear it upon their shoulders.—*Extract.*

LOST.

SINNER, do you never stop to reflect? Judged by the truth of God you are already doomed. Should death seize you now, would you not lift the lament of the lost, and wail "The harvest is past, the summer is ended, and I am not saved!"—Jer. 8, 20.

Think, I entreat you, for what poor trifles you spurn salvation. The spirit has convicted you of sin, you have been earnestly entreated to flee from the wrath to come; but you said in your heart, "Go thy way for this time, when I have a more convenient season I will call for thee." That time never came; still you peril your soul, for God has said "My spirit shall not always strive with men." Gen. 5. 3. The call is unheeded still, and Christ knocks in vain at the portals of your soul. Alas! the hope of your rescue is growing less and less, for heaven has less attraction, and the world more power. Has not God Himself besought you to "seek ye the Lord while he may be found, call ye upon Him while He is near."—Isa. 55, 9. Even now, do you find your heart dead, so that you are but little concerned at the awful end that approaches; unmoved at the thought that you must wail with the damned to all eternity? Backslider, more stubborn and hard-hearted than others, more sure of perdition than those who never knew the pardon of sin, your light has become darkness, and "How great is that darkness." Oh! in the name of God, I beseech you to awake before God shall withdraw His Spirit from you forever!

Quench not the spirit, for the judgment hasteus on, and we shall suddenly be called to the bar of God.—*Sel.*

What She Did.

Christiana Dickson, the wife of one of the first settlers of Erie County, Pennsylvania, was a small blue-eyed, low-voiced woman, extremely timid. But she had a horror of drunkeness.

She lived in days when the use of liquor was universal. But when her sons were born she resolved to put a stop to whiskey drinking in her home. Her husband being absent, her brothers called for the help of the neighbors, according to custom, to put up a barn needed on her farm. They all assembled and went to work, while she prepared a great dinner. After an hour or two, whisky was asked for. She refused to provide it,

Her brothers, and at last an elder in the church came to reason with her—to tell her that she would be accused of meanness. Without a word the little woman went to the barn, and, baring her head, stepped upon a log and spoke to them

"My neighbors," she said, "this is a strange thing. Three of you are my brothers, three of you are elders in the church—all of you are my friends. I have prepared for you the best dinner in my power. If you refuse to raise the barn without liquor, so be it But I would rather these timbers shall rot where they lie than to give you whisky."

The men angrily went home, The little woman returned to the house, and for hours cried as though her heart would break. But the next day every man came back went heartily to work, enjoyed her good dinner, and said not a word about whisky.

This led to a discontinuance of the use of whisky at barnraisings in the county. Her sons grew up strong, vigorous men, and did good work in helping to civilize and Christianize the world. Their descendants are all of a high type of intellectual & moral men & women. If she had yielded this little point, they might have become, like many of their neighbors, drunkards.

Our stout-hearted pioneer fore fathers redeemed the land and drove out the wild beasts and serpents; but there are vices and malignant customs still to be conquered for which we need women of high souls and gentle spirits, like Christiana Dickson.—*The Manna*

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J. A. Evans.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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Religious Directory.

St. Matthew's Church, Victoria Road
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Pastor, Rev. J. C. Thomas

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Pastor, Rev R. C. Taylor

Faith.

Of course I refer to religious faith, a belief in the tenets of the Gospel, as received from Jesus Christ the greatest of religious teachers, which the world has ever seen; this faith implies a reliance upon the promises of God's word, as revealed to us in the holy scriptures. Such a confidence, as we may not have if anything else; a confidence that we can rely upon as a sure foundation of our hope. The writer of the epistle to the Hebrews (xi. 1) definedit to be "the substance of things hoped for, the evidence of things not seen." Such faith is very necessary to a christian life, and should be sought by every believer in order that he may be prepared for all the conflicts of life.

Reader are you a christian, have you a clean heart, and a right spirit within you? If not. Why not?

Fealty to Jesus.

BY EV. W. F. BERGER.

There is at least one thought in christendom that carries with itself great force and reasonableness, and that is, Am I loyal to Jesus Christ? See what wonderful things hang upon the answers we give to this question! The success or failure of Christ's visible church depends largely upon the responses the Christian world make to that thought. The question runs itself backward until they touch each human heart. Here then comes individual responsibility. But, alas! how many there are who never see any necessity in replying to this truth—fealty to Jesus. This is the sad side of life. How often the minister's heart aches! How often he prays God to come with converting power among men, when he sees men and women listless and careless about their salvation. But how much anxiety comes upon the church and her faithful ones when they find some who are not loyal to their Savior.

It is, however so much like human nature to excuse itself when the demands of the gospel press her for an answer to its many questions. We are, it is true surrounded by many details of life, and all these call upon us for effort. But it does not matter how much we are hemmed in by dufficulties and circumstances, we ought to feel that godliness is great gain; that positive Christianity is always best. Notice briefly that fealty to Jesus means—

1. An entire seperation from the world on the part of Christians.

What crude ideas many people have with regard to the Christian life. They think that to be a Christian means only a partial seperation from the world and sin. One can be a member of the church, and still be in the world. And how often do you hear people recite the famous text of the tares and wheat in order to prove their position right. But what a mistake they make! Their minds have not true logic. That wheat and tare transaction ends one day; and that they forget. How sad their condition! Did you ever see a building with roof of straw? I have. Such a building represents a wheat-and-tare Christian. He has seemingly enough religion round about him; but at the top of his religious life there are only stubble and straw. No, no, such a loyalty to Jesus does not pay. The world an I Jesus cannot go together. They cannot be united. You and I may try to serve God and Satan; but there it stops. It will only be a trying, a miserable failure.

To be loyal to Jesus, you and I must cut our connections from the world and sin. This means a great deal—more than people often imagine. It means an entire severance of all thought feeling and action from the elements of worldly life. It means an experience of meanness of heart, aims, and purposes It means a richness in our resolutions to do good. It means a living union with the church our blessed Redeemer gave to us. Then fealty to Jesus means—

2. The full possession of Jesus himself. Who would not have Jesus? Is there one so hard-hearted as to deny this Savior the privilege of entering into his soul? How often, when that Jesus stands at the door of our hearts, we refuse him admittance! Will he not come in if we open the door? Do you think he is unfaithful because you are? Listen to the sweetest words of any tongue. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Revelation 3: 20.) Why not open wide the door and let the king of glory in? Would it not be better to have him as the honoured guest at the daily banquets of our hearts? When we spread our heartboards with the choice things of life why not let him come in and share them with us? Would not your home be dearer to you if you had there that Guest, whose presence drives out all sordid care and worry, sorrows and pain? How many they are who never see this Jesus in their homes! How many they are who break their daily bread at their tables, but never think of that bread which came down from heaven, a full possession of which means everlasting life!

But what a priceless treasure this Jesus is! The Christian knows what it is to possess in his soul the unspeakable gift. Possessing Jesus is great gain—a hundred fold gain to you and me; a gain beyond human conception. This life will be a happy song. The hour of death may be sad to our friends, but to us so cheerful and bright. The grave will not be a dark dungeon, out of which we can never come, but will only be the gate to life. And the hereafter—oh, what will that be! Possession of Jesus is the full and everlasting hereafter. Will we love him who loves us so? Christian, are you loyal to him? Sinner, what are you going to do with this Jesus?—*Telescope.*

REPT OF AVERY STATION M. M.

For the Quarter Ending June, 30th. 1889.

Mr Pres:

Series of unpleasant scenes have faced us during the quarter.

In the midst of half civilized residents whose influence and destructive habits unavoidably would result in ridicule and disgrace, and in the midst of numerous opposition arising from sectarian principles, is no common task to labor among the heathen.

Considering therefore the many disadvantages under which we labor, we can thankfully say that the work in this District is growing stronger and more successful.

The different Circuits have been visited as usual, although sickness interrupted us for a time.

During the months of March and April last some of the place in which we operated in the neighbourhood, have been destroyed by fire; when in the nearer farms, a great quantity of food comprising Rice, Cassada and Guinea corn have been consumed. Providentially no life was lost.

Sister Amanda Smiths' visited here a short time after the close of the last quarterly session has been productive of more ardent zeal.

We are thankful that the seed has not been sown in vain; and we earnestly hope that those who have been converted to God, will follow the lessons of truth and virtue taught them from time to time.

We have lost Bro. James Nivestook Mish a faithful and an aged member by death. He became a member in this church eight years ago, and though he was advanced in years, and feeble, yet his attendance in the house of God was nevertheless more regular than any one of his age. He was quite prepared to die, and after a few farewell words to some of the members he calmly fell asleep in Jesus.

Bro. H. J. Week's engagement has remained our wants in the itinerating work a good deal.

Day School—The work in this department is one ongoing, Bro Weeks who had charge during the teachers absence to Freetown has been very diligent in teaching and it is gratifying to to know that the children are progressing—N.. of both sexes, —42.

Sabbath School has had careful attention though the results have not been quite as pleasing as we desired.

No. of both sexes 46; Teachers and Officers 3. Total 46.

Missionary Aid Collection £3. 6. 8.

Light	Do.	2. 7½
Class	pence	3. 11½
Sabbath School		0 0
Preacher's Salary		15. 2.
		4. 5. 4.

S. B. Morrison

July 15th '89

Education is not like a bulky article paid for with money which can be seen and handled, but is an abstract thing, possessed in the inward parts of man, and invisible to sight. Knowledge is an inseparable possession. A man may possess lands, houses, boats, canoes and goods and he may soon become poor man. But Knowledge you can never lose as long as life exists, and your mental faculties are healthy; wherever you go it is ready to do you service. Therefore Solomon sums the instructions to the young in these words—"Take fast hold of instruction; let her not go: keep her, for she is thy life." *Prov. iv. 9 3.*

A Lover of Education.

SHE DIED FOR HER MONEY.

A sad case of death by suffocation occupied recently in New York City. A Bavarian immigrant occupied a flat in the house, and with him resided his mother, his wife and their one little child. The mother had a little money, at least twenty-five hundred dollars. This she had placed for safety's sake between the mattresses of her bed. One afternoon a smell of fire was detected. The younger women were overwhelmed, the house was on fire, smothering and burning both, and calling to the child by its name, made her way to the street. But the old lady stayed to get her treasure, and the effort cost her her life. She was found by a fireman suffocated to death with the bag of money tightly clutched in her hand. The story is a sad one, but are there not many among us who are losing life immortal for the sake of the wealth that is good for this world only.—*Ed.*

The Early Dawn.
—BONTHE, SHERBRO.

JULY 31, 1889.

A MODEL FACTORY,

We understand, has been established for some time in the Boom Rivers, by messrs Thompson Bros., natvies of the village of Kissy, a few miles from the city of Freetown, Sierra Leone. The Principle of business adopted by this Factory is destined to supersede all the principles of trade that have been established in the various trading spots along the Boom and Kittam Rivers which takes a larger quantity of Rum and Gin of the worst kind as essentials of the trade. It was once the popular belief that no profitable trade can be carried on in these rivers without a large quantity of Rum and Gin. But now facts and figures can bear us out that Messrs Thompson Bros. are the most successful of the River traders, and will always be, unless the other adopt the same principles they have substituted for the false and popular one.

We congratulate Messrs Thompson Bros. for their past success and wish them abundant success for the future. They have secured to themselves the lasting honour that will be handed down to generations yet unborn, of being the first gentlemen who have errried on a very successful business in these Rivers without a drop of rum, or gin; and that too against fearful oppositions.

Correspondents,—will please keep in mind when writing for this journal, that we absolutely and possitively do not want articles of an obnoxious personal character, and especialy so when they can be of no real good to the public benefit. But by this we do not mean to wink at the covering up of men's Crimes against society if mens bad doings against their fellows or against society comes under the observation our correspondents we shall expect them to write against such actions, but in a personal manner if it can be avoided A few objectionable articles have crept into our colums of late and one or more into this Issue, but were observed too late.

To Subscribers.—Please send in your Dues to this [Early Dawn] Office at once as we are much in need of the amount Due us to pay printers.

INTEMPERANCE

Is the monster that is making wholesale desolations, in almost, all lands, but surely in no other does it do a more thorough work of destruction than in this dark continent of Africa. It gets into Churches and destroys the piety of their members, even the priesthood not escaping its awful influence, but are with the laity often robbed of their piety by Intemperance; I can now remember that but a few years ago two ministers called on me, and with what difficulty one of them, made his way up the stairway, and worse what nonesense he talked, after he did find his way into the parlor, the sight was shocking. But Intemperance did all of it. I can conceive of no greater destruction than that of the piety and usefulness of the ministry, nor do I know of any other part of the world where intemperance, so easily invades the sacred precincts of the ministry, as it does among the native clergy of this continent. So it becomes us of this part of the continent, to be not only temperate, but to abstain from the use of all intoxicating beverages. Intemperance is a great barrier in the war of true piety, in these parts among church members, as it prevents that sobriety, that is so necessary to the growth of the christian religion. Intemperance promotes brawling and course language and thus deprives men and women of their gentility; so that whatever their social standing, otherwise, intemperance will mar it. For months and a thousand and other reasons Intemperance should be opposed by all classes of our community; and all lovers of law and Order; may we not then confidently rely upon all good men and women, to write with us in our efforts against Intemperance. Or have men become so stong, in their devotion to Bacchus, that they are willing to prostrate themselves upon the earth, and allow the juggernaut of Intemperance to destroy their bodies and souls without resistance? No I believe not; and feel assured, that if by any means we can arouse the sleepy masses to a sense of their danger they will assuredly arise to resist the power that threatens their utter destruction.

YR, ERNEST DELSAUVER.

June 25th '89

ITINERATING.

As this is the best means, of reaching the largest number of people, whether in civilized or heathen lands, should be carefully considered, by every one engaged in religious work; especially in such a land as this whether we labor among the heathen altogether, or only in part. For we find that men, who claim to be civilized, when not religiously cared for often act worse than many real heathen and it is very much to be regretted that civilized persons are to be found in all our communities who dissipate, if they do not otherwise break the Sabbath, by remaining at home instead of attending Church; amusing themselves in some secular way, instead of giving their attention to devotion, as the word of God requires. The Itinerant by walking from house and exhorting daily, those who are so inclined, to be, for their own edification, more prayerful, and especially should the Itinerant labor to interest all, on the subject of religion not of the head & lip variety, but heartfelt, the soul inspiring, the loving, the pure, and undefiled before God. I speak this time more upon the work, from house to house, and with individuals, because of the fact, that at this season of the year here, it is hard in many places to get large attendance, and men and women too, are more disposed to remain at home than to go out, especially, to attend the House of God, however able they may be to, attend other places. And also because Indigents are apt to become discouraged on account of these things.

J. A. E.

Bonthe, July 23 '89.

For the 'Early Dawn.'

OPEN THY MOUTH WIDE AND IT SHA LL BE FILLED.—Psalm. 81. 10.

Dear Editor—I beg to present the following lines before the readers of your valuable columns, which I trust may be interesting to all, particularly to men of the sacerdotal order.

The subject, readers, is misconceived by many individuals of the above named class, who think it right to appear before their hearers with mouth opened wide, entirely dependent on God for supply of words; with none or slight preparation being made for the occasion. Depending on this promise with an impromtu sermons, most preachers of the above class have been disappointed to certain extent and forced to make a solemn conclusions after long tarrition before their hearers with inefficacious sermons. We accept the promise as a fact, even when claimed to be general, but in our acceptance, we depend upon the specific work which it demands.

The promises of "Rest" to the laborer or that of "Eternal Life" by Our Savior, the Wisdom of whom I speak understand it so far as we do-that only successful soldiers of the cross shall obtain it notwithstanding the invitation being general. But to the direct promise which now engage our attention they proved to be ignorant of the fact; and in their ignorance they represent God not only as an encourager but an absolute commender of their impromtu and insignificant sermons. In His promise to fill their mouth He never forbids previous preparation but commanded meditation on His words day and night. Josh. 1. 8.

Only look at the position you occupy Gentlemen of the said class, and think whose representatives you are and in addition think of the people who form your hearers and patient on every Sabbath day, then see whether an impromtu sermons will suit such an assembly. Depend no more friends on impromtu sermons, with all earnestness and zeal together with your prayerful thoughts prepare your sermons, then not fail then will your mouth be filled with precious truth and you shall believe that men's hearts are not stones only, can never yield to sermon which discussion is a simple story, concluded with intelligible words as all careless preachers do.

Thanking you kind Editor for space occupied,—Your friend, LITTLE SAMUEL.

Bonthe July 25th '89.

Grateful Tribute.

The Rev R. Cookson Taylor and wife return their heartfelt thanks to the members of the three Churches of this place as well as to the Rev. J. C. Thomas and Catechist W. D. Casha for their Xtian Sympathy manifested and help rendered them during their bereavement.

MY VIEWS IN VERSE.
By C. S. Brown.

We bid thee farewell now July,
Thou art commanded
But then not by mine bade,
Through we have chamber'd.

We cannot say you've welcomed been,
Under such sinners;
For I do think we all have seen
Much of thy hours.

We thank God though who giveth rain.
In such soundness;
To make our corn and every grain,
In growth to advance.

* * * * *

Formoso off—I think we are
Most truly thankful;
In our small craft to venture far
Is almost sinful.

* * * * *

Accept our sympathy Rev T.
For thy late loss;
And help to comfort Mrs. T.
For thou can't nurse.

* * * * *

What news is this that thrills our core
From Sierra Leone?
That has brought forth such real tears
From every one!

'Tis said a boat from York set sail
Some time last week;
Not knowing that an unseen gale
Might play some trick.

They went as far as Cape Light House;
In seeming safety;
But when Murphy began to rouse
The Boat turned empty.

Of men not one was lost we're told
All swam to shore;
But the seven women not half so bold
Rose up no more.

Our pity we extend to those
Who are thus lost:
And trust that they have found repose
In Christ the just.

A warning this indeed to thee,
Sooth doth afford:
That thou should'st always ready be
To meet thy God.

Bonthe, July 26th, 89.

Enjoying Religion.

I can easily remember, when religions persons used to enquire of one another, as to how they were enjoying religion, but for many or some years I have heard little very little of this kind of enquiring and I have sometimes wondered if men to a very great extension since the good olden time ceased to enjoy religion; whether the experience of many religious persons is not a sort of bondage to them, rather than the liberty which the Gospel guarantees; something which men rather endure than enjoy; and for that reason they have largely ceased to speak of enjoying religion. Dear reader how is it with you? Does your religion seems a burden, or a joy to you? Is the yoke of our dear Redeemer a heavy or a light one? Do you bear it with mourning or delight? In short are you enduring or enjoying religion?—E.

The Temperance movement as we believe has taken root in this place, and we only await the fruit of an early abundant Harvest.

NEWS ITEMS.

Rev. W. S. M'CAULEY;— of Danville returned to his station about the 17th. instant.

S. S. Formoso unfortunately grounded about the mouth of Tallie River on the 16th. inst., we understand, where she spent over a week only reaching this place on the morning of the 26th. instant.

Died.— At Bonthe, at the residence of her daughter Mrs. Janice M. Taylor, at 11 45. A. M. on the 27th inst. Mrs. Mary Ann Cordelia Wilhelm, at the age of 48 yrs. 8 months 15 days leaving 4 children, 4 grandchildren and a large circle of sorrowing relations to mourn their irreparable loss.

Dear Mr. Editor—A very lowbred and silly love-lorn is living among us; who because she has been disappointed oft times by lovers, loving those who love her not' has taken into her head to malign two strangers who came not many weeks ago to stay among us, just for a change, by posting to public libellous writings detrimental to their character. It will be better if such hopes forsaken one takes another turn and instead of giving vent to their feelings by such low and mean tricks, which will not only make those strangers feel very uncomfortable whilst in our midst, but would deter others from seeking a change among us, regarding us as a community that has been lurking in their midst; an evil few whose business is to pounce upon the character and good name of strangers, let her seek a solitary place and mourn her disappointments.

Is there any reason why strangers should not feel comfortable and safe in such an intelligent community like ours? If so let her answer.—Yrs. truly

A RESIDENT.

Dear Mr. Editor,

It is surprising to find that, in a place like this which boasts of having 3 churches, the people (I mean professed Xtns.) have not as yet arrived to that standard of piety as would enable to prove to the heathen by whom we are surrounded that they are really and truly the follows of the Lord Jesus; for the examples set forth by these so called christians are so debasing that some of the heathens dare not commit such acts.

You will be surprised to find that notwithstanding the able and eloquent sermon preached at St. Matthews Church a few Sundays ago, from Nehmiah 10 ch. 31, "*We would not buy it of them on the Sabbath or on this holy day*", yet, in spite of all that, the preacher said on that occasion, the people still violate the Lord's day by buying at the public market and any where else where canoes may happen to land with Cassada &c. &c. How long will this evil practice last, God only knows; for the more the minister of the gospel preaches against this particular sin, the more the people are hardened, but the time is not far distant, when God will pour out his fury upon all such Sabbath breakers. Another evil that I observe is, that of Gambling on the Sabbath day by the natives in the farkies, and it is disgusting to find some of our Christian young men, instead of attending the Sabbath school, would join with the natives; hence there used to be so many crimes committed in the farkies on the Sabbath day, and hence some of the Government and merchant's labourers are never in a position to pay their debts at the ending of the month. If the Commandant would make it known, that who ever be found gambling in the farkies or elsewhere on the Sabbath or any other day, will be arrested and punished; I believe this practice will soon be knocked off: For it is evident, that the laws set fourth by God's Who will be ready to punish, and unless we submit to this, all the preachings from the pulpit.

The Commandant will also be rendering great help to the ministers of this place, by publicly preventing the sale of Cassada, etc., on the Sabbath. If this is done the natives who bring the trade, will be ready to obey his laws, than the Christian who disregards the warning from the pulpit see Nehmiah 13 chap. 15 to 21st verses.—It will be just and reasonable if your correspondent who styles himself "*Hop*" in your issue of July 16, would point out to the Catechist of St. Matthew's church, the motivinal referred to in his letter other wise no one but himself is responsive for the facts disclosed in his letter, for he must remember that the Catechist is either an Omniscient nor Omnipresent being. The Catechist has been discharging his multifarious duties to the entire satisfaction of his memoer and he does not encourage any inconsistency in his church as will be found in the case of the two members who were suspended lately; for he knew them personally and was aware of their misconduct—I shall write you on another subject of importance in my next.

Bonthe, Justitia.
July 26th 189

Dear Editor,

To the religious community, as well as to all British subjects, the incessant firing of cannons from the Ghundumah Factory at Bonthe from early morning until late at night, on Sabbath the 14 inst. was very unpleasant and presages ill. Never was such an unprecedented desecration of the Lord's day in open defiance of the laws of the land, known in the annals of the history of any christian nations in the nineteenth century. The simple reason given is the celebration of an Anniversary. Surely this is making a big jump from the usual order of things. I believe we are all quite pleased, and highly satisfied with the usual order of laying over the celebration of any of the public days observed in honour of our most gracious sovereign lady the Queen, (God Monda,) whenever they fall on Sabbath. Why should French irreligionists and insubordination take root downward and bear fruit on British soil? You contemporary "The Weekly News" through its powerful columns, has of late brought to the notice of the intelligent world, the wreckless manner in which British subjects were treated, their properties destroyed, and British laws contemned with impunity, on British soil, by French authorities on the Coast. The next point pitched upon for the manifestation of their abuse of liberty, is Bonthe, and in the future, opportunity is only waiting) we shall not be surprised to read from the "Weekly News" that worse things are done even in the city of Freetown, and at this rate we cannot but say that the outcome looks ill. The incident which transpired last sabbath no doubt was precipitated by that which transpired lately on the Coast "previously referred to of bold defiance with impunity, no effective enquiry being made. But the sure-to-succeed adage will always hold good. A stitch in time saves nine."

Yours truly,—JACK.

Bonthe Mutual Literary Club

Dear Editor,—Not less than six or seven times, attempts have been made to promote the culture of our Bonthe young men, which have all, one after the other proved to be failures. But the one I have perposed to deal with at present, is the one known by the above title, which is the last of a series of reported failures.

On the evening of the fourteenth Nov. 1887, the re met, at the Court Hall, a large and respectable gathering to witness the inaugural ceremonies of the Bonthe Mutual Literary Club, affiliated to the Grand East End Club, Freetown. It was an occasion of joyous mein, and indeed it was a source of pleasure as it afforded him the opportunity of hearing both the inaugural address and speeches made on that occasion. Not a few of those who were present that evening, would recollect this society made a good start. It was observed to the admiration that one of the many reasons of failure to establish in our midst an association which has for its object the literary and social improvement of ladies and gentlemen specially the latter, is self conceit and false notions; this step is very true.

But, now, the sole aim of the Bonthe Mutual Club, as it seemed, was to labour in spite of discouragements and manifest hostility, by putting in such means which are at once conducive to religious social and, in particular literary and good results.

To be more effective, the society proposed to bring before the public, from time to time, Lectures, Debates and other literary Exercises that may engage the mind with profit. Apparently, the society to be silent to our very suspicions, and intimated a good deal of a successful future. I say this on account of the prominent persons of the community that constituted and patronized their movements. But worth a reverse do we find! In the whole, the society to my recollection and perhaps to many others, never met more than about six or seven times, reckoning from the inauguration day to the very day of their last meeting, despite the many warnings given them by several respectable speakers that evening, especially that given by the Rev. J. A. Evans who spoke at length of the inevitable of young men of our community, and give counsel for their welfare, and Messrs Green and Brown Jun'r. who also gave advices to watch well the unity of the promoters, and to guard against every guiseless bad may creep in. I say despite this Mr. Editor, the society ultimately sunk beneath the weight of decaying influences. Pity, gentlemen of the club, that you have made an equal if not greater failure than those made by your predecessors. I repeat it is a pity gentlemen, that notwithstanding the readiness of the public to give full and hearty co-operations, you have come to such a wreck. This Mr. Editor, would make me not to believe the self-depending ability of young men in this place, to work up and maintain anything profitable and lasting in an educational point of view. However this may be, I believe, with a man of profound insight at his head, and the willingness of its members to be guided by every deliberate and wise suggestions, this or any society, will be in a position to operate in a way as to maintain its protracted existence.

You may hear from me again on the subject of some of the main causes of failure of societies in our midst. Thanking you in advance for space occupied.

Yours—HARMLESS OBSERVER.

OUR PUBLIC ROAD.

Dear Editor—Your Editorial of the issue of June 15th struck the right keynote to the tune "Our public Road-" and I do think every intelligent resident of Bonthe should fall in at once in joining in the song, by making known to the authorities of Freetown through your valuable columns the bad state of our public roads, especially that principal one wich is the first street that crosses the town from East to West, and which a stranger just coming into the town will most with and by which perhaps form his idea of the sanitation of the place.

The miserable condition of the principal public roads of this place is better seen than described, and the Commandant is perhaps not before this annual [illegible] of things, because the [illegible] from Sherbro must be noticed in the aggrandisement of Freetown. Where is the rights-ranks of such procedure, I fail to see by what, delimited logical argument the authorities can justify their action.

Why not invest the Commandant with the authority essentially necessary in a commanding officer placed over an important place like this, a place yielding such large revenue, to use a portion of the revenue in repairing the Public roads and render due account to proper authorities.

Why should the Commandant of Sherbro be instrumental is collecting the revenue of Sherbro and not have a share in the disbursements; I am conscious of the abuse of confidence in times past. But why should the revenue of Sherbro be so employed at all in bettering the condition of another place so as to shut out neglected Sherbro from the enjoyment of her revenue? We hope the government will give this matter the earnest and immediate attention which it deserves, and allow a liberal grant of from £500 to 1000 to Sherbro to carry out those plans which the commandant may have in mind for the general good of the place and people.—Yrs. truly

A RESIDENT.

The Independence Day.

This is Independence Day!
Who is independent!
Who can raise his hand & say,
Truth is my defendant!
A slave is he who takes his toddy!
A slave to rum in soul and body!
How the guns do crack and roar
Across the cont'neut.
Over mountain, lake, and moor
The crackling flash is sent;
'Tis followed fast by freedom's Thunder,
And grape-shot knocks its victim under.
Filled with stars the banner flies,
Unhindered every where:
Copied from unclouded skies
Coquetting with the air,
A million throats greet with hosannas
Our clear, cold-water, shining banners.
All hail to the whitest day
In freedom's history!
We'll keep it, unstaind for aye,
Sacred to liberty.
And temperance and peace for-ever.
Deserting from our army never!

George W. Banyon, on the Banner.

DISEASES OF WINE TASTERS.

The diseases of wine tasters were studied by Donnett, of Bordeaux, and Dr. C. Marandon, of Dijon. Wine tasters are frequently suffering with disturbances similar to alcoholism, although the claret tasters do not swallow the wine, but, on the contrary, eject it, and even rinse their mouth afterward. In one case of Dr. Donnett's, a man 32 years old used to taste every day 30 or 40 samples of wine, occasionally liquors and rum, without ever swallowing any part of them. After two years he became very excitable, lost his appetite, did not sleep well, and suffered with disturbances of sensibility, pains in the breat, a feeling of weakness, difficulty in breathing. He improved after abandoning his profession, although a nervous debility still remained, as noticeable by the facility with which he was set in tears.

Another statement made by Dr. Donnett is the great number of apoplexies in Bordeaux, where many persons drink one and a half litres of wines with each meal. This number exceeds the number of apoplexies in any city in the world.

The Home.

Seven year-old Willie McConnel, of San Francisco, found a bottle of whisky and tasted the contents. He liked it and drank over half a pint. He became tipsy, then ill, and in a few hours died in great agony, in spite of the best efforts of a good doctor to save him.

There is a prominent lady in Philadelphia who has written for private circulation a little social tract, in which she takes the view that a very little mischief would happen in the world that does happen if men would stay home evening with their wives Intemperance, crime, divorce and even political corruption, she attributes to this cause.

FOUND DEAD.

"Found dead by the roadside,
Augustus Hall,
With a bottle clasped to his
frozen breast;
He died from drink, where he
chanced to fall"—
Ran the coroner's verdict—and
this was all;
God only knows the rest.

Where was the soul, once brave and strong
As he staggered along the broad highway
Where was the Mentor of right and wrong,
As he babbled a stave of the drinking song
Heard in a den that day?

"*Vive la vie!*" as the maudlin swell
Went trembling out on the startled air
An echo marked, from the frozen dell,
"*La vie—la vie!*" he reeled and fell,
Where to, he did not care.

The wind, in the leafless tree-tops, beat
The onward march of a wintry storm,
But the snow came down with silent feet
And tenderly spread a winding-sheet
Over the human form.

They found him there, when the morning light
Shone over the woodland far and free,
Still and stark, in the shimmering light
With his lips apart as, yesternight,
He sung, "*Vere la vie!*"

This human wreck in his rags and grime,
The lowest and least of his fellow-men
Had never committed a penal crime—
Was fellowed and flattered, in manhood's prime
For eloquent tongue and pen.

He had led the van for truth and right,
But, alas! he fell, where thousands yield;
Fell, with the goal of his hope in sight,
Fell, in the strength of his mind and might—
And sleeps in Potter's Field.

The terrible sin, may God forefend,
Of the man who never stops to think
He may dig a pit, and shape the end
Of a ruin'd life, when he asks a friend
To take a social drink.

Sel.

HE GOT THE PLACE.—A lawyer friend tells me he advertised for an office boy a few days ago, and as usual got a big bundle of answers. He got fairly well tired reading the various creditable things the young aspirants for the place had to say for themselves, but finally he struck a letter which really arrested him. It was written on a very much soiled and crumple piece of paper that had never been white, and ran about as follows:—"I'm 12 years old. I hain't got no father nor muther. I'm an orfan and I've got to hustel. It betes all how hard times is." My legal friend read no more of the letters but immediately sent for the writer of this one and gave him the job. The urchin settled down to "hustling" in earnest, and doesn't complain any more about hard times.—*Chicago Mail.*

Dear Mr. Editor,—I have noticed that the government laborers are not working honestly and faithfully as in the time of Commandant Mitford: but are to be seen carying wood to private houses during government hours. Cannot the time thus wasted be employed in seeing after the bad state of our public roads? I also noticed when the tide is up in high spring the road going to Ghundumah factory is geneerly overflowed and it was not so during last year. If our overseer will give a little more attention to his duty by reporting faithfully and prompting to his Boss the bad state of that and other public roads and the Boss in turn reports to head quarters from time to time I believe he will ultimately gain a hearing.—Yrs.

A SPECTATOR.

Mr. Editor—We have in our midst a shameless and adulterous young man who held a prominent post in this place. His conduct has ruined himself and family, see him at night, moveing as quiet as a Serpent ready to attack peoples children, and listening from door to door, to here tails to carry in the morning. How are we to get him from our midst; he has no shame, hear him with is broad laugh from door to door with those whose family are with them. Where is his? they are not: Where have they gone to? Gone to the bush, eat with the mendi's in the bush and lie with them, are they to be blamed. No, this man is the cause of it. Is it true he made confession to the Evangelist Johnson the last time he came hear that he is the cause of his house ruined. If so, another confession is needful to Evengelize a selfmade heathen like unto this youngman.

A Friend.

Mr J.B.Taylor

Begs to inform the PUBLIC that he now undertakes to be SLAUGHTERING at his BUSINESS PLACE, Corner of Victoria Road & Otto Street.

Bonthe.

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The Early Dawn

"The Morning Light Is Breaking, The Darkness Disappears."

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Pastor, Rev. R. G. Taylor

ETERNITY WHAT IS IT?

The answer, perhaps, to this question may seem easy, as almost any one would be able to say, that eternity is that unmeasured duration that begins (if at all it can be said to begin) a measurable duration ceases, and continues forever. True enough we may have an answer in this, sufficient for the scientist, & logical enough to satisfy the philosopher, but! ask is it enough to satisfy the Soul that is to live or die throughout the endless ages of such a term? It is based to spend an hour with the dying, except we have the presence of Jesus, who is himself the life, but what must it be to die ourselves and have no light, even for an hour! But think of a man dying, the seconds ticking about the endless ages of that unmeasured duration, called Eternity. Then O man why are you going thus to die? God your Maker asks you why!

E.

THE CRAWFORD CASE.

Since the Onitsha Murder Case when resounded from the banks of the Niger to the British House of Lords, nothing has transpired in the Judicial history of Sierra Leone, which has arrested as much of public attention as the Crawford Murder Case upon which judgment was pronounced on the 20th inst. in the Supreme Court of this Colony. Between the two cases there is very little to choose. For cool continuous cruelty, for revolting outrage perpetrated on a poor, defenceless, unresisting human being, and for the dreadful catastrophe in which the tragedy in either of the cases terminated, the two cases are occurrences *sui generis*. Their recital rouses a sensation of peculiar horror to which the feeling heart is happily not often subjected, and elevates the perpetrators to a painful *pre eminence* which, even minus the penalty, none may care to occupy. It is not simply that law and justice as outraged but humanity itself shuddered at the crime.

In both these cases, the same Counsel were engaged; only by an unexpected irony of fate, they exchanged places strangely. The prosecutor in the Onitsha Murder Case, appeared for the defence of the Crawford Murder Case, whilst the Acting Queen's Advocate, who prosecuted in the latter case was sole Counsel for the defence in the former. If in the one case, the guilty parties were all natives and agents of the C. M. S., those involved in the present tragedy were with only one exception, all in the service of the Colonial Gov't, the leading character and principal actor being a British Officer, high in Special service of the Government. The nationality of Capt. Crawford, his connection with the Army and rank in the Service, when contrasted with the race origin and social condition of the victimised Oba, a Kroo boy and servant of Capt. Crawford, rendered it one section of the community, an anxious natural being for the safety of the Capt. petty general, but produced in the other section, an attitude of keen but silent observation of the conduct of *justice* in the decision and sentence that would be arrived at. There are those who in such a case, could see only a rare opportunity for the display of legal argumentative ability. No doubt the learned Queen's Advocate, acting valorously and single-handed against his redoubtable antagonist, who in himself is a host, aided besides by his two co-assistors, afforded a scene of thrilling interest to those intellectually capable of appreciating it. The well known ability of the leading Counsel for the defence was met by an independence of mind and stubborn array of damning fact on the part of the prosecution. But *mere* victory should not be allowed to eclipse the important principle which the case was peculiarly suited to illustrate. There is one consideration before which every thing else in connection with the Crawford Case dwindles into almost nothingness. The impartial justice of the British law enacts one and the same penalty for all the offenders alike, irrespective of rank, race or condition; but the application of this even-handed justice, when a European is the offender, has ever been regarded by many in the Colony as problematical and doubtful. It is of the highest importance that this feeling of doubt, not improbably groundless though we believe it should be shown when an opportunity offered to have rested on no solid foundation. In this matter our Rulers have an extremely delicate part to act, and one that is scarcely ever popular as their actions are always liable to be looked at from the *partial* bent of race—feelings.

Another point of equal importance. From time to time reports have reached the Colony of acts of reckless cruelty done beyond our jurisdiction by British subjects, white as well as black, by which the liberties and even lives of persons have been destroyed as *things* of no consideration. A man occupies a post on the borders, or, more frequently, beyond the boundaries of British Jurisdiction. He possesses power ill-defined and practically unrestrained by respect or fear of Law. He has many ways and means of escaping or evading the cognizance and penalties of the law. On the slightest occasion, almost for anything, a mere caprice, a wanton exhibition of power, such a man would draw, his pistol and shoot down one or more of his employees or servants as might for the time being be the objects of his whim, just as if they were in his estimation, not human beings, but only so many partridges; or else would use them so brutally that death ensued invariably. Again and over again we have heard of these outrages. Their recitals carry a strong appearance of truth. They obtain general credence. From Sherbro, from the Northern Rivers, from the Niger came from time to time terrible recitals. It is high time that the Majesty of the inhuman deeds have outraged every law which these reckless and should be vindicated, and that such offender if known, should be hunted after, apprehended and brought to undergo condign punishment as a warning to others, be they white or black or however they may be engaged, in sacred calling as missionaries, or in Government, mercantile or any other secular service whatever. The narrow escape the constables had who acted in unthinking subserviency to Capt. Crawford's orders would serve we hope to make others of their class pause to consider how they offer willing tools to execute unlawful orders and take part in lawless deeds.

We have no resentment against Capt. Crawford. He has our sympathy and confessedly that of the whole community, judging from the tone of feeling at the Supreme Court, for the serious risk he has run and the deep calamity that has overtaken him. But there is a great and manifest necessity that deeds such as were abundantly proved by the Crown against him should not be indulged in, should definitely and peremtorily be put an end to.—*From the "Weekly News."*

TRADE PROSPECTS

Are certainly, not what a good many expected, and yet so far as the out-look is concerned I am inclined to believe that the future has something of fair, if not to say great promise in it, for those prepared to accept the new order of things, but he who will not or is slow to do so must suffer or fall before the onward of march of new activity, that is dawning upon us. Trade and commerce has evidently become a different thing from what it was twenty years ago; small stocks of unassorted, or selected stuff, will not take again as in time past. Nor can a man hope again to demand and obtain his prices, or in any way control the market, he must now study the wants of the people and suit his prices as to the condition of things; any attempt otherwise must prove detrimental to his interests. In short the Trade of the future will require much of study, common sense and cool calculation on the part of the participant if he hopes to succeed. However, it is not quite so certain as some may suppose that all small or petty traders will be forced to withdraw from the field, for it is pretty evident that quite a number of them will in one way or another maintain their places and that others are likely to come forward to take the places of those who do retire. As to who continues in the Trade great or small, is of no material importance, as far as I can now understand the trend of circumstances, the changed condition of matters is sure to continue, and will shortly convince all that to be successful, a man must be energetic and push his business to the front and keep it there; let people know what he has to sell what he wants for it and of what use it is, and it he does this properly he will succeed; and it but a small dealer now, he will grow larger and larger until he will be one of the great ones. "Seest thou a man delligent in his business? he shall stand before kings; he shall not stand before mean men" In short there is every reason to believe, that Trade, will speedily return to a *normal* condition, but to the *old abnormal* state of many years ago no one need expect it to return the age is too advanced for that to be.

Bonthe, 8/89 R. J. BETAL.

The Early Dawn.
BONTHE, SHERBRO.
August 16, 1889.

"COURAGE & STRENGTH."

Two prerequisites, of an energetic life, in other words two things necessary to a life of push and vim, a life that makes itself felt on surrounding lives, and gives impetus to society. A life that sets in motion influences that upraise our fellows and bears the possessor onward to a goal of distinction, & such is the kind of life that Godly men should ever possess in order to secure not so much earthly, but heavenly distinction, which is far superior to what men of the world can ever, in their worldly course obtain yea, it is really a higher grade of life than they are capable of conceiving,—a life of humility & yet fraught with an energy that moves mountains, yea moves the world—but for such a life, pure and undefiled before God we need first Courage & second Strengh., *Courage to undertake & Strength to Combat* in the great conflict of life, of a good life' such as God the great Judge of all shall pronounce fit to enter the kingdom of Light.

Another Word.— To our correspondents, we offered an apology in our last for one or more scurilous articles that got into that issue, and said possitively that we did not want any more such yet several replies to these same objectionable articles have come to hand and while possibly they are as mild, as the authors were able to make them, they are yet not the kind of matter that we require, so let the writers not feel disappointed if we have left them out of this issue.

THE CRAWFORD CASE, — we give in full an Editorial from our esteemed contemporary the *Weekly News*, not because we fully endorse the sentiment of that Journal on the subject but that our readers may have the benifit of the views of its Editor on the subject as the case was watched through its Critical proceedings, in a Court more than one hundred and fifty miles, from where the Crime was committed, and where it must be known that strong race prejudice prevailed against the accused, and before a jury that had, for the most part, not to be convinced of the guilt of the prisoner, but of his innocence. It is now left for the unbiassed to Judge of the Justice of such a trial.

FIELD NOTES.

Time would not permit us to make notes for the last issue,—i e to put them in shape for the Printer, however, we shall try to give all the information we can, from the field. From the Bompeh we learn that some months ago Revds. West and Sage, with nine Mission boys and about 15 other persons, as hammock men, carriers &c., made an extensive tour to the interior, reaching about 150 miles inland, from Rotafunk at Head-waters of the Bompeh, visiting many populous towns. They report a large field ripe for Harvest; and how our hearts have longed to enter these extensive openings for the work of the master, but these reports make us even more anxious. The Bompeh Mission has an effective Itinerating Force. that of Rotafunk station composed largely of young men and boys of the school at that place is under the efficient management of that experienced Itinerant Rev. W. Sanford Sage of Girls Home, Rotafunk, this band of Workers do a large amount of Religious work in the surrounding country but we are not informed as to the number of towns they visit. Rev. J. B. W. Johnson of Falli, we believe, gives his whole time to the work of itinerating over a large field; he is eminently successful in literally destroying the Works of the Devil,—Devil Bush, Devil houses, Alligator-dens &c.—we are pleased to have two articles from the pen of Bro. Johnson which will D. V. appear in these columns in due course. Mrs. Juliana Thompson, daughter of Daniel Crowther, so well known in the past, as Preceptress of the Lesher school, has, by appointment, since our last Annual meeting, been in charge of Bompeh school, and from all reports, is succeeding well in a great work. The latest news from Bompeh (about the 7th inst.) reports all well that way, and stone being prepared for the new School Building in the near future.

Shainguy District, feels the severity of the weather, and scarcity of food which will operate adversely upon the Religious and Educational work, as the ailments of the physical effect the spiritual nature of man. Rentice House has, we are here, been completed, and the Itinerants are pushing forward in their Work. Mr. Dallop and wife of Mambo have not been quite so gushing as heretofore; but are away now on leave to Freetown, however a supply has been sent to keep the work going during their absence. We would here state Mrs Dallop's delicate condition, we understand, is the cause of their taking leave at the present juncture. From the Presiding Elder we understand, that the next Quarterlies of Mopon, Mainoong and Mocobo will be held conjointly at Mocobo, which we believe will work well & is a good idea, & just here we suggest that every where, that it is possible the people of the different towns and villages of the different charges, be urged to attend the Quarterly meetings of the respective stations to increase religious interest. Shainguy Station the Central Light of all the stations still shines brightly amid a constellation of lesser lights. Brother Bierstreth holds forth with a steady strong hand at the helm he has a large Day School and a very interesting Sunday school, which it was our place to visit on the 11th instant and conclude by invitation a large and intelligent Bible Class at Rufus Clark. Professor Wilberforce was at the same time away, and his band of Itinerants, as also Rev. H. J. Williams, attending services in the various Towns and Villages of a large District of Country. The writer also attended services at Flockinger Chapel on Sabbath at 11 A. M and listened to an able discourse, by the Bro. E. C. Bickerstetb. In the afternoon at about 5 o'clock the writer talked to the people at Zion. The writer also had the pleasure of short call at Otterbein Station, Bompehtookong on the 14 inst. of which Mr. A. F. Campbell has charge and has succeeded well, with the co-operation of the people, the work is going on the parsonage. There is a good school at Otterbein and we were pleased to see that the Old Chapel Barra erected there by the Rev. J. C. Sawyer during his pastorate, still stands as a monument of his labor in that place. We suggest that Quarterly Meetings be held alternately at Otterbein and Kononcong, and that Sish Pond, Gbradumanah and other places be invited specially to attend such meetings. We had great desire, but time and title would not permit us to do so, yet we hope to visit Kooloonge at some other time. As N'Charmany, Tonkohloh and Manoh are each mentioned in the Report of Schools and we have nothing special to add at present, we omit the further mention of these stations. Referring to Mendi Mission, we have to lament the recent death of Chief Kong Doomahbey, and if times were Ante Bellum times, we might expect worse to follow, but in these days of peaceful jurisdiction, and gospel light we need have no fears. Yet we sympathize with the relatives, & Mr. A. P. Doomahbey especially. Religious matters in that part are under the charge of Mr. Domingo who has everything in good trim we believe. No late tidings from Kononcony or Matroe. Avery Station chhronicles an accident in the Saw Mill, but no loss of life, by the falling of the gangway, yet it has hindered the execution of Lumber Orders considerably. But sadder than this was the loss, by death, of Brother John Miller, an aged Itinerant, who passed away suddenly from labor to reward about the first of this month. Dannville Station is still progressing, Rev. W. S. M'Cauley says he expects to complete his new Church at the station, the Dedication of which will D. V. take place on the 8th prox. the friends are invited; Prof. Wilberforce and the writer are both announced to preach on that occasion, & we trust all persons attending that Dedication may prepare themselves to help the Work by a liberal Donation. Good Hope Station is pushing on its work well, the Pastor has been afflicted in the loss of mother-in-law Mrs. Wilhelm whose death we noted in our last issue. We understand that a special effort for the cause of Mission is to be made in September, our wish is for its success.

REPORT OF SCHOOLS.

The following Report to the Coresponding Secretary of the Home Frontier and Foreign Missionary Society of the U. B. in Christ, is here given for the benefit of our Teachers and others in our mission schools.

Rev. B. F. BOOTH, D.D.
Corresponding Secretary.
&c, &c, &c.

Sir,—I have just concluded the Semi-annual examination of our Day Schools, and now submit a report of that department of our work. The Examinations were conducted with a view to ascertain the general work of the schools, and not so much the grades of each pupil as heretofore. I had teachers to conduct recitations in their usual way. By this I am enabled to note the plans and methods of each teacher

Sherbro Mission.

Shainguy—Quite an interest manifested by pupils, in school work and examinations The average results are not the same as when the school was examined last year December. This may be largely due to an accident which befel one of the teachers and prevented his attendance at school several weeks, Reading in all the grades was good; Grammar fair; Good work done in the elementary classes. Enrolled 122. The Lesher school which was conducted at a village a few miles from Shainguy, was discontinued, and the teacher transfered to another station Koolonge and Bompeh took:— The two schools were examined jointly. The Bompehtook work is quite new, but gives hopeful results. The Koolonge classes anawered readily in Geography, but need more drill in Arithmetic, and a little care, so as to correct careless habits in reading Both schools number 36 pupils.

Mambo—This school one year ago, gave excellent results in work and examination. Mr J. C. Sawyer was then in charge. There has been quite a falling off in numbers since Mr Sawyer left; the larger and more advanced pupils having either gone with Mr. Sawyer or left the school. Thorough work is needed to bring up the School to its its former standing in grades and and numbers Present enrolment 10.

Mandoe—The teacher at this station deserves credit for having re-organised, and kept up a good school during the term. While there is room for very great improvement, which on the whole is encouraging. 20 names are enrolled.

Rembee, Charmany, Mofuss, and Matacong, Mocobo, have not done much since the war of 1887. Rembee has a school of 11 pupils. Charmany presents a reports of 7 names most of whom were absent when school was visited. Matacong has newly organized with 5 pupils. These on the day of my visit, had gone to seaach for food. Mr Luke of the Clark Training school has a class of 11 at Mofuss, which is promising. Tongulloh Station has no school. Total number of pupils in Sherbro mission 229

Mendi Mission.

Good Hope.—This is the largest school in the district 143 names are registered. It is evident that the teachers have bestirred themselves to build up the school. The average daily attendance is however low for the number enrolled. The pupils of the fourth Third and Second grades did well in and were ready to give in their own words the substance of the lessons read. Considerable work is yet to be done in Grammor and Arithmetic.

Avery.—There is greater interest shown by the pupils than formerly. Reading in Fourth grade, fair: Grammar and Geography well committed to memory, but in many cases, the meaning of words and terms not understood. Work and problems in arithmetic should be practised. This is needed in all our schools. Number of pupils, 39.

Conkonany.—This school would likely have shown good work if teacher had not been ill during the term. The changes in the police force, whose children or servants make up a good part of the school, interferes with progress of the school as a whole. Yet I am glad to report improvement.

Danville, Chambersburg Mission school, had a very poor support financially during the term The teacher had therefore to labor under discouraging circumstances. He has however managed to keep and board a number of pupils at less personal expenses. Enrolled 22. Reading fair. In Grammar pupils gave ready answers, but do not fully understand principles and meaning of words. A chief difficulty encountered during the term, was the lack of books

Our teachers on the whole are doing well, and trying to build up their schools. They have many burdens to bear, and expenses to incur, that are unusual to teachers in America and other places. The support of many pupils often fall on their lot. To fail to undertake this burden would be to have no school or very poor ones, as to attendance and numbers. It would be a very great help to the schools and a relief to teachers, if some help is rendered especially as regards clothing. I wish in connection with this report, to express my grateful appreciation of the uniform courtesy and hospitality of the teachers and agents whose schools I have visited.

While passed with the work done and hopeful as to the future. I would suggest, that particular attention be given to the preliminary exercises found in the reading books, as those give valuable aid to pupils in prononunciation of "Aar" for "a", and "im" or "e" for "in" or Ae, must be early noticed and corrected.

The teacher should understand that he must largely depend upon himself to make the principles of Grammar understood by the pupils. He should not be satisfied with the ready answers given from memory, till it is certain that the pupils understands the principles involved.

Continue on 3rd page.

NEWS ITEMS.

Died.—We learn from Avery station, Manoh Gbargroo, of the death of John Miller, formerly of this place, but for sometime past employed as an Itinerant in the Mendi Mission.

Chief Kong Doomahbey—of Mando died we believe about the 10th. inst. We Sympathize with the relatives especially Mr. A. P. Doomahbey, Clerk of Shaingay Mission.

The Editor of this Journal returned from Freetown on the 2nd. inst and made a visit to Shaingay between the 13th and 14th. instants.

Church Dedication,— At Danville Station, Gbangbiah, Imperch, to be on the 8th Sept. Rev W. S. M'Cauley Past or.

s. s. Formoso,—Grounded on the edge of the Middle Ground on the 31st ult. The Cause was a dense mist that at times obscured everything on either side, and it was impossible to have done better under the circumstances, unless the vessel had anchored on account of the thickness.

Aug. 1st Mails were brought in by the Purser in Ship's Boat from the s. s. Formoso off Bwoy point.

2nd.—Some Passengers disembarked in Boats for Bonthe. Among others were Messrs. Hogan, Guinott, Bob, and the Editor of this Journal; they reached Bonthe the same night.

3rd.—s. s. Formoso,—Arrived with Mr. Lees and others as passengers, also much Cargo a part of which she discharged

4th. Formoso left for Freetown about 10 a. m.

Grand Court—was to have opened here on the 8th., but has been defered to the 21st inst., we have heard, on account of the illness of the Judge.

Our Waterside.—The Local Authorities are giving prompt attention, to the worst Bwak in our River Bunk, and will soon have it secured. We congratulate the Commandant and Overseer of Roads for success achieved.

To Subscribers.—Please send in your Dues to this [Early Dawn] Office at once as we are much in need of the money Due us to pay printers.

Continued from page 2.

Practical examples should be given in connection with every lesson in arithmetic.

Female teachers have been found so eminently successful as teachers of the young.—A task peculiarly adapted to their nature—that they form a large force in the army of teachers in other lands. I am pleased to notice that some of them are engaged in our schools. But nature alone does not equip and qualify the teacher. Natural endowments are not alone sufficient. She must study the subject to be taught, as well as study how to use the powers with which she is endowed, so as to do the real work of teaching. Superintendents and agents in charge of missions should insist upon this, and also that lady teachers attend our Teachers meetings and conferences.

D. F. WILBERFORCE,
Shaingay, West Africa.
July 5th 1889.

MY VIEWS IN VERSE
By C. S. Brown.

Ah! now, how can I best begin
To view in lines all we have seen
Just full twelve months ago!
When death the King of terrors came
And with one stroke that touched his frame
Dear Pastor N. laid low!

I call to mind full well the day
When he to York Island hied his way
On that fair Sabbath morn;
To perform in faith the Lord's behest
Exactly as he did request.
That we should sup not mourn.

'Twas on the following day at eve,
That we found out we had to grieve
For one so much esteemed;
But why weep we? lets dry our tears
Remembering that he without fears
Now walks with the redeemed.

* * * * *

Ye Sabbah breakers, stop and think
O'er your bad practise, ere you sink
In that infernal pit.
Remember that your God doth know
When during His hours ye gambling go
Against His Sacred Writ.

By this you incur God's anger great;
As such prepare to meet your fate,
As devotees of old
He sinned and made Israel to sin,
Like him you cannot enter in
Where dwells Christ's lovely fold

Ye should be found at Sabbath School
In listening posture, calm and cool
To learn God's holy way,
For in His second book most clear
The twentieth chapter doth declare
How you should keep His day

Formoso had been doing well
In breaking through the potent spell
That kept her back last month;
By her arrives the Revd. M.
Whom come to succeed late G. G. M,
Who died last year late month.

Of other passengers we note
As an old writer really wrote
"As enviable pair:"
Mr. and Mrs. S. go To
We wish you all prosperity
As much as you desire.

* * * * *

Your Paper, Sir, for July past
Contained some letters rather fast
On personal attacks:
I pity tonogh, such empty brains
For no one thanks them for their pains
In pointless remarks.

If write they would then write good sense
To edify and not incense
By such effusions rare;
Such nonsense from idle pate
Who do worse things at any rate
Than their vile stuffs declare.

* * * * *

Promoters of "Bonthe Mutual Club"
I here you have begun to rou
Over your past frailties toil
Pope Hennessy's day is drawing nigh,
Now wake and show yourselves right sligh,
Invite us to the trial
Booth
Aug. 15th '89.

Appointments for Shaingay District 3nd quarter

Shaingay	September	1st
Manoh	"	2nd
Tongkoloh	"	4th
N'Charmany	"	6th
Kooloonge	"	8th.
Rembee	"	10th.
Mocobo	"	12th.
Mambo	"	14 & 15th.

The teachers at Mactacong and Mofuss will please meet me at Mocobo and report.

W. SANFORD SAGE P. E.

—From the "Weekly News."

"TRIAL BY JURY", THE SOONER ABOLISHED IN SA. LEONE THE BETTER.

The words or words to the like effect were heard by many at the Court Hall on Saturday last past, soon after the Jury had returned their verdict of manslaughter against Capt. Copland Crawford and Mr. Robert Maister, and the Acting Chief Justice pronounced his sentence. The words came from a certain class in our midst, a good sprinkling of which attended the sittings of the Court during the trial of this painful case. At first, we were disposed to regard the utterances as the unrestrained ill guarded ebullition of disappointed wishes, full of sound and fury, signifying nothing: but upon second thought, we feel, we ought not, consistently with our duty to the public, to let it pass without some comment and notice.

We have to observe that the utterance came from a class whose number is small and which occupies exclusive position in the Colony, men of the same calling, race and nationality as Capt Crawford. Race feelings and professional with the unfortunate Captain have evidently called forth the wish—the desire,—Trial be Jury. No question but that Jury system acts as a barrier to the way of offenders especially from the privileged class easily eluding the arms of Justice or the penalties of the law. It makes it difficult for offenders to escape scot-free. But how have the Jurors in any way forfeited their right to sit?

We submit for the present that graniting they had been at fault, that would be no reason why the community should be deprived of one of the fundamental rights of every British subject to be tried by his own peers. Who does not know as it is alleged how very difficult, how almost impossible the British Government found it to obtain any body of Irish Jurors to condemn any accused of the Home Rule party, however clear the case might have been! Has Ireland therefore been deprived of the right of trial by Jury, or has the right been even seriously threatened?

Now what were the facts of the Crawford Case? Briefly told they were as follows:—Capt Crawford was employed in the Special service of the Colonial Government, and was stationed in the Sulymah District of British Sherbro, and in addition, was a local Magistrate. One of his personal servants was Oka *alias* Walker. At Cassie Capt Crawford reported that he lost £64 whilst occupying a house of Mr. Robert Maisters. Oka at Maisters suggestion was suspected to have robbed his master of the money. On this bare suspicion, he ordered the young man to be tied and whipped that he might confess and produce the money. In spite of persistent denial of the charge and profession of his innocence, the unfortunate Oka was tied and whipped several times during the day and in the nights of February 22rd, and on every occasion fresh hands were brought to administer the flagellation. The Captain himself was borne evidence to, as having used a coffee stick upon the person of Oka when tied. Upon the bleeding back, water was thrown and then salt applied over the wounds. Even after this, the tying and flogging went on The Policemen who were employed in this brutal act felt the punishment to have been enough and implored Capt. Crawford to desist, he had would no longer themselves flog Oka at all, or did it with evidently ill grace. Hammockmen were at this stage asked to apply the rod. This cruel act was on Sunday morning, and on Monday Oka died. Capt Crawford had expressed his mind to *flog Oka to death*. These facts the defence practically could not upset in spite of splendid and able efforts to do so. For this the Jury returned a verdict of manslaughter! This was the verdict on account of which the Colony of Sierra Leone must be deprived of one of its most precious safe-guards to justice!

On the verdict, the Judge declared that Manslaughter was one undoubtedly committed and that when charging the Jury he had expected they might return some such verdict as was returned by them. So that though the Judge expressed satisfaction at the verdict, those who returned the verdict have acted *wrongly* and *untruthfully* and their post should be abolished!!!

Let us reverse this picture. Let us suppose that it was Oka, a black man who with the Policemen had inflicted the brutal treatment upon Capt. Crawford and death ensued! Think!! What was the feeling at Court in regard to the unfortunate Captain? There was no jubilation anywhere expressed. The audience felt he was guilty and were satisfied to find that the white man was amenable to the same laws and penalties as the blackmen; and, when the Judge before passing sentence spoke of mercy and actually sentenced the prisoners to to one year's imprisonment, there was an audible expression of fellow feeling and sympathy with the prisoner.

The fact that our Jurors have often had trying cases to determine and have invariably shown themselves capable of rising above local and other prejudices for he sake of justice and have discharged their conscience with an integrity that others might have found so easy to imitate.

NARROW ESCAPE.

Dear Sir,

It will be very surprising to you and your various readers when going through the following piece of news. That a lad of 12 and a woman from Vandee Farkie was catching Crabs to serve as fish by the beach from Mocolo to Magbeth or about the 5th instant and while performing this when reached ... gbatch the lad was seized by a ... Constrictor of about 18ft in length & wrapped up immediately to stifle to death, the lad then took hold of the head & the woman ran to call for help to the boy's ... who spared no time to come ... cue the lad from the grasp of the Boa. Thanking you for ... occupied.

Yours as ever
NOTI S.

Debis
9th Aug. 1889

Appointments for Shaingay Dis
t 3nd quarter

Shaingay	September	1st
Manoh	"	2nd
Tongkoloh	"	4th
NCharmany	"	6th
Kooloonge	"	8th.
Rembeo	"	10th.
Mocobo	"	12th.
Mambo	"	14 & 15th.

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From the "Weekly News."

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Yours as ever,

NOTIS.

Debia
9th Aug. 1889

[*From Christian Standard.*]

A Word to Friends.

Beloved, suffer a word of exhortation. The harvest-days are upon us for work in the Lord's vineyard. Do not let your hands hang down. Thrust in your sickles and reap. "Only be thou strong and very courageous; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." If the Lord really uses us in His work there must be a fitness for personal service. First of all, this is a "preparation of the heart," and this is from the Lord. See to it that it is thoroughly cleansed—"purified by faith." Top-dressing is not the best. There is a surface blessing which may yield quite a crop when all conditions are most favorable, but "when tribulation or persecution ariseth *because of the word*, by and by he is offended." How sad it is to turn out a "Mr. Ready-to-halt! Go deep, dear friends, go deep. "Break up your fallow ground," "and seek the Lord, till He come and rain righteousness upon you." Yes, "till He come." "keep not silence; neither give him any rest." There is too little persistent, wrestling prayer. "And He blessed him there," is not written of any man that does not get down to a place of importunity that says, "*I* will not let thee go except thou bless-ed me." *Then* and not untill then, are we quite prepared to "*take* the cup of salvation" and drink to the full. Have you ever been baptized with the Holy Ghost and with fire? Are you sure? Did it kill old carnality? Were you *filled* with the Spirit? Did you speak with another tongue? Did perfect love cast out all fear? Did you cease caring for the honors that come from men, the chief seats, and being called rabbi Were you satisfied with the honors that come from God only? The honor of being well "hated for Jusus' sake," of "suffering as an evil doer," and of having "all manner of evil" said about you falsely? Of being "beaten in the synagogue," and "brought before "their rulers, and elders, and scribes, and threatened?" If so, praise the Lord. But wait a moment, beloved. You have answer your catechism kindly and well, I think. Now let us enquire, . dose your anointing *abide*?" Are all of this past acts in your experience realised as the *present* facts of today? Are you *now* "walking] in the light as God is in the light," and have you "on the whole armor of God!" And if not, will you not join us at the the throne of grace, bringing a broken spirit and a contrite heart, and a new surrender and consecration beseech God to "restore the joys of His salvation!" We are sure He will do it; blessed be His name. And even though we *do* realize that general and thorough "preparation of the heart," at which we have glanced, yet we need, and must have, a special girding for every service. An anointing with "fresh oil" warms the heart, enlightens the mind, open the ear, and loosens the tongue. The Lord grant it to every one of us; and He will, if we are in a position to receive it. But alas! there are many "nobles that put not their necks into the work of the Lord," in this day as well as in Nehemiah's and to these will come "the curse of Meroz" rather than the Lord's anointing. Nevertheless, "let us rise up and build." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." May the Lord give to the "people a mind to work." "If it be possible, as much as lieth in you, live peaceably with all men." But do not expect to follow Jesus, and do His work, and yet do not encounter Satanic opposition. Be sure that Sanballat and Tobiah and Geshem will be "grieved exceedingly" that a man should "come to seek the welfare of the children of Israel." The devil (disgnise as a friend), the world and the flesh are a trinity of evil, allied for the defeat of God's work. Their weapons are (1) discouragement (Neh. iv. 3); (2) organized resistance (v. 7, 8); the cry of treason (vi. 6, 7); (4) intimidation (v. 9); and (5) compromise (v. 10). "Now, therefore, O God, strengthen our hands," and help us to remember that our weapons are not carnal, but mighty through God to the pulling down of strongholds." We are to take "the sword of the Spirit, which is the word of God." To be sure, there are those who cannot or, will not receive this word "Yet count him not as an an enemy, but admonish him as a *brother*." As a brother, too, would we enter your homes, and share the hospitalities of your firesides. And whether we see eye to eye in all things, yea or nay, we may love as brethren, be pitiful, be courteous." And in our heart there is a loving prayer for blessing, in which the old men and maidens, young men and children of our Zion every one of them, has an especial share: That, in these days of gladness the song of the heavenly host may find a loving response in every heart, "Glory to God in the highest and on earth peace, good will toward men."

"For the love of God is broader
Than the measures of man's mind,
And the heart of the Eternal
Is most wonderfully kind.
"But we make His love too narrow
By false limits of our own,
And we magnify His strictness
With a zeal He will not own
"If our love were but more simple
We should take Him at His word.
And our lives would be all sunshine
In the sweetness of our Lord."

—*Friends' Expositor (Editorial.)*

NAILED ON THE FOREHEAD.

Mr. Editor,

Dear Sir,—Your most monthly the "*Early Dawn*" was received on the 31st July and perused. An article by your Correspondent (signed) Jack appeared in that issue has furnished your valuable journal with a character of a kind offensive and in nature very complicated. Thus in writing he said, "Why should French irreligiousness and insubordination take root downward," and bear fruit on British soil &c", which when closely looked into is a make bate between the two powers, I differ from the writer; the simple meaning is this the action of a single man like that on the 14th July is not to be attributed to the whole multitude of a nation, this is an idea or expression full of absurdity. Next place in his letter the question of "religion and insubordination" It is not hard to our understanding to notice the *Early Dawn* crying against the immorals of this place, but I shall present iv deal with "insubordination."

Whereis, or is there any in the Laws of Great Britain's Government that prohibiting man to perform work on Sun day? I suppose there is none, otherwise the permits granted to the Merchants frequently, and the Officials demanding fees of guineas and half guineas for that day's work, is it not a violation of the Law? this Jack in his writing has failed to notice, Where is the law and insubordination of French to British in that? Jack failed again to know it is the church alone denouncing against this desecration of the Sabbath. In appealing to this power need great deal of consideration. But it appears from Jack's letter that he would rather confond Religion with political affairs, that he cannot for a good reason prove in referring to a certain action on the coast, I believe Jack like all Philanthropist has good intentions but he lacks of proper ideas or choice of words adorn his letter advocating Sabbath to keep orderly. Thanking you for space already occupied,

I am, yours truly,—FACT.

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Domestic servants wanted	0 1
Servants wanting situations	0 1

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The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.) Good Hope.
Pastor, Rev. E. C. Taylor

LANDS TO BE CONQUERED FOR JESUS CHRIST.

There are some tribes and people dwelling along the Minee river, The mouth of which is about 100 miles from Gaboon. The present name of the Minee river is the Agoway river, as was affirmed by one of those who in 1855 went up the river with Capt. Croft, of the English man-of-war *Pro matheus*. Three hundred and seventy-two miles from the mouth of the river going up, is a great and wonderful bridge, constructed by the natives and thrown across the river, to facilitate inter-communication.

From the Gaboon to the mouth of this river is 100 miles, according to information furnished to one of the undersigned by the Rev. Dr. Nassau, of the American Baptist Mission, who laboured twenty years at Gaboon.

The tract of land occupied is a very extensive one, the country very populous, and its limits have not been ascertained. There are over a hundred countries, each country governed by its own king, the smaller towns being chieftaincies. The soil is very rich and fertile. Cedar trees abound, and also cocoa, plantain, banana, yams beans and corn all of which attain very large and extraordinary sizes. Kola trees are also in abundance, and there are plenty of fresh streams. The Minee supplies fish; and cattle and poultry are also in the country. There are very many elephants—in the forest, and especially at Mbitun and Pinvin, where palm kernels age pleatiful.

The mineral resources of the country are not known, but there are blacksmiths in the various places, who work in iron and are very skilful in making needles. There are also native engineers who construct bridges, &c. The people are, all of them, of a very peaceful disposition, and most likely to receive missionaries. They observe one day in seven strictly as a day of rest, and on that day not even water is allowed to be carried. But their worship is not known: and though they carve images, there is no adoration paid to them. they acknowledge, however the existence of of a good deity and a bad one.

We now give an enumeration of the different countries composing the Mbitwor land.

On arrival at the bridge already mentioned, and which lies from north to south across the river (Minee or Agoway), on the right hand side are these nations, viz, Mbisuag, Perminyan, Perndockneg, Perngeosang, N'dop, Mitsee, &c.

On the left or north side of the river, are the Pashia Pandoshia, Pinya, Pisheo, Perpueg and Fecugec, Cobngea, Nbayum, Nbawaie, Ngongholaeg, Perfoocg, Perfoegiam, Porlain, Permou, Perkoom Perpacg, Perpiah Mbifoon, Pinvin, Mbainavouez, Pernquain, Permilicalum, Permaigoom. Paryham, Mbaisongudarm, Perfoundarm. Mbainkundarm. Mbaingeundarm, Mbinkumileoeg, Mbaindzundarum, Pitiocgn darm, The following are the chief countries of Mbituor land. Mbimbueh or Perlaegfaundum; Permivong, Perlaegfnuntiorg Mbaingang, Perlaeghatsneu, Mbiotim, Perlaegn'jeotsen, Perpiparn, Pertishaing, Pershaingnang, Perlaegtnaunsang, Perninddan, Permbu, and Pertsaen, the capital city of Fuau lonnou, the king, and grandfather of Mr. Z. E. T. Williams of the Customs, Sierra Leone, who is therefore one of the princes of the said land. On the back part of these countries are the undermentioned, viz., Pertoeg, Pernstel, Perlivinery, Perlaeg Fuatsaug, Perlaeg Fuang'ngah, Perlaeg Fuanza, Perlaeg Fuan-Ntim, Perlaeg Fuau Tindon O'zu, Peraeg Fuau Ntim, Perlaeg Fuau Tindon Ozer, Perlaeg Fuau Tindon Mingang, Permoeg, Pernwhuar

These countries have never, to our knowledge been claimed or acquired by any foreign nation or power, and our object in now bringing them before the notice of the Christian public, is that they might be taken up for mission work, and that the Gospel of the blessed Lord Jesus Christ might be made known among them. Such a field ripe already unto the harvest should be reaped by the Lord's labourers. We, who sign this paper, are of the royal family of some of those countries, as is Mr. St. John, whose mother is Ngumangi, a princess, daughter of Fuau N'dungtiorg, that is king Nduntiorg of Mbimbueh, and we have the warmest desire that the truth should be sent to our brethren; and we pray that the Holy Spirt may move the hearts of some of those whose eyes this may reach, to do something acceptable in God's sight, that the light of His Holy Name and the knowledge of his word may be vouchsafed unto these our brethren.

(Sgd.) S. E. White, *alias* D'Ozheor Yim fuau, Z. E. T. Williams, Grandson of Fuau Lou Ngou, king of Pertsarn, S. Albert St. John, grandson of Fuau Nduntiong, king of Mbimbueh, Johannah Langley, *alias* Min Fua N'duntiorg, John Francis Langley, grandson of Fuau N'duntiorg, Hannah Langley, Joalina Spencer, and Elizabeth Dwson, grand-daughters of Fuau N'duntiorg, king of Mbimbueh, Fanny Liverpool, Nancy Cummings, granddanguter of Ngeo Fauupee, chief of Persiamguang, Abraham Grant, grandson of Aliphs and chief to Fuau Linko Pinga and native of the same.—*The Artisan.*

CANNIBALISM

It seems rather unfortunate that cannibals are reported in the upper Bargroo, and especially between Bendoomah Jarrah and Yandahoo, places within British Jurisdiction. However much this may be denied or disbelieved by inteligent minds, yet we must not forget that there are yet mysteries in Afrion. On the 19th Ultimo three little boys went from the latter village to the bush to cut fire wood and whilst they were busily engaged in so doing a sudden grasp was made upon one of them about 8 years old by some thing resembling a Leopard. Fortunately for the poor sufferer a man was passing and hearing the yell hastened to the spot and rescued him, yet the unfortunate lad died before the next morning.

A friend, and my informant who is residing in the same village said that he saw the lad after he was rescued and knew him, and that the wounds were more likely those of a dagger than of a leopards claws.

On the 25th. also under the drenching rain of that morning an old woman sister-in-law to the deceased lad's master or father was caught and eaten up, part of her bones with the head and two legs were found in the bush near Jarrah the next day, but the other parts were devoured. Due notice was taken by the Natives, of the skin of the forehead which was curiously cut off. Chief Humper Rango we are told upon receiving the sad intelligence placed a fine of three heads of money on the people of Yhandahoo & one head on those at Bendoomah.

Since then Mr. Editor, you can hardly conceive the craziness afloat about that locality. The watchword of the cannibals was observed daily by those who understand their calls. stringent means should be adopted by the authorities to check these barbarous acts at once, as Chiefs cannot be expected to do it.—Bara.

The Early Dawn.
BONTHE, SHERBRO.

SEPTEMBER 16, 1889.

THE RICE CROP.

Is largely reported as a failure throughout the Gbargroo & adjoining Teritories. When we use the word largely it is to show our hope of a partial harvest & some believe it will be considerable yet the facts are that the fields, although numerous, are nearly al of them blasted, and the owners, and others who are nearest to them say that there is no grain in the husk of most kinds of rice and on this account all hearts are sad, Rice growers however say that there are very many varities of rice, & that it is the one kind, known as Sherbro Rice or Ko-ko-fah that has burned this year and the blight is more general because of the fact, that this particular kind of rice, has of late years been planted in the Gbargroo, more than any other variety. And they say further that there are men who always plant more or less of some other kind, especially *Gbongoh*, a fine White Rice, and that this has not been hurt the present year on this the hopes of many depend. Traders assure us that later on, we shall get rice in fair quantity, & are arranging to buy. But as these men are not always the best informed, we confide but little in their hopes and await the further developements of the rice harvest, which has already began and will continue for sometime yet come.

SCRAPS OF ADVICE.

To Scribblers, it is scarcely necessary, to let people know of your sins by denying every accusation or responding to every insinuation made by others, Nor is it of any benefit to any person, to pay attention to all that people have to say even about themselves, whether good or bad; unless when they know that they are guilty of the ball, they at once reform and do better, and if they have realy done good to go on in the good way.

It is not prudent to attempt to write for the press simply because you can write an ordinary letter to a friend, for you can be assured that your mistakes will not all meet the charity of a friend to shield them from criticism.

Further it should be remembered that poor composition is far worse than bad hand writing and that both are liable to go the Waste Basket.

"A REVIEW—Of Revd Edward H. "ewett's 'Communion Wine' by John Ellis M.D."

"The Holy Supper, Is representative &c, by J. R Hoffer" Is the double title of an excellent Pamphlet, that has come to our notice through the kindness of the Publisher, J. R. Hoffer of Mount Joy Pennsylvania U. S. A. We have read a portion of it with great interest and feel that it ought to be read by many, if not al. Pastors of Churches. It has a value as a temperance work; which should not be overlooked and, which in our estimation commends it to the more careful reading of the laity, as well as the not-pastorate Clergy; who not having flocks may feel little interest in the Communion prerequisites. But few of whom will dare to deny their interest the cause of Temperance.

The Dedication:—at Danville Station of the Sallie Fohl U. B. Church took place as was announced, in our Issue of the 16th ult. on the 8th. ist. Revd. J. A. Evans presiding Elder of the Mendi Mission District, Officiated assisted by Prof. D. F. Wilberforce Principal of the Rufus Clark Training School. Rev. S. B Morrison Pastor of Avery Station, and Rev. W. S. M'Cauley Pastor of Danville Station

The Services were well attended, notwithstanding the inclemency of the weather and the interest was the best throughout the day.

The good singing for which Danville is noted, was greatly supplemented, on the above occasion by the presence of a contingent from the Rufus Clark, whose well trained voices toned up the harmony most delightfully.

Rev. W. S. M'Cauley is to be congratulated upon his success in erecting so neat a little place of worship as also the many friends who have assisted him in the work at Danville.

EDUCATION CIRCULAR

Board of Education Chamber,
Freetown, Sierra Leone.
24th. Aug 1889.

His Excellency the administrator has been pleased to direct that the following Dispatch, received from the Right Honorable the Secretary of State for the Colonies, on the subject of the Establishment of an institution for the promotion of Technical Education in the Colony should be printed and circulated for the general information of the public, prior to its consideration by the Board of Education.

The Subject is one of such manifold importance in regard to the future welfare of the Colony that His Excellency ventures to hope that the public will so cooperate with the Board in the scheme proposed, that the wish of the Right Honorable the Secretary of State, as expressed in the last paragraph of the Dispatch, may be speedily fulfilled.

J. C ERNEST PARKES
for the Clerk to Board of Education

SECRETARY OF STATE TO ADMINISTRATOR

Sierra Leone 186. Downing Street, 30th July 1889.

Sir,

I have the honour to transmit for your consideration a copy of a letter from Sir J. S. Hay, in which he draws attention to the special importance of taking steps to encourage Technical Education in Sierra Leone.

You are aware that the expediency of promoting some kind of industrial training in the Schools of the Colony has constantly been referred to in the Inspector's reports, and that repeated endeavours have been made by the Government to induce the Managers of Schools to include such a section in industrial subjects in their Schools.

The existing Education Ordinance & Rules provide for the award of liberal grants not for such instruction, but for general education, and it has been found that the result has been disappointing, as boys and girls earning these grants last year.

Sir J. S. Hay now proposes that a fresh and increased effort should be made by the government to promote Industrial Training by the grant of extra financial assistance to any School undertaking it.

I have had the advantage of discussing the matter with Sir J. S. Hay, and I am disposed to think that something in the proposed direction should be so, on foot.

I request therefore that you will bring the matter before the Education, Board as soon as necessary.

It appears impossible to induce the ordinary Schools to undertake any part of Industrial Training, except to to a small extent among the elder girls

It seems therefore desirable that a special School should be established in Freetown, which should be mainly devoted to Industrial Training of elder boys.

It should be clearly understood that the Government itself institute cannot such a School. I should be prepared to approve the award of a liberal special grant in aid of any local effort that might be made in this direction, but in the absence of any popular demand for Technical Education, the foundation and management of such a school would not be a suitable task for the Sierra Leone Government in its present financial condition.

The existence of an institution devoted to the teaching of useful handicrafts would however be of such incalculable benefit to Sierra Leone, that I should hope that local enterprise will not be lacking to carry it on aided by such assistance as the Government could properly afford. It would probably be sufficient as a commencement, if a suitable house were hired, with some adjacent ground, and two or three competent workmen engaged for a certain number of hours per week to teach a a small number of elder boys such subjects as carpentering, shoe making and gardeneming. I understand that a competent shoe-maker could be obtained, and it should not be found impossible to obtain the services of some one actually employed in agriculture to teach the rudiments of gardening. If any large number of pupils presented themselves it would even be possible to obtain skilled craftsmen as teachers from England and the West Indies.

If the Board of Education considers that such a School would be desirable, I should be prepared to approve the contribution of a large portion of its cost, say one third (not exceeding the maximum of £200 proposed by Sir J. S. Hay) from the funds of of the Colony. I do not know whether it would be possible to induce one of the larger religious denominations to take up the plan, and start such a School. It is obvious that it could usefully be worked in conjunction with the existing Freetown Schools, the elder boys devoting the morning or afternoon to Industrial Training and continuing to attend their former School for the rest of the day.

In such a case, I should be prepared to approve, if recommended by the Board, of a small special grant to the ordinary School, for each of those "half-timers."

The Industrial School could however, probably be more easily founded and maintained by a joint Committee representing all denominations, and able to attract pupils from all the Schools in Freetown and its vicinity. If the Board of Education should consider that this plan is more likely to succeed, it might be useful to call together a meeting of those persons interested in the matter, at which such a joint Committee could be formed and subscriptions obtained from the leading inhabitants towards the foundation of an institution likely to be of great importance to the Colony. A guarantee Fund would probably be necessary to ensure the actual managers against loss, as it must be clearly understood that the Government can undertake no risk, and could at most contribute a third of the initial and subsequent annual cost.

Fees from scholar might after a time go far to meet the rest of the annual expense, but in any case the initial cost of founding the school must be mainly borne by those interested in the welfare of the Colony.

I have taken this opportunity of sketching out in some detail the plan suggested by Sir J. S. Hay, as it appears necessary that the conditions of a successful effort toward Technical Education in Sierra Leone should be clearly stated. Hitherto such efforts and aspirations have failed in spite of the proffered assistance of the Government, from lack of local enterprise and interest.

I shall be glad if, through the efforts of the Education Board, the suggestion of Sir J. S. Hay could meet with better success.

I have &c,
(Sgd.) KNUTSFORD.

The Officer Administering
The Government of Sierra Leone.

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The Watchman of J. B. Parkinson Esq. and the woman were sentenced to 3 months hard labour each.

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This information is our latest and came to hand after we had written our Editorial on the Rice Crop.

Personal

Mr. S H. Jones:— agent Palm Trading Company of Lavanah spent a few days in this place about the last of August: he gave us a very pleasant call indeed, and was not to get rid of our material wants, he paid us our Subscription dues.

Mr Jones left for Lavanah about the 31st ultimo.

Revd. W. Sanford Sage:—Presiding Elder of Shaingay District, met Revd. D. F. Wilberforce' Principal of the Rufus Clark Trainning School Shaingay, and Superintendent of the U. B Mission Schools at Mocobo Station on the 12th inst. to confer on the condition of their work.

AGRICULTURE

Mr. Editor,—Is it not a fact, as a gentleman, in substance, remarked to me a short time since, that we fail to make the effort to grow very many products and there say that they will not grow? I really, and from some experience, believe that it is too true, of, at least, most civilized persons, whether foreign, or native. We sit down in our poverty, if we (as most of us have done) lost all in trying to trade, and say it is of no use trying to farm or to go into agriculture for the land is not suitable and if it was, we have no capital to start with and when such excuses are heard of in other lands unlike this where men have need to purchase at great expense or go far from Market Centers appear reasonable, in a measure, but certainly they are not really; for a man only needs a will to work hard and suffer a little privation in almost any part of this broad land in order to begin Farming. But some perseverance and faith will be necessary to making it a success; yet the same energy to achieve success in agriculture in any other land will bring the like happy result here only I very believe a larger percentage of industrious farmers may become independent here than in most other parts of the world, and that too in fewer years. For any one who can buy a a bushel of Coffee seed for six shillings may easily raise from two to four hundred Coffee Seyons that will in, from three to five years, come to bearing all all depending upon the soil and care bestowed upon the plants; and in no case will even one man's whole time be required to plant and care for four hundred Coffee trees & yet this number in a very few years will yield from five to seven pounds of Coffee each if all is carefully picked cured & saved; which in the agregate would at the least yield a ton of Coffee at the lowest worth thirty pounds sterling, but at present worth easily fifty pounds in hard Cash. Of course as four hundred would not take one man's whole time, ten times four hundred—i. e. Four thousand—would not require the full time of ten men, and yet this number would yield more than ten tons of Coffee worth at the lowest price thirty pounds per ton equal to £300, 0 0 for the crop, while with this coffee by the same laborers may be reared Cassava, Yams, Coca Potatoes, Sweet Potatoes, in abundance for the eating and for sale. More than this the improving of the land from the manure of cows, sheep, pigs, goats &c may be going on, as well as the planting of fruit trees which would increase the value of the plantation and also increase the yearly revenue, and with more certainty than trade and greater ease to the possessor. Hence I say it is but too true too true that we say we can not before we we have made the proper effort; and fail for lack of perseverance in a given line, until success is achieved.

Yours truly
Bonthe, J. ALBERT
Sept. '89

Mr Editor,—Permit me to occupy a little space in your valuable journal to enquire (a) Why is it that the roads of Bendoomah leading to the interior and to other villages from Mattro &c. &c, have not been cleared up according to the Governor's order? (b) Is the police man in charge of the place gone to to sleep?

No wonder Cannibalism is practiced in lieu of war.

Thanking you for the space allowed me. I remain, Mr. Editor.

Sherbro, A TRAVELLER.
Sep. 89.

Seekest thou to live a life devoid of offence before God and man? Then refrain thine heart from evil thoughts.

The path-way to greatness lies through the fields of goodness; so if you would be great, then you should be good.

To the Editor of the "Early Dawn."

Dear sir;

I am very grateful to the friends and members of the U. B. Mission Church at Bonthe Victoria Road, who have donated largely to the aid of the New U. B. Church at Danville station; and I trust that a double portion of what has been given may bestowed upon them by God.—I am your Bro. in Christ.

W. S. M'CAULEY

11th Sep. 1889.

PRESS ON.

This is a speech though brief, but is full of inspiration, and opening the way to all victory:—

The mystery of Napoleon's career was this; under all difficulties and discouragements. Press on! It solves the problem of all heroes; it is the rule by which successes and triumphal marches to fortune and genius. It should be the motto of all, old and young, high and, low, fortunate and unfortunate.

Press on. Never despair, never be discouraged, however dark the way, however great the difficulties and repeated the failures. Press on.

If fortune has played false with thee today do thou play true for thyself tomorrow. If thy riches have taken wings and left thee do not weep thy life away, but be up and doing & retrieve the loss by new energes and actions:—

If those whom thou hast trusted, have betrayed thee, do not be discouraged do not idly weep but Press on find others or what is better, learn to live within thyself and let the foolishness of yesterday made thee wise today. If another has been false to thee, do not thou increase the evils by being false to thyself but endeavour to live a brave, true, and above all, a religious life.

Press on, surmount the rocky steep,
Climb boldly o'er the torrents arch
He falls alone who feebly creeps
He wins who dares the terms march
Be thou a hero? let thy mind
Transp on eternal snows its way
And through the above walls of night
How down a passage into day.

Press on. If fortune play thee false
Today tomorrow she'll be true
Whom now she sinks, she now exalt
Taking old gifts and granting new
The wisdom of the present hour
Makes up for follies past and gone
To weakness, strength succeed & power
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Selected by W. Bidwell Coker.

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It appears impossible to induce ordinary Schools to undertake any part of Industrial Training, except to a small extent among the elder girls.

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(Extract from an address on behalf of U. B. Sabbath School, Good Hope Station, delivered in School Room of U. B. Church, Bonthe, September 1st, '89.)

Mr Chairman and kind Friends,

Being a Superintendent of the Sabbath School and a member of the United Brethren Church in this place for nearly two years, I feel myself in some measure acquainted, and hence qualified to make a few observations on this part of the work, viz.—the Sabbath School the condition of which is all but healthy. By this you will understand that it is indeed existing, but not under the enjoyment of that glowing feature, that is always apparent in Sabbath Schools which are said to be healthy.

And I make bold to say that our Sabbath School has been deprived of that life and influence (which, as the first organised Sabbath School, it ought to have been breathing and exercising in this community,) greatly, if not wholly by the members of this denomination. I am aware of the consequences such a remark will produce, but I feel quite safe in making it as I know it is on the side of *Truth*. It is not my intention presently to speak of the benefits to be derived from daily attending the Sabbath School and the offer such thoughts as inducements, but yet to bring before you the dangers to which one may be exposed in keeping away from the Sabbath School as a terror, for many of you know and could give able addresses on the blessings obtainable or the dangers avoidable though the continued observance of the Sabbath School. But my sole purpose is only to make on this occasion a few and brief observations respecting the laxity prevailing among the members of the Church as regards the Sabbath School and note the disadvantages experienced through such laxity. And while I reserve your attention I will meanwhile say to you, in the touching advice of Polonius to Laertes his son

"This above all: to thine ownself be true,
And it must follow, as the night the day,
Thou can'st not then be false to any man."

This wanting to be true to ourselves is the greatest desideratum in the land. It goes hard against our minds, to acknowledge an error, a fault, an offence done against a friend, a brother, an acquaintance although we feel in not so doing that we are acting against the behest of our consciences; but I am digressing — however, let us be true to ourselves. I proceed then by observing 1st. The laxity prevailing among the members as regards the School; and of this first appealing to our Chairman, a Co-worker in Superintending the interests of the Sabbath School who will bear me out, I must say that the young men and women of our Connection, have not only been lax, but altogether neglectful of our Sabbath School: when we take into consideration that many of these have been at sometime or other, whilst we may familiary term "Mendi Mission School boys and girls" and for whom unsparing pains, both Physical and intellectual have been taken for their useful developement in their after life, and for whom fervent and incessant prayers have been made, that they may grow to be useful in their time and generation — be a blessing in the community they live, and be burning and shining lights around, and show by their living up to those privileges, and fulfilling those desires and good wishes.

Would it not be a pleasant sight if on the Sabbath afternoon you could be seen with a couple of friends of your invitation wending your way to the School Room enjoy to a couple of hours in reading and conversing from the most accomplished of all literary productions The Bible; and mingling with happy voices in the Sunday School Songs? I know this would be more than pleasant it would be the thing to be done — a move in the desired and right direction. As I am making these remarks, I recall vividly to mind, those pleasant hours, when but a boy of nine summers, I saw men and women sometimes bent down with age, with their spectacles following with their fingers with manifest delight and pleasure, every line of the selected portions of the Bible I seem even now to be breathing the flowers and Shrubs around the School House and to be hearing the low and loud voices intermingling, voices aleeking as it were the precious word with lusty sinners; every one panting to arrive at some blessed interpretation of a passage which would lend them a helping hand as they journey along amid the varying scenes and occurrences of life, and when I am seeing the vast and extensive difference between the conduct of the people of those days with each other, and the present nature of things, I know, and I believe all will have an inkling of the cause of this difference; We therefore need not mention it save if we could make here the solitary allusion to the fact, that there was less cause for warning against backbiting and slandering and immoral propensities from the people of those days, than is now realized; and if we are to enquire after the reason, the reply will be simple this, that they love the Sunday School and could find no time for idle gossiping after Sunday morning Service.

But while I refer to those who have had educational advantages, but have been neglectful, I do not appear a room for an excuse, under which those who had not those advantages will desire to screen themselves. Many will be ready to say, I have not been to school, I had not the chance, and I dont know how to read. This is all true; and it any of this class is under my hearing, I will say to such you have our sympathy, and we will be charitable with you. it is not your fault. The vicissitudes of life are various and many of you are deprived of those glorious advantages perhaps by circumstances over which you had no control, to come in with us and we will help you.

Open Thy Mouth Wide.

Dear Editor

In perusing an article dated 23th July much has been said about misconceived idea of the Scriptures which formed the subject. My simple opension is I believe those who are Bible Readers will bear me out, That the writer misconstrued the Expression, I was plainly declared by Jehovah to the Jewish nations, encouraging them that they should follow his precepts for the 13 and 14 verses of the same chapter gives a thorough sense of the latter clause of the 10th verse. It bears not refrence to the Superficial function. Previous to the ascension of our blessed Lord, he promise his few disciples to wait for the Holy Spirit. The disciples were unlearned men, but being with Jesus Christ, the great teacher of the world who taught them as man could have taught, we believe that the disciples had been qualified for their calling, so that they could go on preaching. But the command was that they should wait for the Holy Spirit which should teach them all things. For we read in Acts 1 and 2 Chapters that the disciples had been in private devotion, and at the day of Pentecost the promise was given, and five thousand souls were added to the Church. It is a fact that those who came from Mesopotamia Egypt & Rome were astonished at the wonderful work of God, while those who came from different quarters were edified those who were the children of the kingdom had to use such a language that the apostle had to rebuke them, we are not drunken as you suppose seeing it is but the third hour of the day. It a natural among unconverted men of those days to have regarded the apostle as men full of new wine. The Saviour in the days of his flesh had been certified by Scribes and Pharisees while the Centurion had to exclaim, never man spake like this man. It is a fact the writer does not posess the Spirit of the Master If any man hath not the Spirit of Christ he is none of his. The writer may be was in book knowledge but void of the Spirit. The simple reading of the sacred volume without any explanation may save a soul from Eternal burning. The Phillipian Jailer heard a few sentence from the lips of Paul and he was saved. The Ethiopian Eunuch was reading the Scripture when the spirit of the Lord caught Philip to join him in the chariot he believed and was baptize. To the closure, Peradventure the scripture was read by Peter. It would be prudent if the writer of that article obey the injunctions of the wise man in the book of the Ecclesiastes or the preacher "Be not rash with thy mouth, instead of speaking about unpromptu sermon it would be advisable for the writer to use the confident words of the Psalmist and say create in me a clean heart O God and renew a right spirit within me.

Thanking Mr. Editor for space occupied yours.—Time.

25 Aug. 1889

The above writer we fear has misunderstood the article in question, and we are quite sure that the writer of the article is a zealous christian although young in years — Ed.

PUBLIC NOTICE.

S. M. MISSION STORE.

We now offer for sale the *Best BRANDS of FLOUR*
In Bbls. & Half Bbls
ALSO
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Of the freshest kind and in good variety.
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J. A. Evans.

TO LET

The Wellknown Shaingay Mission stores, Wharf, &c. Situate at Shaingay, or Tassoh Point, better known as Shaingay Mission, about 60 miles Southeast of Freetown and 59 miles North-west of Bonthe Sherbro. This is a well located property and commands a good Trade, and being on one of the most healthy Promontories of the West Coast of Africa offers special attraction for European residence. For particulars, Apply to

J. A. EVANS
BONTHE SHERBRO
13th Aug '89. W. C. Africa

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THE
Undersigned
WRITING CLERK & ACCOUNTANT

Begs again to inform the Public of Bonthe and the Rivers that he is prepared to do all
WRITING JOB WORK,
as follows:—
STOCK TAKING,
MAKING UP ACCOUNTS
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Charges Moderate!

FOR further particulars apply at his Residence, Williams St. the east the Wesleyan Church, or by letter.

He solicits their patronage.

W. BIDWELL COKER
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August '89.

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Each notice should not exceed 4 lines Every additional line or part of a line 4d extra.

'Early Dawn'

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The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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ADDRESS.—*Communications to J. A. Evans, Editor & Publisher, Bonthe Sherbro, West Africa,—*

Subscriptions to be sent to Rev. D. F. Williamson *Shaingay, Mr. E. A. Lewis, Freetown, West Africa.* Rev. *Wm. McKain Boyton, Ohio, U.S.A. or to the Editor.—*

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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Vacant.
Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational.) Good Hope
Pastor, Rev E. C. Taylor

Sin is the way to woe! Refrain from evil and do good.

Shall we continue in sin that grace may abound! God forbid!

The wicked fleeth, when no man pursueth; but the righteous of the Lord shall inherit the Kingdom of heaven.

Life passeth soon, death draweth nigh; And we shall be with those that rest, asleep within the tomb.

ITINERATING.

It has been practiced by the emissaries of the cross for many centuries, in fact ever since the days of our blessed Redeemer, who while himself engaged in the work of preaching the Kingdom, Itinerated up and down throughout Palestine, even perhaps into the adjacent coasts or borders of Tyre and Sidon. As he went he taught the people everywhere of heavenly and divine things, was never idle but incessantly engaged about his father's business, the establishment of a new kingdom or Dominion on earth the terms of which should be peace and Good will toward men. This work was such indeed as none but himself could well do, not because of the superhuman power, but from the depravity of men's nature, and the fact that few men will do to the utmost in way good. However the savior and a long line of successors, not indeed those in line of St. Peter, but *of all* the apostles and disciples of Christ, have left us a grand example of travelling over the country in the work of especially teaching men and women in the way of right living, doing good this was a chafacteristic of our Saviour's itinerating, going about doing good and right here I must observe that it has been the misfortune of too many of our latter day Itinerants that they have not always done good but contrary wise have done evil and sometimes brought shame and reproach upon the cause. This is a sad misfortune and some have felt the guilt of such conduct very keenly, yet often too late, and yet may there not be found those engaged in Itinerating who have not the higher conception of their work and who for this reason are not really doing the good they should, and even worse than that are not those who by their unfaithfulness, want of deligence, and perseverance, in the master's cause are rather doing harm than good. Every Itinerant should really and studiously study the life and character of Jesus Christ and earnestly pray for his spirit and energy of soul. An Itinerant needs to watch as well as pray he has to watch in common with other Christians against evil above this he should watch for opportunity to teach others the way of right, to enforce truth upon the hearts by happy illustration such as will be rightly understood by the hearer or hearers. He should watch his own deportment among all classes, do nothing that would conflict with his Teaching.

FACTS FROM SHAINGAY.

Mr. Editor—Watching closely as we do the prospect of the season, we have every evidence to convince us of the fact that the state of things in our midst is assuming a different aspect. During the months of June, July, and August, that have just past, the feelings of individuals were far different from what they are now. We concluded that many persons possessed that weary cor roding, and self-tormenting anxiety which our Saviour condemns. The state of tfings then was a bad one: and we thought it had reached to that extent which would bring us to certain conclusion. We sighed, and thought, and complained, and pussled to know why it was so. But now every heart is lifted up by a better prospect which bids us to look forward to something forthcoming. Our rice fields are looking nice, and the bird drivers must necessarily make new alings or else repair the old ones to drive away birds. At such a time as this those who feed the people with the "bread of life," should adapt themselves to the circumstances of the people so that they may not starve for want of the Word. For early in the morning must they go to their farms, and late in the evening must they return.

It is nothing too strange to us in regard to what our experiences have been, but sad enough, we languished and pained as if forsaken. At all probability we should recognize the hand of providence in the various mishaps of life, considering that he dealeth with us as sons,—that nothing happens by chance but is seen by the one who is omniscient, and who "doeth all things well." We rejoice that we are not made a prey to intestine calamities, but that it is as well with us as it is. We would therefore like to see more life and activity in our people in various ways; the chiefest of all is, in regard to religious matters.

The few months past have taught us lessons and we hope many will not fail to get in the ground corn, potatoes, and cassada for the latter rains.

By the way, a few words more and we are done. Our capital, Shaingay wants a little more attention. Never before was our chief so active as now We sympathize with him in his multifarous duties. There is a good deal yet to be done, to put the town of Shaingay in a more decent order, so that the very appearance of the town may bespeak nothing else than the early dawn of civilization. Our feelings for this our little capital are patriotic; and though our chief's duties are arduous and cumberous, yet we are actuated by an undaunted spirit to say our say in this respect. The inhabitants of Shaingay ought to be compelled to put that small stream of water near Bach-ellor in good condition. We trust that those who are by relation connected with the chieftainey may put forth their best effort to cement that union lately effected by Mr. W. more closely, and by acting simultaneously towards the late ultimatum of putting Shaingay in good order. Thanking you Mr Editor for space occupied. You will hear from us again.

SMALLIE & J.

Shaingay, Sept. 7, '89.

Important To Teachers of U. B. Mission Schools.

PROGRAMME FOR NEXT DISTRICT MEET'G.

Reading—Introductory Principles, M'cGuffey's Fifth Reader.

Grammar—Sentence and Construction of Sentences.

Arithmetic—First Principles.

Report of Committee on Normal Instruction U. B District Meeting —Jan. 26, '89

Kooconay, 15th Sept., '89.

Dear Editor,—It is rumored about here, since last month that there are some cannibals through the broad road from Bandawahi to Dodo and Kibbim, and since last month to this, I am sorry to tell, that we have lost six persons, caught by Cannibals. Sierra Leoneans and natives and also passing strangers. The Chiefs are fearing to seek after them as the country is in the hands of the Government. While closing my lines to you, Mr. Ed., the news arrive, that a one man was caught by the cannibals in a town near Kooconay called Morsacka, and, only parts of her leg was found by the road side

I hope the Government will soon put a stop to this cannibalism, a person dare not walk at one a distance of half a mile He or she will no more return except 3 or 4 persons walk together. Yours—A Teacher.

Sept. 16th.

An Admiral's Daughter Elopes with a Policeman.—

Social gossip turns a good deal just now (writes the London correspondent of an Irish contemporary) on the romance of the gallant young constable and the Admiral's daughter. The policeman had been almost permanently on a "fixed point" in the Belgravian district. Among the many ladies, young and old, whom it was his daily duty to escort over the crossings was a pretty and accomplished girl whose father figures in the Admiral's pension list. She was fascinated by the stalwart boy in blue it seems, and showed her sentiment in a manner which touched his heart with a returned passion. Half a year ago some friends surprized her in tender discourse with the "copper" on his beat. Their suspicions were roused by the familiarity; they watched and found that the girl not only haunted her lover when on duty, but that she met him when off duty and spent hours in his company. They reasoned with her and threatend to tell her father unless she promised to end the unequal acquaintance. She must have been an artful maiden, for she gave the promise and contrived to break it off so skilfully that though the romance ran its course as before, the friends were completely decived into the belief that it was over. The truth was discovered last week, when the lady disappeared from her home and the constable from his beat; and up to the present it appears nothing has been heard from the eloping pair.—*Selected by W. Bidwell Coker.*

The Early Dawn.

BONTHE, SHERBRO.

SEPTEMBER 30, 1889.

Cannibalism.—The subject of which has been appearing very frequently in the columns of our past issues, from a number of our correspondents, and on which we publish several articles in this issue, needs, we are compelled to remark, the special and prompt attention of the Local Authorities. It is a fact that this base and inhuman practice, does not only disturb places in and about the Bargroo district, but carries on its evil in the Kar ghoroh and adjacent places. We hope therefore, in consequence of this, that something ought to be done at once in arresting the progress of the cruelties of Cannibalism before it reaches a state that will be difficult to check, since it appears from what we can gather, that some of the chiefs are afraid to use means which they deem sufficient to stop the grossness of such conduct.

We must be understood that our calling the attention of the Authorities in this place, to this subject, is in answer to the importune requests of those who are anticipating, and think they ought to believe in a dreadful outlook.

THE SUPREME COURT.

It is about five years ago since a session of the Supreme Court was held in this place by His Honor the late Mr. Tasleton, then the Acting Chief Justice of Sierra Leone, and on Monday last the 23rd inst. another was held in this place by His Honor W. H. Quayle Jones Chief Justice of Sierra Leone. We are glad that the Government has seen its way now clearly to be holding the sessions in Sherbro thus giving an opportunity for many persons to to witness how prisoners are tried in Freetown, and we must confess that we are perfectly satisfied with the manner in which His Honor has disposed of the cases that were brought before him. For whilst he was severe in a particular case, yet he exercised mercy in the others, for we were glad to hear him remark from the bench in the case of Regina *vs.* Richard and Wellington that it is not his policy to send offenders to prison for the first offence committed an I that he does not wish to make Gaol bird of any "one." We must say that such remarks proceeding from the highest judicial officer in the Colony needs commendation, and it is to be hoped that the leniency with which His Honor dealt with the two cases referred to will be productive of good results, especially to the young woman who was simply fined £5. for Committing Perjury.

These remaks of the Chief Justice should teach us also to to maintain always an unimpeached character through all our various dealings in life, for it was the good character borne by these two offenders that moved His Honor to adopt such lenient measures with them.

On the other hand, the case of Melbury has met with the full penalties of the laws, for altho' we observed him using every endeavour to extrigate himself from the crime for which he was charged, yet the Divine is—"Though hand join in hand, the wicked shall not go unpunished."

We therefore hope that the setence of seven long years imprisonment that has been passed on him will deter others from committing a like offence.

HUMPER RANGO again !!

Since the visit of His Excellency Sir J. S. Hay to the Bargroo District some time in February last, when I understand at the meeting of the various Chiefs &c. of that District at Manoh Bargroo, His Excellency expressed to them that his visit was not to deprive them of their country, but rather to assist them to set it to right, and still giving them power as chiefs to decide matters in their Barde (excepting cases of murder and the like) without the interference of any Police constable, than Humper Rango, who for many years previous had been shelved and unnoticed by the Government through his enmity, barbarity, & injustice to his subjects & also Sierra Leoneans, again assumes the attitude for which he was once so renowned, and has begun to exhibit those fits for rascality and mischief, so common to his name.

No sooner had he been vested with power as Chief over Konoonay District than the murmurings of gross outrage perpetrated by himself or through his orders on an individual were heard—the unjust decision of matters in his Barde against persons he now has the opportunity to vent his spleen by making some pay large sums o' money, in some instances as much as £50 if not more—and the unlawful seizure made by him upon the property of one or more of his subjects—all these of which perhaps the Authorities may or may not have been aware have transpired, and must be brought to light and the remedy be at once applied; or it would not be long, when disturbence will once more reign supreme in the present partly peaceful Upper Bargroo regions.

More yet to follow.

Sept. 20 '89. — A BIRD.

BENDOOMAH ROAD IS IT CLEARY

Sir,—In the columns of the last issue of this valuable journal appeared an article inserted by "A Traveller", in which he asked two questions with reference to Bendoomah Road, &c., and being cleared according to the Governor's order, and whether the Police in that part of the District was asleep.

I can safely assure him that at present, there is no Police constable stationed at Bendoomah, but that the duties are being performed by the "Frontier Police" of Manoh Bargroo, whose Corporal in charge has done his best, in having the roads not only at Bendoomah but in all the District properly cleared in July last.

If therefore the weeds seen on the road along Bendoomah way as described by "A Traveller" two months after the thorough cleaning, and in the wet season too, no one else but "A Traveller" could work to prevent the nature of things to happen.

I have no reason to conceive that "A Traveller" could intend to create by his article any misleading statement to your readers of the neglect of duty on the part of the Police men who have to perform a patrol thro' every week, though that locality has his attendance of something not very bright to mention.

Sherbro, — TRUTH.

Sep. 27. '89.

"Editor "Early Dawn,"

Dear Sir,—Please publish this

ACKNOWLEDGMENT.

Just received! A most valuable case of Medicines from Rev. J. Gerrie Jones D.D. who wrote that it is from Messrs. Burroughs, Wellcome & Co., Manufacturers, London.

The case contains various kinds of Medicines, chiefly in tabloids highly condensed. Also books on Diet and other surgical appliances most serviceable in cases of necessity. These are not patent medicines, but genuine. The Manufacturers have our thanks also Dr. Jones, who is constantly working up some gift for us.

Shairgo, D. F. Wilberforce.

Sept. 28, 89.

Dear Editor,

Permit me to inform you & your readers of the meeting I had the pleasure of attending at the Mendi Mission School Room on Thursday evening, the 26th instant, when Mr. John Elwin Sumner delivered a lecture on the life of David. If Mr. Sumner's first attempt at lecturing has been so successful, what will subsequent ones be? The lecturer is to be heartily congratulated. Almost an equal number of ladies and gentlemen went away satisfied. It was announced in the meeting that a paper on the Life of Moses will be read by Mr. Fred Johnson at 7. p. m. on Thursday the 10th prox. We wish Mr. Johnson all success.

Yours—SMALL.

Dear Editor,

With all due deference, I crave your kind permission to let me have at my disposal a space in your valuable journal, to expose to the public's eye, certain oppressant sectarian misunderstanding under which the agent of St. Matthew's Church is erroneously labouring.

It was to my utter surprise on Sunday last, after the revision of the quarter's lessons, that the Superintendent of the Wesleyan Sabbath school, ominously, and earnestly impressed on the mind of his members that on the previous Sabbath the hoary Catechist of the afore mentioned Church, being filled with sectarian bigotry, indiscreetly warned his members against attending the Wesleyan Sabbath school; and whoever infringes the so called law, will run the risk of being excommunicated from the Church &c. &c.

Am I to understand, that the time has passed when the young shall more look for example to those whose looks and garb bespeak piety? Am I to understand, that there are "no" to be founds amongst those who pretend to unfold the "Word of Life" every Lord's day, laboring under the baser enormity, as those who said, "I am of Paul," and "I am of Appolos"!

Would it be wisdom in us, like the Israelites to make a "Calf of gold, because Moses is long in the mount? Or in plain words, must we be driven by force of circumstances to study simply because the right man is the right place?

In the face of conscience, if a Church member by visiting the Wesleyan Sabbath school could be condemned, what for methodist. What then must be done to those, who and the elaborate preaching of Mrs. Smith, in which the very Agent, himself was not recently seen attended? For shame, it would not do for a place like this, two wide churches and leaders grow six months. A public rebuke too much on St. Matthew's Church Agent, to much so, one will be fatal to say to it.

Bonthe, Sept. 28th. 1889.

Thanking you Mr. Editor for occupied space.

PRIM PAGE.

The above article we think takes a wrong view of the Catechist of St. Matthew's.

Ed.

Dear Mr. Editor,

Perhaps you and your readers are not conscious of the fact that Bonthe the seat of Government in the Sherbro District is almost entirely without Police constables.

If one were to walk down to the Station House he would there find without any exaggeration, a sergeant or a Corporal and a private only on duty; and very often you find only the sergeant or the Corporal. I have an idea this one sergeant or one Corporal and about six or seven privates are allowed on duty at the Station alternately. but the number it would appear from what I have seen of late has been cut down to two and sometimes one. It may be well to remark that the Subinspector in this District deserves some pity; many a time, he may be seen busy here and there doing that which he might have ordered his men to do. But where are the men? I do not think that this grave fact was known to the public, otherwise their apprehension might have been aroused ere this time.

Not long ago, a murderous assault was committed on a helpless woman within a mile from Bonthe, immediate action was absolutely necessary by way of tracing the assailant, but sufficient number of police men could not be had to do duty. On that occasion Government Boatmen had to be dispatched to do Policemen's work. One may easily imagine how clumsily the work would be done by Boatmen, as a natural consequence the result was nil. In the event of any emergency, I hardly think half a dozen of police could be mustered in Bonthe for action, such a state of things is simply deplorable. As this fact is now brought to light, I trust the public will direct attention to the matter and that they will not rest satisfied till a sufficient number of police are stationed in Bonthe as the importance of the place demands it.

Bonthe, Yours truly.

23rd. Sept. '89. Watchman.

NEWS ITEMS.

Communion Service.—were held at Caroonan on the 15th inst. by the Presiding Elder of the Mendi Mission District, they were very interesting and well attended, several persons (12 in all) were baptized by the Elder on the same occasion.

Good Sermons.—were preached at the U. B. Church in this place by Rev. R. C. Taylor the pastor at 11. a. m. and at 7 p. m. on the 15 th inst.

Editor of this Journal returned from the Upper Bargroo on the 16 h inst. and left for Shaingay on the 19th. instant.

Sept 18 S. S. "Sasu" from Freetown with mails

20—S. S. "Sasu" with Mr. J. Porter who leaves finally.

Boat "Ellen" Williams master and owner from Freetown.

Mail boat from Freetown with mails

21 — Mail boat for Freetown

22 — "Countess of Derby" from Freetown with Chief Justice W. H. Quayle Jones, J. A. M'carthy Esq. B. L. acting Queen's Advocate, Messrs. Valentine and Isaacs officers of the Court Messrs S. P. A. Macfoy and C. Barthelmy.

23.— Supreme Court held at Bonthe this day there were 4 Cases in the Calender. Viz.

1— Theo. Richards for Receiving goods by false pretence pleaded not guilty, Found guilty, by the jury and was bound by 2 securities of £ 10 each to keep the peace.

2— Lucretia Wellington a young girl for Committing Perjury Pleaded guilty was fined £5 or 3 months imprisonment to be paid on the 14 th Oct. the fine has since been paid.

3— James alias Joe Sye for escaping from prison — Pleaded guilty and sentence 1 month imprisonment with hard labour

4— William Henry Melbury and Kamah for wounding with intent to commit murder on the person of one Moosoo on the 28rd ultimo.

Prisoner Kamah, pleaded guilty and was sentenced to 3 months hard labour

Melbury pleaded not guilty but was found guilty by the jury for wounding with intent to do grievous bodily harm, was sentenced to 7 years imprisonment with hard labour.

A full report of the case of Melbury may be published in our next issue.

24 — Supreme Court terminate this day.

"Countess of Derby" left for Freetown with His Honor the Chief Justice The Hon'ble the Queen's advocate &c.

Eight Policemen arrived from Freetown to relieve the same number from this place, among whom are Corpl's J. W. Nicol, Eben Roberts, Privates Moore, Hume, W. H. Davis O'Connor and 2 others

Corpl Roberts and private Moore left for Freetown per "Countess of Derby."

25—The Editor of this journal left Freetown for Shaingay per "Olive Branch."

26—S. S. Pomoso from Freetown with mails, she brought as passenger for this place Miss Nicol (sister of the late Rev. G. G. M. Nicol), Mr. S. H. Jones agent of the Palma Trading Company, Lavanah, & others.

Boat "Ellen" for Freetown.

Sep. 26th. A paper on "The Life of David" was read by Mr. John E. Summer in the M. M. School Room.

A paper on the "The Life of Moses will be read by Mr. Fred Johnson in the M. M. School Room on Thursday evening the 10th Prox.

S. S. "Pormoso" for Freetown with mails

Personal.

The Honorable J. A. M'Carthy, B.L., Acting Queen's Advocate, our lately bereaved friend gave us a pleasant call on the morning of the 25th inst. and was looking very well.

Bonthe Mutual Literary Club' *Reviewed.* (July 31. '89.)

Dear Mr. Editor,—Kindly pardon me for the withdrawal made by me for not creeping into the prints of your valuable and interesing journal which has from time to time used to the good of the public, so as to further the welfare of the Society in general.

An article appeared in the Early Dawn of the 31st July 1889 under the caption of "Bonthe Mutual Literary Club" which appeared in my name and I was one to object for the reproduction that which I brought forward by your Journal into the Committee.

As I was interested in Newspaper reading, Mr. Editor since that article appeared in the issue as above stated, I carefully perused all others up to the present issue of Sept. 16 '89. And as Harmless Observer has expressed his intentions, I thought he would not fail carry out his interview; but alas! Your Correspondent seemed to misunderstand himself whilst writing, and he proved himself worse, ten times worse, than any of the failures made by the members of the "Bonthe Mutual Literary Club as well as the Societies mentioned in his writings.

In taking a retrospect on the subject alluded to by your correspondent Mr. Editor, he as it were, must have known the natures and circumstances of the members of the Bonthe Mutual Club And as such I could assure you that they have done their part.

As foreigners they try their best endeavors and put their whole energy to set forth a bright example to the natives of Sherbro so far as their education is then concerned: Because they have been and are still privileged to advances in the science of Literature, &c., &c., &c., but alas! on the contrary (I speak from those of the Shaingay District) by their misconduct, seem to lack of that capability of intelligence, in the science of Literature, Theological Training and principles, which they had advanced to, (for the benefit of their country, and the welfare of this community in general) by the American Missionaries who are still cramming out here in succession, to labor for the gospel. However true this is, Mr. Editor, you, as an American missionary will bare it with me. In order that your correspondent should point out those facts, he listlessly rushed into print, as an unthinking horse rushing into a mighty battle.

Yours truly sir

Nathaniel C.

GETTYSBURG.

(Copyrighted in '89. by J. W. Seaghan.)

When fortune on a happy people smiles,
And peace and plenty gladden all the land,
When parent and the evening hour beguiles,
And tells of battles and consuming brand,
Then from the past, yet vivid and sublime,
Shall rise afresh the memory of that time.
When quaking Terror on his tott'ring throne
Held his frail scepter in his trembling hand;
In stately mansion and in cottage lone
His sway, uncertain, ruled throughout the land;
And strong men's hearts had failed them in dismay
And gentle women could but wait and pray

And Desolation, with a heavy tread,
Trampled the land's produce beneath his feet;
Whether he reared his shaggy giant head,
Fled from Thirst away with footsteps fleet
The land before him was a garden fair;
The land behind him was a desert sere.

What ties were sundered and what hopes were riven
How desolate was many, a fair abode
The brightest flower of many a home was given
To perish, as when torrid blasts corrode
The bloom, the verdure in the track of death.
When withered by the fiery simoom's breath.

Ah, well remembered are the stirring times,
When volunteers came at their country's call,
When tocsin's rang out their alarming chimes
Awakening, thrilling animating all,
When martial music, with inspiring strains,
Was heard from northern hills to Texan plains.

The smoke of many battles upward rolled
And land and sea had felt the shock of war
And village bells had slowly, sadly tolled
When ceased the echo of the cannon's roar.
And like the ocean's ever-heaving tide,
So rolled the wave of conflict far and wide.

The skill of artisan was not employed,
The tools of peaceful industry to shape,
For great brass guns the metals were alloyed,
And shells were made, and canister and grape cast
Hands that had wrought the plowshare and the pruning hook
Were making bayonet and saber blade.

The lawyer left his office for the field
All classes rose with general accord:
The merchant, the mechanic learned to wield
The carbine, pistol, musket, and the sword
And from the peaceful labors of the farm
The yeoman turned toward the war's alarm.

—*Religious Telescope.*

The Early Dawn.
BONTHE, SHERBRO.
September 30, 1889.

Cannibalism.—The subject of which has been appearing very frequently in the columns of our past issues, is a matter of our correspondents, and on which we publish several articles in this issue, needless we are compelled to remark, the special and present attention of the Local Authorities. It is a fact that this base and inhuman practice, does not only disgrace places in and along the Sherbro district, but carries on its evil in the hideous and secluded places. We hope therefore, in consequence of this, that something ought to be done at once to arrest the progress of the cruelties of Cannibalism before it reaches a state that will be difficult to check, since it appears from what we can gather, that some of the chiefs are afraid to use means which they deem sufficient to stop the grossness of such conduct.

We must be understood that our calling the attention of the Authorities in this place, to this subject, is in answer to the importune requests of those who are anticipating, and think they ought to believe in a dreadful outbreak.

THE SUPREME COURT.

It is about five years ago since a session of the Supreme Court was held in this place by His Honor the late Mr. Tarleton, then the Acting Chief Justice of Sierra Leone, and on Monday last the 23rd inst. another was held in this place by His Honor W. H. Quayle Jones Chief Justice of Sierra Leone. We are glad that the Government has seen its way now clearly to be holding the sessions in Sherbro thus giving an opportunity for many persons to to witness how prisoners are tried in Freetown, and we must confess that we are perfectly satisfied with the manner in which His Honor has disposed of the cases that were brought before him. For whilst he was severe in a particular case, yet he exercised mercy in the others, for we were glad to hear his remark from the bench in the case of Regina vs Richard and Wellington that it is not his policy to send offenders to prison for the first offence committed an [illegible] does not wish to make [illegible] to any one. We must say that such remarks coming from the highest judicial officer in the Colony needs commendation, and it is to be hoped that the leniency with which His Honor dealt with the two cases referred to will be productive of good results, especially to the young woman who was simply fined £5. for committing Perjury.

These remarks of the Chief Justice should teach us also to to maintain always an unimpeached character though all our various dealings in life, for it was the good character he in these two offenders that moved His Honor to adopt such lenient measures with them.

On the other hand, the case of Mellury has met with the full penalties of the laws, for although we observed him using every endeavour to exculpate himself from the crime for which he was charged, yet the Public is of the high hand [illegible] join in hand, the wicked shall not go unpunished.

We therefore hope that the sentence of seven long years imprisonment that has been passed on him will deter others from committing a like offence.

HOPPER RANGE again !!

Since the visit of His Excellency Sir J. S. Hay to this District some time in February last, when I understand at the meeting of the various Chiefs &c. of that District at Mano Sarkie, His Excellency expressed to them that his visit was not to deprive them of their country, but rather to assist them to set it to right, and still give to them power to settle to decide matters in their Barie (excepting cases of murder and such matters as in reference of any Police commander, than Hopper Range, who for many years previous had been shrouded and covered by the thick mantle of darkness, which, indeed, is also Sierra Leone, I assure the attitude he would be was unprepared, but has begun to see those fair mercantile and manifold overtures to his name.

No sooner had he been vested with power as Chief over Kwamaya District than the murmurings of most outrageous proportions by himself or through his orders on an individual were heard to the utter astonishment of numbers, his name against persons he may have the opportunity to put his spleen by means of some pot luck war or other, or by misdemeanors as much as and if not more—and the wide fell sentence made by him upon the property of one or more of his subjects—all these set what perhaps the Authorities may or may not have been aware. have emanated, and must be brought to light and the remedy be at once applied, for it would not be long when this same will come home respectfully to the present party peaceful Upper Bargo residents.

More yet to follow.

Sept. 25 '89. A BIRD.

BENEVOLENCE [illegible]

Sir,—In the columns of the last issue of your valuable journal, a [illegible] was published by "A Friend", in connection with the [illegible] Fund, [illegible] to Bob Loosie Road, &c. and [illegible] the Police in connection with the Police in charge of the District was [illegible] That there was a present [illegible] Fund on hand, but that the shares are [illegible] by the Creditor Police [illegible] Mr. Hanson, who [illegible] charge has done his best, in having the [illegible] not only at Bonthe but [illegible] the District properly cleared [illegible]

[illegible] there was seen in the [illegible] Sierra Leone [illegible] Sierra Leone [illegible] Sierra Leone

GLADSTONE'S WONDROUS VOICE.

He was in splendid voice to ring as clear in years gone. And what a voice! It was of extraordinary compass from the light bantering note in which he twitted the Tories with endeavoring "to adorn the laugh, to decorate it with an idea," down to the deep, resonant, and intentionally hoarse bass. It which it sunk as he spoke of the profound and bitter condemnation with which English action toward Ireland was universally received. Then the flexibility of it! From the top note to the bottom Mr. Gladstone passes lightly, smoothly, and easily as a bird's carol. And the quality of it! How can one describe that! It is impossible to do so without seeming to fall into absurd hyperbole. There is something so winning, so magnetic in Mr. Gladstone's voice, as it was once more last night, and as one can hardly venture to hope it will be again, that it is necessary to seek far for a simile. A cathedral bell sounding far away over a river; a waterfall heard a long way off in the stillness of the night; the sea rolling over a hill-top of pines—in each of these there is a strange, indescribable quality which sometimes makes one's eyes fill and throat contract for mere physical sympathy. In Mr. Gladstone's voice, when he will, there is the same note. That voice is an inalienable memory. —*London Correspondence Evening Post.*

His Own Stuff.

Some time ago the *Interior* told the following:

'A plain-spoken man' but of small judgment, walking home with a young preacher, at the close of a morning service, in one of our towns, said to him, "I noticed that you omitted the reading of the Scriptures."

"Yes," said the young minister, "I made the introductory services as short as I could, because my sermon was so long."

"But why," was the answer, "didn't you leave out some of your stuff?"

But why would not the minister substitute the reading his own "stuff" for the chapter in the Bible? He no doubt, on the same occasion, substituted hymns of human composition which are oftentimes called "stuff" by those that use them for the word of God given in the Psalms of the Bible and with his command to use them in praise. Why not? *Christian Instructor.*

A young man, being in deep distress of mind, apply to *Dr. Goodwin tor* advice and consolation. After he had laid before him the long and black list of sins that troubled his conscience, the Doctor reminded him that there was one blacker still, which he had not named. "What can that be, sir?" he dispondingly asked. "The sin," reply the doctor, "I refer to is that of refusing to belive in Christ Jusus as the Savior." The simple word banished the anxious one's guilty fears.

A great philosopehr, accustomed to receive large fees from his pupils, had an application from a poor young man to be admitted to his school. "And what," said the sage, "will you give me in return?" "I will give you myself," was the reply. "I accept the gift, said the philosopher, "and engage to restore you to yourself at some future period much more valuable than now." Thus does the great Teacher for those who put themselves implicitly in his hands.

A smooth sea never made a skill-ful mariner, neither do uninterrupted prosperity and success qualify for usefulness & happiness. The storms of adversity, like those of the ocean, rouse the faculties, and excite the invention, prudence, skill and fortitude of the voyager. The martyrs of ancient times, in bracing their minds to outward calamities, acquired a loftiness of purpose and moral herosim worth a life time of softness and security.

"Your prejudice against tobacco, Maria, "observed Mr. Billus, lighting his pipe, "is unreasonable. God made tobacco." "He made a certain animal, too, "said Mrs Billus sharply, opening the doors and window "and afterward, according to Moses, pronounced it unclean, Mr. Billus." *Chicago Tribune.*

To strive to forget enemies, or to throw out to them only friendly thougts is as much an act of self-protection as it is to ward off a physical blow.

The persistent thought of friendliness turns aside thought of ill will and renders it harmless.—*Prentice Mulford.*

To Subscribers.—Please send in your Dues to this [EarlyDawn] Office at once as we are much in need of the mount Due us to pay printers.

A Puzzled Surveyor.

A puzzled surveyor was enlightened by a scientific friend recently at Kensington, N. Y. The surveyor was engaged in running a line, but at the outset of his work his compass failed him. To use his own expression, his "line ran in the air." The compass had never played him such a trick before and he examined it carefully, but found no cause for the aberration. "I looked up to the sky," he said, laughingly, 'to see if the North Star could be out of gear." He moved his position, and tried again, but no sooner had he leveled his compass and bent over it than he was foiled again. He called the attention of a friend to the circumstance, and his friend watched the strange performance attentively. "Ah!" he said, you have a new hat on; let me look at it." The surveyor removed his hat, and handed it to his friend, whereupon the friend showed the puzzled man that in the stiff brim of the hat a steel wire had been placed to keep the form perfect, and the wire had affected the needle; as the surveyor bent over the instrument working witnout his hat, the compass did its duty faithfully. but by hangiug his hat upon it the needle went up instantly. A similar phenomenon takes place frequently in spiritual matters. The conscience, which should direct its owner faithfully becomes useless when strong inclination to evil or the sophistry of the tempter perverts it. (Titus 1: 15.) *Sel*

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The Wellknown Shaingay Mission stores, Wharf, &c, Situate at Shaingay, or Tasoh Point, better known as Shaingay Mission, about 60 miles, southeast of Freetown and 59 miles North-west of Bonthe Sherbro. This is a well located, property and commands a good Trade, and being on one of the most healthy Promontories of the West Coast of Africa offers special attraction for European residence.

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The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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Subscriptions to be sent to Rev. D F WILLIAMSON *Shaingay,* Mr. E. A. LEWIS, *Freetown, West Africa.* Rev Wm. McKEE *Dayton, Ohio, U.S.A. or to the Editor.*—

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Walk in The Light.

Of the revealed and plainly written Word of God, not doubting, or caviling, at the so-called discrepancies.—for really there are none,—but let the precious Word be a lamp to guide your feet, a light on your pathway through a veritable wilderness of Error, superstition, vice and every conceivable variation from the really Right and True. Yes walk in the light of the Gospel of Jesus. The light of the light of the World. E.

'The Attention of All'

Dear Mr. Editor—In perusing your issue of September 30th, I noticed an article signed by your Correspondent, "*A Watchman*" calling the immediate attention of the Authorities to the want of sufficient Policemen to do duty in Sherbro District, by referring to the case of Reg. vs. Mellory, as an instance of emergency in which Boatmen were called upon to do Policemen's duty is a fact which no one in this District can deny. I will therefore beg your kind indulgence Mr. Editor, to enlarge upon the subject in your valuable journal. Who in this vicinity would not agree with Mr. 'Watchman' as well as myself to say that we are left to the mercy of heartless men, as there are some such among us. If Freetown and Bonthe are considered to be the chief seats of the Government of Sierra Leone, and if Freetown is supplied with able men both in Soldiers and Policemen for the protection of the Freetown District, why cannot Bonthe also be supplied with men for the safety of the Sherbro District? If we cannot have soldiers why not sufficient Policemen? Take a visiting trip down to the Police Station here you will find only a Sergeant and a Private or a Corporal with a Private composing a division for the protection of Bonthe District when there are no disturbances in the interior, you will only find 3 or 4 men including the Sergt or Corp'l who is to be in charge of the privates

In the whole at Present you cannot find 6 qualified privates at Bonthe, should there be any uproar or break out who are to defend its inhabitants? No one will doubt that Sierra Leoneans must defend the place since it is certain that the Mendies without being compelled will never go'nst their countrymen protect Sierra Leoneans.

Posey a man as our energetic and praise worthy Commandant going on duty to the Bargees District, whither about 6 Policemen should have escorted him, only had one man owing to not having sufficient policemen at Bonthe. I am afraid Mr. Ed. that if this state of things in Sherbro does not receive the immediate attention of the Authorities there will be a great fall that will require much expence to rectify. The Community were greatly surprized to hear of the great changes taking place through the head of the Constabulary Department in Freetown, by relieving those useful and interesten policemen who are assisting the authorities a great deal especially in the "Aborigines Branch". The only intelligent person among the eight policemen sent from Freetown to relieve those that are under the Corporal. The remaining seven men do not know A. from B. Go and view them with their inspector at their parade ground; it is an amusing sight they do not know their right from their left. What are we to do with such men? Sherbro District, I am sure Mr. Editor does not require such men as have been sent from Freetown; But if they are to remain in Sherbro, there ought to be sufficient in en of bright understanding to teach these dark benighted men what their duties are; for Sherbro duties so far as I am acquainted with this place are different from those of Freetown. Let me stop to ask one or two questions.

Are we as loyal subjects of our Sovereign lady the Queen not to have the protection of the Government in a country like this.

Are we not paying to the Treasury our monies thereby increasing the Revenue of Sherbro for the support of the Colony? Why cannot why cannot we have proper and sufficient policemen who know how to use their Rifles to protect us?

Bonthe, Yours—A RESIDENT.
Oct 7th '89.

For the "Early Dawn."

By permission.

Mr Editor,—In order to encourage industry, and the cultivation of the soil, the Principal of the Rufus Clark and Wife Theological Training School had given out to the students that there will be prizes awarded for the best design of garden, best quality, and variety of garden products.

Competent judges were also appointed by the Principal to decide in regard to the design of gardens, variety, and quality of products.

The students then undertook the task of competing for the prizes.

The following is the decision of the judges lately submitted.

We the undersigned judges having carefully inspected the gardens of the R. C. and Wife Theological Training School, have arrived at a conclusion that the following gentlemen are entitled to awards, viz:

Master Joseph H. Coulker, 1st prize for design and quality.
" George A. Remmie 1st prize for variety and quality.
" Alphatet Avery, 2nd prize for design.

A. Philander Doomakbay } Judges
H. J. Williams }

Shaingay.
Sept 24, '89.

FACTS FROM SHAINGAY

Mr. Editor,—Shaingay is a nice little town "beautiful for situation"—situated on a spot which makes the scenery of the place an attractive one. We are again fired by the feeling of patriotism to say that the town in its present condition is not a healthy one.

The air that one inhales when he is without the town is far different from the insalubrious air, caused by the putrefraction of the leaves of the plantain, banana, and other worthless trees that are standing where fine houses ought to be built. As we are so near to the Atlantic ocean, we would like to enjoy the warmth floating from the surface of its waters, and the pleasant breeze that is blowing from it. These are salient facts and we wish them to be noticed. We feel too to arrest the attention of him who has the power (humanly speaking) to command and it shall be done to make a move which we believe will be a move in the right direction towards the end which calls forth our say. We may like to have a pic-nic and when we shall be ready a shady place under the forest trees will be found; but it is not our taste to be so shaded as we are at prefent.

We will hail with joy the day when Batch-allor bridge shall be put under repairs. It was with difficulty that we waiked over it the other night to prayer meeting; and remaining as it is, it is possible for us to say, *it is a bad state of things.* By the way, the cannibals have begun again their *devilish* and *atrocious* pratice. Leopards and alligators are chasing people at Yainkain point now and then. And folks at Tresannah must be very care ful, because the suspicions of the mass of people this way is concentrated on them, Canny Woore to at party to give Tresannah people all the fresh meat they want.

The power last-be should see that there be no more of open desecration of the Sab-ath such as came under our notice on the 22nd inst., Peace! If we had the power we would have imprisoned every one of those devil-agents who participated in the dance. You will hear from us again.

SHAINGAY & J.
Shaingay, Sept. 27, '89.

To the Editor of the "Early Dawn."

Dear Editor A little scene occured in St. M ttheo's Church on Sunday the 6th during morning service which deserves a little space in the "Early Dawn"

Immediately before the hymn was given out to preach the officiating Catechist announced to the congregation that a certain burden was lying in his breast which unless he unbosomed he could not freely ascend the pulpit then he asked the question, "Are there any slanderers here" after a pause he commenced with indignation to denounce the writer of the article which appeared in the last issue of the "Early Dawn" bearing the name of "Prima Facie" which the Catechist newly styled "*Prima Facies*"—I had never before witnessed such a ridiculous exhibition of rage, in a place where seriousness should reign supreme.

If I were asked to furnish a list of the names of slanderers in this place I should assuredly be strongly inclined to head such a list with the name of this worthily offended preacher. Among other things the Catechist told his congregation that it was his determination to resort to a Justice of the Peace respecting the article whether to get an advice or to set the law in motion against the writer, he did not say, he also failed to say what reigned his determination—no doubt his conscience must have convinced him that he was not entirely, free from speaking injudiciously of other people. I am unable to see any slander in Prima Facie's article, the writer simply gave out to the Public the subject-ance of the Catechist's public remarks and commented on them—I do not know from where the catechist has imported his law that enables him to see any slander in the article in question. If he is really afraid as he appears to be, of this sort of things appearing in public, let him acquire the wisdom to know when to speak and what to speak about—as the catechist had already given out that the superintendent and teachers of his Sunday school would refute the article of "Prima Facie," I shall wait patiently to see the powerful refutation when these sunday school worthies will present to the public. Meanwhile I subscribe myself to be, Yours truly,

Bonthe, ALPHA.
9th Oct. '89.

To Subscribers.—Please send in your Dues to this [EarlyDawn] Office at once as we are much in need of the mount Due us to pay printers.

The Early Dawn.

BONTHE, SHERBRO.

OCTOBER 16, 1889.

THE CATECHIST OF ST MATTHEWS.

We regret to note, has been the subject of a rather severe attack, in our columns, by a correspondent — *Prima Facie*, — and while not approved by us, it was nevertheless admitted on the responsibility of writer, as we at the time had not the opportunity of weighing its contents in all their bearings upon the community; however, as the writer only saw it in type, he could but negative, its force by a footnote, which he did as will be seen by reference to article in our last Issue and further he at the time of the Issue of the paper, asked a friend of the Catechist, to kindly point out this to him, and hoped that this would end the matter; but unfortunately it seems that it did not; and that the Catechist had occasion to refer to it publicly on Sabbath in such a manner as gave rise to *Alpha's* letter in this Issue. And also a rejoinder from the Teasso a rejoinder from the Teachers of the St. Mathews Sabbath School that we insert in this Issue, by the request of the Secretary of the Sabbath School and of course on the responsibility of the Authors. For our own part we can freely say, that we have never noticed anything, in the demeanor or otherwise of the Catechist of St. Mathew's of a Sectarian nature, or that is like bigotry' we have always known him as a very liberal man in Church matters never speaking ill of any connection of Christians. On the other hand it would have been well for the defense in this case to be sure of the exact attitude of *Prima Facie* before charging him with a *libelious article or malevolence* as this is very strong language and we do not think he intended either, but rather commented upon the report which he heard. With this brief notice of this unfortunate affair we drop the gavel without being able to insert further articles of the defense

Acknowledgement—We are again placed under renewed obligations to the *Royal Colonial Institute* for another fine Vollume of its Proceedings for 1888-89. These Proceedings are indeed interesting to us, and of great value to any one interested in the British Colonial Empire.

The Rains,—Seem to most of us to have continued for rather an unusul period, but it should be bourne in mind too that they have not been so incessant as in other years, but that we have had many sunny days.

THE GOLDEN RULE.

"As ye would that men should do to you, do ye also to them likewise." Is the rule, according to our Lord's Teaching, by which men should be guided in their, duty toward each other, but while it is the best for humanity yet men are reluctant to adopt it, as the governing principal of their action. And for no other reason than it antagonizes, their selfish, if not to say, revengeful natures, for when the law of retdiation was incorporated, into the Mosaic code, men readily entered into the Spirit of it and when it was an eye for an eye, and a tooth, for a tooth, men did not hesitate, to carry out the requirements of the Law to the Letter. But years after when Jesus the Christ taught that men should not return evil for evil, men found it difficult to submit to the divine will because, it did not harmonize with their natures. However it was the father's will enunciated by the divine son, and in that it was so declared was superior to those laws proclaimed from Sinai by his servant Moses; however, the Law of retaliation or revenge was not of Sinaitic, origin but of Bedouin, it was from the roving Tribes of the desert incorporated into the Statute Laws of Palestine, no doubt as a means of retrubutive Justice by which the almighty might use ancient Isreal in visiting his judgements upon the Canannites and other heathen tribes, the cup of whose iniquity was either full or filling up rapidly. This having been accomplished without satisfactory results upon the race. The Father of Good saw fit to announce through his Son this Law of Love, and which is so strictly in keeping with his nature of love, and goodness as leaves no room for us to doubt its divine origin, and yet how few of the professed followers of his dear son are the keepers of of this divine injunction.

Dear Mr Editor,

Please give publicity to the following in your next impression.

We have read with intense disgust, the article signed "Prima Facie" in your issue of the 30th ultimo.

We say with intense disgust, because the things stated are quite repulsive to the ear and ridiculous in the extreme, being the outburst of an uncontrollable disposition and malevolence of one who is a stranger to truth.

"Prima Facie" has unwarrantably put before the public a libellous article against the agent of St Matthew's Church Bonthe, with reference to his remarks a few sundays ago, admonishing his members to continue to attend and give support to their Sabbath School as heretofore.

He further touched on the inconsistency of his members having their names enrolled in other Sabbath Schools here when their own is in proper working order and discipline.

"Prima Facie" has for reasons best known to himself, changed the tenor of some much respected Catechist's remarks, and has stigmatised him with the painful brand of a "sectarian bigot."

The writer no doubt must have thought that this piece of impertinence would would be overlooked, or perhaps he is flattering himself that he would be appreciated for his frenzy: it is with a view of preventing him from falling into a like error that we have undertaken to correct his statements, being untrue, misleading, malicious.

It is, however satisfactory to observe that the reading and thinking portion of the community is more thoroughly acquainted with the Catechist's openheart coduess and liderality than "Prima Facie" whose *first appearance* in print is met with reproach and abhorrence.

We are,

Yours faithfully,

Pro the teaching staff in connection with St. Matthews Sabbath School, Bonthe.

C. S. Brown,
Secretary.

Bonthe,
10th Oct. '89.

WAITING FOR THE TIDE.

Every reader even of Geogra phy, will at once understand what is meant by the Tide, that it is the periodical rise and fall of the water in the sea or of the great Ocean, which occurs twice in every twenty-four hours or what is called a day, but it may not be so well known how this rising and falling of the sea or ocean affect the travel of missionaries and others on the Rivers and Lagoons of this coast of Africa; so, By your permission I will give you a little idea from experience. Not long since I had an occasion to go to Koneonany, one our stations about seventy miles from this place, to hold quarterly meet'g. We had prepared for our journey the day previous, then slept and waited for Tide to rise half way in the morning, and which it did by 4 o'clock, and the boatmen came for our luggage. There were six of us to go, the School Teacher's wife and 3 children, an Interpreter and myself, so we had many little things besides ourselves to carry in the boat, but all were in, & at 4 o'clock sharp 4 men threw out their oars with a splash into the Water & the fifth held the Tiller or Helm to guide the Boat and off we went on our way. And as we had to go down one river and up another we used the half Tide going down which we did just in time to ascend the other river, and this we did as long as the tide was rising, but but at length it was full, the Africans call it "Chuck." Then the man at the helm, who by the way is called "Captain" or by some "Sappen" as not all Africans can pronounce C (or K as it is in this word) said please sah make we land "Nyokeh" foh wait water sah" This meant that we should stop six hours, in the next Town & wait until the tide went down and began to rise again But we could not go against the current and so of course we agreed, and soon the prow of our boat was turned to the shore, and in less time our boatmen had leaped on *Terra Firma* and were making "*Konany*" (asking) for a place to cook their rice and fish. This they would enjoy waiting on the pot to boil, telling and asking the news sleeping and eating. My time I could not spend that way; so after reading a while I went ashore and up into the town to the Barrie of principal woman, whose lott was filled with rice in the straw and she rejoicing that she has been blest with abundant harvest. I improved the circumstances by first refering to her rice as the gift of God, which she readily acknowleged to be true, I then spoke to her and others that were present of the goodness of God in bestowing such blessings, as she was then enjoying, and pointed out her duty to thank and worship God for his goodness etc, I then asked the woman if she ever prayed to God, and she said no, that she did not know how to pray. I then had my Interpreter, who is an intelligent native Christian and a bible reader, to tell her how to pray, which he did, she with others thank'd us. And we passed on further into the town speaksng to such as we met. And returning to the wharf, we entered another Barrie, the loft of which was filled with grain (rice). And here again I sat down and tried to point the inmates to God as the giver of all the blessings of life and that every one should be greatful to him. E.

NEWS ITEMS.

Editor, — returned from Shaingay and Freetown on the night of the 30th ultimo after absence of 12 days

S.S Formoso,— arrived from Freetown with Mails Passengers, and Freights, on the 3rd. instant.

The James,— Steam Launch belonging to the Palma Trading Company was here about the 3rd. it left on the 5th. with Mr Jones the enterprising agent of the Company.

Official Meeting, — of the U. B. C. Good Hope Station, this place met on the 9th. inst at Mendi Mission School Room.

Mrs. Rebecca Taylor, wife of Serjeant Taylor at Muffusi left as Passanger in the Contract boat leaving for Muffusi on the 8th. inst. to pay the Policemen in the Boom District Mrs. Taylor, it is said is to direct the two Policemen viz. Booboo and Mormoh Fullah, proceeding by the said boat the way and manner of Paying men in Out Stations on their way and signing vouchers.

What a shameful sight to see a woman acting as Pay Mistress in consequence of having no qualified Police in the Boat.

The Annual Meeting,—Or Conference of the U. B. Church will convene at Shaingay on Thursday Dec. 12th instead of the 29th of Dec. As stated in the printed minutes. Teachers and others concerned please note this fact.

Temprance Meeting will be held in the Mendi Mission School Room on Thursday the 17th. inst. at 7 P. M. to which all are respectfully invited. The Rev. J. A. Evans Supt. of The S. M Missions will read a paper on Temperance.

On Thursday Evening the 10th. inst. before a respectable gathering of ladies and gentlemen A Paper on "The Life of Moses" was read by Mr. Fred. Johnson in the Mendi Mission School Room. The paper bespeaks much intelligence and extensive reading. It was well appreciated by those present Mr. Johnson has justly earned the hearty thanks of the Meeting.

SUPREME COURT INTELLIGENCE.

Bonthe, Sherbro,
September 23, 1889.

Regina *versus* William Henry Melbury. For wounding one Moosoo at Bonthe on the 23rd August. The information against the prisoner was read by Mr. Valentine acting Master of the Court, and it contained 5 counts—to which the Prisoner pleaded, Not guilty

After the Jurors were empannelled the Honble J. A. Macarthy B.L. acting Queens Advocate opened the case for the prosecution and stated the facts of the case to the jurors:—

The first witness called was moosoo, who sworn states,—

My name is Moosoo, I am the wife of Chief Abdulye of Juring, I know the prisoner, we were living together as man and wife. There was a dispute between myself and the prisoner, I came to Bonthe to attend the supreme court, Prisoner asked me to go with him to his house as we were not living in one house I refused, he came again the next day, I refused to go with him, he then said to me, I hear you always part with every man you lived with, but I shall be the last, I asked him, "What will you do if I dont go with you." He replied I will kill you and go away." I would have complained to the Commandant, had my name not been in the book already — Tennah, Jassah, Noosah, and several other persons were present when he said he would kill me. This took place at midday, the day previous to the day I got hurt. After this prisoner went away.

The next day I saw the last prisoner Kamah, in the morning, she came to me and told me that she wanted to see me, that was the first time I saw her, she asked me to go with her to the bush, I told her I was washing. After this she went away, and returned and met me taking breakfast.

She told me to go with her to pick some leaves to make palaver sauce, I then left my breakfast and went with her.

We went to Otto street in a cassada farm. We left the house when the first bell ringing for school. The bell had not rung before I took my breakfast, I did not hear the second bell as I was in the bush. When we got to the field Kamah asked me to sit down & she would pick off lice from my head, I told her I had none. Then she broke some cassada leaves and spread it on the ground. I sat down and she scratched my back, she told me that she was waiting for some one to bring her some cassada. I told her that I wanted to go home. Whilst attempting to get up I saw the prisoner who hit me with a stick on my head, I did not see the stick but felt it. When he hit me on the head, I fell down, and cried out prisoner caught hold of my two hands, (The wound on the head was shown to the jurors) I had no wounds on my head before prisoner struck me. The prisoner came from a bush. I did not see any knife with Kamah when we went together to the cassada field. I did not see knife with any one. I did not hear any one talk about the knife. I received the first wound on the palm of my left hand I received another wound on my belly. After I had got the wound on my belly prisoner left I cried out all the while, they stopped my mouth with a piece of cloth. Kamah then took off my coral and earing, she also held me by the throat. I had beads on my waist and a pair of mallmas and a blue baft wrapper, When I cried out then Murry Bah came and found Kamah on top of me & he caught hold of her while Murry Bah held Kamah I ran away thinking that he had also come to kill me. I also saw Medley who came and held me to a fire kie in a house from whence I was taken to the Colonial Hospital,

Crossexamined by prisoner—I know you, were living together, I cannot remember where the sun was when I got hurt, I never thought you would have carried out the threats you made to me the day previous, I never saw you with a knife like this, (knife produced) you took a pen knife from me, we had had a row the day before, therefore I did not ask you why you beat me. I dont know whether you are acquainted with Kamah.

Cross-examined by Queen's Advocate I am quite sure that it was the prisoner Kamah gave me the wound on the head.

Kamah sworn states,—My name is Kamah, I pleaded guilty in this Court to a charge of wounding the prosecutrix Moosoo, I know both the prisoner and Moosoo. The first time I know the prisoner was the day the road took place I met prisoner and moosoo quarrelling, prisoner complained that Moosoo had given him sick, and that she refused to go with him. The same evening prisoner came to me. He met me eating foo foo, I invited him, but he refused saying that he does not eat foofoo, he said that he had come to see me I asked him his reasons for coming to see me as I never know him before, he replied "I wanted you to go and called Moosoo" I told him, what you have done today is bad, you acted to Moosoo as if you were not born by a woman, he then said that I must go and called Moosoo and that he wanted to beg her, I consented and went to moosoo's house, but did not find her at home, I returned and reported same to prisoner. He then told me to go to her the next morning and ask her to go with me to the road as he wanted to go away. I went to moosoo the next morning and asked her to go with me to pick some leaves to make palaver sauce, she agreed and we went to a cassada field in upper Otto street we were there for a while. When moosoo attempted to get up then prisoner knocked her on the head with a stick, (stick produced) I am sure it was prisoner who struck moosoo with the stick, when she fell down I said to prisoner, Is this what you call me for, prisoner said to me, let us kill moosoo and I will pay you, then he took off the earing and coral &c, from moosoo and gave them to me, this was when moosoo lie senseless on the ground, prisoner stabbed her On the belly with a knife, I stabbed her on the head, I got the knife from prisoner, prisoner put something in moosoo's mouth to prevent her from crying aloud.

Cross Examined by Prisoner—I never knew you till the day of the road. You gave me fid to buy rum. After you wounded Moosoo you ran to the bush.

Cross Examined by Chief Justice.—While we were eating the bush the first bell had rung. I did not hear the second bell I took no notice where the sun was when in the Cassada farm. After prisoner left Murrybah came to the spot, prisoner never done anything wrong. It makes no difference to me whether prisoner be found guilty or not as I have no ill-feelings against him.

Murry Bah Sworn and saith—I am a trader. I lived at Mosolo. I remember about a month ago I saw Moosoo and Kamah in a Cassada farm. I heard a noise in the bush "I am doing they kill me do come." I went to the spot. I did not see any one besides. I met Kamah on top of Moosoo, I heard "Leave the knife, the voice was a woman's voice. When I got to the spot I found Kamah holding Moosoo by her throat. I called for help and Muffey came. I took Kamah from on top of Moosoo. Kamah told me that a man was killing Moosoo but that he ran away for the knife. I did not see the man.

Dr. M. L. Jarrett.—I am Asst. Colonial Surgeon of Sherbro—Moosoo was brought to Hospital by some of her friends on the 23rd August about 2.30 p.m. in a hammock, and she appeared to be in great pains and weak.

On examination, I found on the outer side of the right leg about 6 inches above the ancle joint punctured wound ½ inch in depth below upwards and ½ inch in width, and 1 inch from the right of the navel there is a punctured wound ½ inch in length, this wound extended on to the bowels, the part called the mentum perinæl. An inch or more below this and on the left of it, there is another wound on the left part as the one just described, preventing the same appearance, bowels also protruded. On the outer side of the left arm in front and about an inch from the waist joint there is a punctured wound about ½ an inch wide and ½ in depth. On the the left chest just about the level of the border jaw and two inch in a straight line on the lower end of the ear there is a superficial incise wound about half inch below is another of some length. There are two or three abrasions of the skin, a little behind above these there there is a wound on the scalp 2 inch above the outer side of the left eye 1 inch long and extending to the bone. Another on the top of the head 1½ inch also extended to the bone. On the 27th her hair was shaved and the superficial wound on the scalp was seen a little more than an inch on the right. There was not very much loss of blood, she was in a rather serious condition.

None of the wounds were of a very serious nature excepting those of the abdomen. The wounds on the head might be caused by a stick, and those on the other parts of the body with a knife.

The case for the posecution being over the witnesses for the defence were next called.

Jacob Thomas.—I am a shop boy at Korankoh. I do dot remember the day in last month when I came from Koranko. I do remember the day of the week that I left for Koranukoh. I started from Yandaboo Factory. We left after breakfast, prisoner took passage with me, I was asked by the Agent to give him apassage. The sun was overhead at the time. Prisoner called me from the shop I did not see him before he called me. The Agent's name is T. E. Macfoy

Cross Examined by Queen's Advocate.—Prisoner did not continue the passage. He took passage for Koranko. He left us and with passage to the mail boat, assigning as a reason, that our boat was overloaded and I was leaking, and that he had no where to stretch his back. He did not say that the boat was moving slowly. I said to the Police Court that prisoner complained of my boat being too slow and that he took passage in the mail boat. I knew the prisoner at Koranokh before he took passage with me. We are not employed in the same factory.

Cross Examined by Prisoner.—Yourself and wounds left the boat and with passage in the mail boat. After we left Bonthe we landed only at Mosally Mr. Bettie factory, at night.

Conray Sammah.—I am a labourer at Korankoh, prisoner took passage with us for Koranokh. I cannot remember the day of the month. We left Bonthe on a Friday after the men had returned from their breakfast. I never saw the prisoner before that Friday.

Cross Exam'd by Queens Advocate.—Prisoner said that the boat was overloaded and was not moving fast enough. He left with passage in the mail boat and another woman.

T. E. Macfoy.—I am Agent for Paterson Zochonis & Co. I live at Yandaboo factory, Bonthe. I know Jacob Thomas. He was here last month from Koranokh. He came on the 21st. The boat returned on the 22nd. and the same day I heard that a woman was wounded. I know prisoner, he asked me for a passage in the morning of the same day at 7 o'clock. I granted him the passage, after this he left. I told him the boat might go away at any time, I think I next saw him before 12 noon. We rang for the bell that day, there was a difference of about 10 minutes. Prisoner came with the Captain.

A. M. Peters.—I am a writing clerk in the employment of Paterson Zochonis & Co. I lived at Bonthe, I know the prisoner. I know Jacob Thomas. I remember seeing the prisoner the day woman was wounded. I did not see the prisoner leave with the boat, saw prisoner about ½ to 11 in the Factory Yard. I did not see him after.

O. Lennox Macauley—I am a writing clerk at P. Z & Co. I saw the prisoner the day a woman was wounded, I saw him about 9 in the morning. He left and came back about half past eleven. When I saw him the second time, he came with his box and asked the Captain for a passage. The Capt. said that the boat was crowded, but I urged on him to take the prisoner.

Jacob Thomas Re-exam'd by Ch. Justice.—Remember Mr. Macauley asked me to make place for prisoner.

The Judge after summing up the evidences produced, left the case for the Jury who retired and after a while returned a verdict of "Guilty of Wounding with intent to do Grievous bodily harm", and was sentenced to 7 Years imprisonment with Hard Labour.

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Representative of the Lawful Proprietors King, Lane & Thomas Sts. Bonthe Sherbro,

THE JEW.

A skeptical prince once requested his chaplain to give him a short, clear proof of Christianity. The chaplain immediately said, "*The Jew, your Majesty*" Agnostics, atheists, and skeptics can pick at and raise perplexing questions about the miracles of the Bible, salvation by faith, human immortality, etc.; but how can they gainsay the Jew, his history and the fact that in every city and town of any note in all the world he is a living, moving demonstration of the fulfillment of the predictions written at least three thousand years ago? Read the 28th. chapter of Deuteronomy and the reference therein given, and then read the history of the Jews by Josephus.

That the Jew today is the most wonderful person on the face of the earth must be admitted. He is the banker of Europe and the merchant of the world. Scattered throughout all nations, yet a separate and distinct people,—until recently persecuted, despised, and often outraged on account of his nationality yet never denying his religion or race or often wronged in his property rights, and systematic efforts put forth in many countries to spoil him,—yet he toils on submissively and succeeds in accumulating wealth. And today, despite powerful and long-continued efforts to beggar and annihilate the race, how numerous and thrifty!

There are now upward of 400,000 of this remarkable people in the United States, and their number is rapidly increasing. The country has special attractions for the Jews. Here they enjoy the greatest possible freedom. Here the most favorable opportunities are afforded them for accumulating wealth. Here they come in contact with the enterprise and business tact of the ingenious, wide-awake Yankee, which is peculiarly exhilarating to a Hebrew. In every respect, save in their religion, they readily Americanize, and reap all the benefits of intelligent, industrous, enterprising citizenship.

Being temperate, industrious chaste, shrewed, economical, it is but natural that they should thrive; and that they do thrive is a fact well known to all. And why should they not! Say what we may the Jew is a thrifty, useful, law-abiding citizen. Prejudice long since placed him under a ban in the public estimation; but candor compels the admission that as a thrifty, law-abiding citizen he stands without a peer. Who ever saw a Jewish boy or maiden in a reform school! Who ever heard of a Jew being in the penitentiary! Who ever heard of a Jew being hung for murder Perhaps there have been instances, but they are certainly very rare. Compare the Jew in this respect with the English, the French, the German, the Irish, or any other foreign nationality, and what a contrast.

In his religion only is the Jew peculiar and even in this respect is he neither offensive or meddlesome, but rather a model of faith, a monument of of hope deferred, and an object of commiseration. Refusing to see in Christ his promised and long looked for Messiah, he is still waiting, watching, hoping. How oft his hope fails and he is on the verge of yielding in dispair, God only knows

And just what the future of this peculiar people is to be none can foreast. One thing is sure, he is destined to rapidly increase in numbers and wealth in this country, and consequently wield a powerful influence in the affairs of the nation. Meantime God is through him demonstrating the truth of prophecy, and by that the divine origin of Christianity; and we may rest assured that when "the fulness of the gentiles be come in" (see Romans 11: 25), the Jew, scattered throughout the world, will accept Christ, and thus become a most potent factor in ushering in the universal reign of the Prince of Peace.—*Religious Telescope.*

To the Editor of the "Early Dawn."

Dear Mr Editor,

Since I have become a subscriber and that is nearly two years ago, I have never come across any article in your paper dealing with the treatment which native children living with Sierra Leone people in Sherbro receive from the latter.

It may not be generally known how some of these juvenile aborigines are cruelly treated by their christian masters & mistresses. Some of them would be so severely beaten that one could hardly make out a smooth part on their bodies, others would be set down for starvation, to say nothing of the unwholesome food given to the poor children whenever their great *lords* or *ladies* condescend to allow them to taste anything —when perchance the children are blessed with good food, it will be insufficient.

Now it is quite plain that those who treat the native children in this way would not allow their own children to be served in a similar manner. They bestow the greatest care on their own children in every particular but neglect and ill-use the strange children who labour for them as slaves.

It is necessary to impress on such heartlessly formal christians that they are provoking on themselves the Divine wrath and condemnation— A good many of them appear to to be ignorant of the fact that they are responsible to a superior being for such remorseless conduct and that sooner or later justice shall be meted out to them.

Bonthe Yours truly,
10th Oct, 89. KONG.

TO LET

The Wellknown Shaingay Mission stores, Wharf, &c. Situate at Shaingay, or Tassoh Point, better known as Shaingay Mission, about 60 miles southeast of Freetown and 59 miles North-west of Bonthe Sherbro. This is a well located, property and commands a good trade, and being on one of the most healthy Promontories of the West Coast of Africa offers special attraction for European residence.

For particulars, Apply to

J. A. EVANS
BONTHE SHERBRO

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W. BIDWELL COKER.

Bonthe,
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"The Morning Light Is Breaking, The Darkness Disappears."

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Pastor, Rev. J. C. Thomas

Heath Mission, (Congregational.) Good Hope
Pastor, Rev R. C. Taylor

Dear Editor,

Kindly give publicity to the enclosed paper on "The Influence of Strong Drink" read on the night of the 17th inst. for the benefit of the Meeting Temperance Army & a respectable Gathering of Ladies and Gentlemen at the Mendi Mission School Room, by the Rev. J. A. Evans Supt. of the S. M. Mission, and President of the above Meeting & oblige.

Yours respectfully, R. C. TAYLOR,
Bonthe, Oct 18 '89

THE INFLUENCE OF STRONG DRINK.

I am aware that this is a subject, of very great importance, and that it cannot be dealt with properly, in a single paper, sufficiently long for an evenings reading so that I propose to make the present paper, only introductory to a general Introductory view of the subject to be followed hereafter by other papers going into further detail or discussion of the subject.—It is a subject that may I know be considered by *you & you*, & I am further persuaded that there are many here present that would prefer the argument in favor of liquor as a beverage and a commodity of Trade. Yet I feel compelled from a genuine sense of my duty to my fellowmen and my God to Inveigh against both its use and sale in *this and and future papers dealing with particular phases of the subject*, on account of the evil influence of Strong Drink upon the community, in any part of the World where drink has been introduced to any considerable extent. And especially among the less lightened tribes of this our Coast, where men and women are scarcely able to resist any demand of a carnal appetite: and this unfortunately does not apply alone to raw natives or bushmen, but very largely to all classes; *Europeans, Sierra Leoneans and Natives.* And tho the cause may be climatic, the fact remains as a monstrous truth: That men who have withstood the temptation to yield to their lower passions in other lands have fallen on this Coast. Just think of it and what an awful picture is presented to our minds at once, when we consider the wrecks that have occured along the History of West Africa. These have been of every class, creed, and nationality, that have dared to set foot on our shores; the wrecks have been of strength, of morals, of Faith, of Official rank, of Capital and in fact of almost any and everything, that is prized by man. And the Question arises. What has been the chief cause of all this Wreckage? But if you will look carefully you can readily perceive one deadly force passing along the whole line of these misfortunes,—it is the *Rum of drink* in the Parlor, *Drink* in the shop, *Drink* on the ship *Drink* in the stores, *Drink* in the office, *Drink strong Drink* every where. Not even the sacred precinct of the House of God, has escaped. Do you ask how I know drink has done haste all along these years, read if you please Scott upon a history or any other history of the earlier days of Sierra Leone, read them & see what nerved the pirate to hazard and terrify the commerce of those Days and especially to commit the brutal acts which they committed. I know by some of delapi dated buildings of the pestal city of Freetown, the former owners of which now fill Drunkard graves, others are in rags and dirt and help to swell the numbers of the "*Saturday militia.*" I know from some of the circumstances of men who stagger through the streets of our own town of Bonthe. But let us look directly at the influence of strong drink on men; for instance take a strong hearty labourer let him have a little every morning of cyder—rum—and just observe how the habit will grow on him; and although first he attends his work with more than ordinary strength, and takes comparatively little, but after a while you will notice an increase in the consumption of rum, with a greater decrease in inner self respect and regard for your kindness in fact he will soon cheek you angry, but that is not all the man will become drunken, and will attend the grog-shop more than your work—will reel to and fro in the streets under the influence of rum—of course you say he takes too much, and that may be true, but taking too much bread or any useful food will not effect him so that he cannot keep the road or cause him to fall in the gutter. No Schools to attend or any make a man sick or possibly kill him; but it will never make him drunk, or turn him a fool. Turn to the influence of Drink, on a man of intellect, whosoever he gets a little too fond he is either cross or silly, will fly up at this or that and every thing is wrong, or if he is of the silly turn of mind, he talks nonsense; but mark you never from the effects of eating out from drinking, strong drinking is what upsets a man's brains & empties out his senses. Then if a business man persist in such a course how soon you see his business decline and it is to the court or in cases I could for no drunkard can do a successful business and every drunker is a danger of becoming a drunkard, I care not how little he may be drinking to night and worse than all no man can tell when he gets to be a drunkard any more than one of you can tell when a pig becomes a hog—he just goes from a pig to a hog & so a drunkard goes on gradually from a drinker to a drunkard. Young men did you know you are going that way and every spark ling glass you take, you increase the number less Soon you'll reach the glass eyed fields of trunker's glory.

But strong drink not only spoils a man's business, wrecks his estate and breaks down his constitution, but destroys his powers of affection and intimidates no longer with the tender grasp of love the arms of his bosom, nor is the paternal love of the Offspring of his own bowels so tender to him again, he can alike curse mother and babe as he staggers into the house with foul and poisonous breath: wives think of the shame and disgrace your husbands are going on in, by the use of strong drink, but it is too little, they will ere long forget the fond name that they love you or your children, turn as you value the affection of your husband and the comforts of home, prevail upon your companion to forsake the glass. I am aware a many of you say and feel that you are sensible, and can control your appetite, can drink or let it alone and really that is my reason for appealing to you, that I may point out to you, what is your safest course, while you enjoy the high prerogative of choice, and there is hope. To reach that man or the sensible man addressed with the intoxicating cup, once enjoyed the same good sense that you now enjoy, he was once respectable, and moreso, it may be instance named and he could drink or he could *Resist* as he did so, but alas! that time has now passed and he has become a slave to his passion, despite appeals his senses have either deserted or are of little use to him. And more on fortune, his respectability and social status are gone, his name, or soon will take the place of his good children. And as is the picture, it is but what drink puts down in thousands of cases, it is so now, as years, and I am loth to think not very far from your case. Remember that a drinker is, as a rule, a deprived character and although his development may be slow, or even cut short by circumstances, yet if not restrained, will assuredly mature into a full grown Drunkard. Drinker what do you think of the prospect of the wreck of your physical and mental condition and ultimate slavery to an insatiate desire for the intoxicating cup? Do you wish your own destruction? You say not as long as I have my senses, yet you should remember that it is the first work of strong drink to deprive a man of his senses, after which it is easy to bring him down to pain and disgrace. Your only safety then, lies in a hasty retreat from the influence of the cup; prove your freedom and progressive of choosing, by making a wise choice, & making it a once, lest an evil day overtake you & the opportunity be lost, forever! And you as the fair ladies treat me not, be lost to society, to yourself and to friends and all through the influence of the Cup. Drinking strong beverages grows upon those who indulge upon the social glass, as a rule. I care not how careful the person may be, if he is not ever watchful in its use. The tendency is so strong toward an increase of quantity, that he is ever in danger of yielding; and this is perhaps among the worst peculiarities of the influence of strong drink. It seems expressive if not to say Satanic, in its alluring and drawing on its victims in their downward career, until it wraps its slimy coils securely around them, or starts them up in the prayerful Person of a first habit that increases to their ruin in *time and eternity.*

Dear Mr Editor,

Upon the 17th was the pleasant day of commencing to the public the formation of a Society in this place designated "The Sherbro Literary Association having for its basis the cultivation of useful practical knowledge.

Mr. Caulker Thomson in an able lecture delivered at St. Matthew's School room on the occasion spoke at length with interest to all viz "Sierra Leone's prospects since it was a "Commercial Coast point," has exercised in remarking our latest enterprise, and has kindled the flickering flame in our breasts, and enabled us to grasp more manly desires of assisting our noble country Sierra Leone, and all on the shores of our coast.

The lecture on the above Association is in succession of our manifest intentions to comply with the Proposers suggestions. This our effort for the present, is not to be considered however one may be able to exhibit more striking illustrations examples of the principles of

In a community like ours where opportunities are so few for such public meetings as these are wonder that most of our young people have certainly failed to realize the object of the existence of it is only on a thorough reform like ours that we can find the silver and ore respect in a decided success in the end.

The fact is that associations of a similar nature have been formed and have expired long before they had practicable effects, their infancies never have been very short. Perseverance is the secret to the public and not one has ever attained to maturity who has not experienced a succession of hardships. Well, success crown the late Association in a lasting form, praying that God may animate them from time to time and therefore our sincere wishes and best other societies may accept the formation engaging with our endeavours, wishing us success, and if any thing can be advanced, I the company hand of many strong-hearted intelligent men and helpers—and all the more to acquire a manhood.

I am, Dear Mr. Editor,
Yours in earnest
Moses J. W. Rocks
Secretary.

17th Oct. 89.

The Early Dawn.
BONTHE, SHERBRO.
October 31, 1889.

Public Improvements Needed.

We were pleased to notice some remarks in the "*Weekly News*" our esteemed contemporary published in Freetown, after a visit of its enterprising Editor to Sherbro, referring to the want of suitable public buildings, in this place; it is certainly a crying shame that a place yeilding the revenue that Sherbro does, cannot be provided with at least respectable public buildings. But some how we are left with the merest excuses in that line, most of which are neither comodious or comfortable. Take for instance the Court Hall Building and we find on the ground floor the Police Station, and we feel inclined to say Barracks, with whatever pertains to that department huddled together in strange proximity. Yet really the downstairs is more suitably arranged than the upstairs; for here indeed is to be found a strange medley; for after ascending a rather precarious stairway to a covered and inclosed landing that forms the entrance to the Court room you have on either hand a comfortably sized entry opening into the Court Hall; one of these cloisters is the Sherbro P at Office, and the other is the Chief's Clerk Office. On the same side with the latter is a little larger appartment which is the Commandant's Office. While on the opposite side and in a line with the Post Office is the Magistrate's Room and the Bailiff's room. The only person that can get to his appartment without passing through the Court Room is the Postmaster. Besides inconvenience it renders ventilation miserable. But time would fail us to detail further the description of this building which certainly needs a complete and thorough over hauling in order to make it either suitable or respectable. The Custom House gives a better external appearance, but even its interior arrangement could doubtless be improved, at least it would seem better to have the Gaol somewhere else than in the lower story of the Custom House. But the worst of all the unbearable arrangements, here, in the line of Public Buildings, is the Hospital, which we cannot understand why we are called to endure in a place so far from Freetown, and where so many persons, foreigners as well as natives are liable to require quarters, and treatment. And yet there is but a single Clap-board building to accomodate male and female patients and the offices necessary to such an institution. Of course scarcely any respectable person can be placed in such a place for treatment however greatly they may be in need of it. Then what is to be done when an Official is ill? let him suffer, or throw him on the public Charity, for shelter is the only answer which the present state of things seems to give.

The Commandant's Visit to Manoh Bargroo District.

On the night of the 27th. ultimo, C. H. Harley Mosely Esq. Civil Commandant of Sherbro, accompanied by Dr. M. L. Jarret assistant Col. Surgeon. and five Jurymen who left Bonthe for an inquest, arrived at Avery Station, and proceeded the next morning to Yandahu Town (about 15 minutes walk from the Mission grounds) where, on Monday the 23rd ultimo a cruel murder was committed by some person or persons (Human Leopards) yet unknown, on a woman the wife of one Bannah Will. On his return from the scene of horror, the chiefs having asked for an interview with him, although as he rightly said, he had not come up this time on political matters, yet he kindly walked to the chief's town, where the natives had all congreated and awaiting his arrival; and after an interview of about an hour, the assembly dispersed every one feeling satisfied at the Commaadant's good wishes and expressions.

It is to be regretted though, that the interpretation made by the Corporal, his orderly from Bonthe was bad enough the interview would have been therefore of much more intereste, if a proper interpretation of the Commandant's remarks had been made, being fraught with advices for the people's welfare.

It is to me a miracle, why some men would undertake to interpret a language which to themselves needs interpretation

The Commandant returned to Avery; and at 3 oclock, p. m. himself and suite bade farewell to all, and glided down the river in his jolly boat for Bonthe to continue the Inquiry.

Both Sierra Leoneans and natives felt happy on his visit, and only wish it would be more frequent than heretofore

Sherbro, VOX.
11th Oct. '89.
(The above should have appeared in our last issue but was overlooked, Ed.)

For the "Early Dawn"

Dear Mr Editor,—Being in a temporary possession of your valuable journal, the "Early Dawn" of October 16, and casting a glance over its columns, I caught sight of a letter written for your insertion from the R. C. and Wife training Institution, giving the names of young gentlemen who were awarded prizes for horticulture or the best regulated garden and its productions. I must confess Mr. Editor that I was not the less pleased to see that such a grand movement has been undertaken over the other side of the Sherbro country. I may venture to say that such a grand movement is the the giving birth to a grander movement as a son and, that is agriculture. The writer of this article is one who has harboured in his mind a great love and taste for agriculture, having been bred up by one who is a farmer who has taught him farming to some extent; and he has been able to put that theory into practice by laying out a field of wild grass, sown, and reaped the benefit of that field. That the writer's previous knowledge of agriculture was not of a protracted kind, yet he can now with boldness assert that his knowledge is now far better than what it was before. It was a subject of debate sometime ago, as to which of the two Trade or agriculture is more beneficial to Africa. Various were the opinions expressed by gentlemen on both sides; and some have advanced that Trade is more beneficial to Africa than agriculture. True enough, by trade we have been able to hold communication with other civilized nations. But may I ask, without agriculture could trade have risen to that summit of success as it now is? Now there are so many classes of men existing, all engaged in the different pursuits of life. But were it possible that a census be taken of working men in our country, (say Sierra Leone) I donot not that there will be found the least number of farmers and that a very insignificant one in comparison with the rest. There arises the question, are we all in our proper element? There may be some but is it so in all cases? are we not many of us in a wrong calling in life? I do believe so. There are some of us born to be agricultursts mechanics, merchants, &c; but what do we find, but that many have taken a pursuit that has not proved at all beneficial to them. In Freetown where we have many kinds of workmen, we can speak in extenso. There are many men of handicrafts in that vicinity, but do they all keep to what they learnt as their trade? are there not many who have taken, besides their trade to other spheres of labour? and can they tell me they have been as successful as was their anticipations? In fact their eager panting after money or the avaricious wish to amass a great amount of wealth has so taken up their minds that they do not know the right source of gaining wealth; the fact is that wealth seeing as many traps or gins set about for her capture, has takenwings to herself and flown away to the city of Refuge, to the utter disappointment of the trappers

Of a truth trade has now become the the order of the day, almost every one becomes a trader and even farmers (young farmers) have beome so much disgusted with the success they have gained from their labour that many have become traders choosing to have themselves clad with the borrowed bodily ornaments of other nations with clapped hands against their mattock and spade, and sit down in shops whose very shelves are angry at their load of one or two boxes of collars and a little of sundries. These men are like the Daw with the borrowed plumes of the Peacock.

What has been the result of this state of things, but that there is less of Home consumption, and what is worse depression of trade. Such men who have divested from the course they had pursued instead of being bettered by trade have been reduced in many cases to penury. It is a well known maxim, "Whatsoever thy hand findeth to do, do with thy might." But I regret to say that things are not so with our people. Almost all of us do one and the same thing, hence there are more sellers than buyers. Even in this little town of Bonthe, there are more shops than are required to be here. If all had been each supplied with distinct merchandise, and one merchant by dependent on his friend for what he had not, then trade would be of more benefit to us than farming. If things continue at the rate they are going on now trade would become a thing of no benefit and then I ask, who will become of the clerks in the country houses? but they will all sit at home with folded arms, depending on the farmers, to bring cassada for them to buy and eat. Some talk of trade as of more benefit to Africa than farming. Do not merchants use tare their undivided attention to farming? and so much the better for them; for they no doubt suffer less expenses. To those who are speaking so much in favor of trade, let me put one or two questions. Where have they found or heard of a farmer involved in debt in his pursuit? Where have they heard of a farmer placing his house under a mortgage? But on the contrary they live very quietly, resting satisfied in their humble cottages with food sufficient and to spare. They have no fear of robbon breaking through their houses, nor of the man he was in contract with, thereby involving himself in debt to harass him, and rendering his life a hazzardous one; but otherwise they live happily, incur no debt, so as to place himself and family under a great distress and after his death his family have no where to live or to suffer from the oppressing of him he owes; he is free, entirely free from the pangs of debt. But what of merchants! Methinks I hear some one of them saying, our lives are miserable! and so it is undoubtedly, poor men! they labour in vain expecting to fill their coffers, but alas! alas!! what is the result of their strenous efforts to gain! It comes to this that some after years of toil that they build fine houses, which are afterwards not theirs; from the fact that they have incurred much debt, and are unable to pay, they lose their magnificent building and there they are resting with great remorse of conscience in small cottages, suffering under the penalties of those they had been in contract with. And men are still thirsting for trade, making agriculture a subject of secondary thought. Let there be no rice crop and let men come from bringing palm Kernel to the house they derive no benefit from them, and you ask a merchant how is trade? and the answer will be trade is very dull, and what next, but hunger and after that death in the land. At present we are suffering from scarcity of food. Sherbro country scarce of rice, and even aggridly some time ago was a thing of scarcity, because there was no corn. And things will so continue, if all of us become clerks and merchants. There are vast wastes of land suitable for agricultural purposes, and why should we sit down with folded arms, waiting for the mendis to bring us rice. The fact is, the mendis themselves have not enough to eat now. It is highly necessary then that we turn our attention to our fields and lay them under the power of the plough, so that our land may yield forth its increase and we cry no more of hardness of time or scarcity of food.

It is highly commendable in the managers of the R C and wife Training Institution, that they encourage gardening I wish them much success.

Signed "A Farmer."

NEWS ITEMS.

Oct. 18 Boat "Ellen" for Freetown.

19—S. S. "Foulah" from Marseille. — Monsr. E. Mossu of the French Company and servant—Sandfish arrived,

22—S. S. "Susu", from Freetown with mails and Mr. J. B. Turner of the Customs.

24—S. S. "Foulah" for Freetown with mails and the following passengers. — Mr. C. R. Arden Thompson (the able Lecturer) Corpls. Peacock, J. W. Nicol, A. B. Davis Privates, Hume, O'Connor, W. H. Davis, Garber, & Johnson. The above all leave finally and make quite a gap in our acquaintance.

The Bark Liberia:—belonging to Messrs Yates & Porterfield of New York left that Port on Wednesday the 2nd inst. for Sierra Leone with of course her usual Cargo of American Goods, and some passengers, among whom we are advised is their faithful & enterprising agent Robert P. Pooley Esq. and we believe Three Missionaries.

S. S. "Susu" for Freetown with Mrs. Ebenezer Roberts as a passenger.

Schr. "Success" from Freetown consigned to C. W. Betts She brought as passenger Mr. Peter Johnson.

Capt. Le Power acting Manager of the Sulymah District arrived here on sick leave on the instant and returned on the 25th instant quite recovered from his illness.

26—S. S. "Erna Woermann arrived consigned to T. E. Macfoy

27—Died at Bonthe: Mary Lewis wife of T. Z. Lewis & sister to Mrs. Kezia Pratt of Bonthe aged 33 years. She was buried at 4 p. m. the same day.

28—Boat "Ellen" from Freetown.

S. S. "Formoso" for Freetown with mails

Mr. R. H. Pearson agent for Pickering and Birthoud of this place left for Freetown per S. S. "Formoso"

Miss Nicol sister of late Rev. Nicol also left for Freetown per the "Formoso"

Wesleyan Missions:— Sermons on behalf of the above Missions will be preached in the Weslevan Church, Lime Street on Sunday the 3rd proximo at 11 a. m. and 7 p. m according to circuit plan. To be followed by a Juvenile Missionary Meeting on the 4th at 11 a. m.

The Public meeting to be addressed by ministers, and other gentlemen, will take place on the 5th at 7 p. m

A collection will be made at the close of each meeting in aid of the Mission Funds.

From The Ghargroo:— especially the Eastern Section, we learn of great distress occasioned by the want of food: the crops having failed completely throughtout the most of the District, the people have almost thing upon which to subsist. Avery Station of the Mendi Mission is suffering greatly from this general destitution, and the Industrial work is brought almost to a standstil by this sad state of affairs.

Mails.—Will be made up to go by the s. s. "Erna Woermann" at 10 a. m. tomorrow.

Personal.

Rev. J. Gomer, Supt. Shaingay Misson, it is reported Officially, will likely return in December next. At present he is busily engaged in Lecturing on behalf of Africa in the United States.

Dispenser Bell:—of the Sulymah District has returned to his District.

Mission House, Bendoo,
16 Oct., 1889.

Rev. J. A. Frane.

My dear sir,

I send you a few lines to enquire after your health as well as that of Mrs. Evans and the children.

I am glad to be able to tell you that the work of the Lord continues to prosper at Bendoo. Although the population of this place has gone down considerably, owing to the removal of some of the Sierra Leone people to different localities, for the purpose of trade, and the returning of some of the natives heathen to their homes in the interior, from want employment as labourers, yet it is pleasing to observe, that out of 600 or 700 persons which form the present entire population, more than 1 are church going people. Our work here partakes of a double nature. We have not only to edify and strengthen believers in Jesus, as also to watch the growth of their spiritual man, but what is more & perhaps much more tiresome, though joyful to proclaim the old but ever story of Jesus to the surrounding heathens in their respective villages. Both of these branches of labour have been, and are being carried on as systematically as we possibly can. The people listen to the word of God when explained to them with rapt attention and not unfrequently they expressed their satisfaction of what they have heard. They have been taught the Lord's Prayer in their own tongue which those of them who are attending the Catechumen's class, could repeat off-hand besides we explained to them the Ten Commandments, The stories of the Deluge, the Tower of Babel, the Cross, the Marriage Feast, or Wedding Garments, The duties enjoined in the Keeping of the Sabbath day. We have been much encouraged in this department of our work.

The Sunday Services and week day and Sabbath-Schools, are all in a flourishing condition. More than a dozen grown up persons attend the Sabbath School regularly, since its re-organization over two months ago, besides children. The well known Mr. G. R. Thompson, a trader is Superintendent of the Sabbath school.

I shall be very happy and thankful to receive some of the Sunday School Helps, Sunday school Journals, & other periodicals I distributed those you sent me last to the grown up ones as well as to little boys and girls, which they appreciated very much. I consigned the entire work of this Station to your prayers. May God grant you success in all your undertakings.

Believe me very sincerely yours
C. S. BROWN.
Cat.-in-Charge.

Bonthe, 18th Oct. '89.

To the Editor of the "Early Dawn"

Dear Sir,

"A story should, to please, at least seem true,
Be apropos, well told, concise and hot;
And whensoever it deviates from these rules,
The wise will sleep, and leave applause to fools."

Well shod and properly clad in the habiliments of the night, the hero of our story strove to Adonis', then halted, and like a sentinel on the watch took an erect position in the kitchen.

We are now verging on that portion of the year in which we begin to anticipate that mirth and merry should sit on the brow of all, and to me it seems that to heighten this, some remarkable occurrence must occur to give it a greater vein. It is therefore with the greatest delight we hail the promoters of the Pain Street Tragedy.

Bearing a striking analogy to what took place exactly two years ago in this community—to wit the Victoria Road Tragedy—a scene of a more hideous and appalling nature happened in the small hours of the morning of the 16th inst.

Our hero had scarcely continued long in his invariable attitude, when all suspicion of innocence came out, to inhale the salubrious ness of the morning air.

A cowardly restlessness on the part of our self-created suspicion in Adonis who, at a respectable distance interrogatively asked "Who deh yah?" For want of that presence of mind which is indispensable to adjust questions of momentary import, and which even the weak-minded king Richard of old adopted when he quelled the insurgents at Smithfield without striking a blow: our hero rather thought that putting into practice the aphorism "No bravery in the dark," a safe plan, therefore bolted out of the dark corner with even the rapidity of a gun-shot.

Adonis possessing more agility took to the chase with a relish; a few yards had only been over run; and then commenced that great assault on our hero, who in the agony of the moment called for quarters better understood in the vernacular "De yah daddy do yah"

Most revengfully however did Adonis wield in quick succession the hateful cudgel, and as it not exhibit great impression on the cranium and tender portions of the body, took to grapple, inasmuch that the very larynx of our hero was endangered, and respirations for the moment suspended.

Soon after our hero gained his ground confronted with this sable Adonis, arose that fearful contest which irresistably throws our minds far back to the time when Greece the Cradle of thought and fame led the way; and like Ajax and Ulysses contending for the armour of the renowned Achilles, fought to the bitter end.

Adonis, whose brow age deeply sits with wrinkles—bearing those characteristic significations which attest that under the Emancipation Act he had been transplanted from the land of his birth to Sierra Leone the Land of Liberty—to whose aid the gods had repaired, promptly turned from the field of contest thanking the gods.

Our hero still undaunted, owing to reverse of circumstance now implocated the gods for thus mercilessly ignoring him, and changing pale with rage, gasping for breath, now turned away and like the invulnerable Greek would say

"No more Achilles draws, his conquering sword
In any woman's cause,
The gods command me to forgive the past,
But let this first invasion be the last."
Thanking you for publishing this,
Yours truly
ERSKINE.

"Our Alien Children"

Dear Mr. Editor,

I have read your "*Early Dawn*" of the 16th. October & among other interesting articles I notice in particular the one signed "Kong" treating on the ill usage of alien children under the care of Sierra Leone Christians in Sherbro

I am quite glad that the subject has appeard in the press for the first time in your issue although it is a fact well known among us. you will I trust allow me only a very small space to corroborate all that "Kong" has written for they are facts which none can deny expecially some of those who have the cares of these alien children. Well, the only remedy I can suggest for preventing these inhuman practise are these:—

1. That the Government adopt the same laws that regulates the keeping of alien children in Freetown by having them registered.

2. That every one who has the care of any alien child be compelled to send them to School as is done in Freetown

I believe if this system be adopted, these children will be more properly taken care of than is done at present, instead of being inhumanly beaten and illtreated by their cruel masters and mistresses. For it must be remember that we are to treat our fellow creatures as we would that others treat us.

We are responsible to God for the manner we trent alien children, for our children are no better than they and why should we not have compassion over them as well as our own.

There are some persons who keep about a dozen of these alien children who toil and labour for them and yet in spite of that, they are not treated as they should be, no interest whatever is manifested about their spiritual welfare. I am sure if the British Govt., who rescued our fathers from slavery had treated them in the way the alien children are treated surely our hearts would melt whenever the story is related to us.

I hope therefore the letter of "Kong" in your last issue will produce a reformation on those whose delight is to illtreat these poor helpless children. "Thou shalt not rule over him with rigour; but shalt fear thy God" Lev. 25, 43.

"And ye masters, do the same unto your servant forbearing threatening, knowing that your master also is in heaven neither is there respector of persons with him." I must close.

Yours Mr. Editor,
Sherbro "An Aku Boy"
Oct. 24 1889.

Words and Fruits.

Dear Editor,—It is true that the Christian religion has more sides than one. Let us say two sides. The theoretical and the practical. The practical is the more important of the two. Not all christians are acquainted with both sides. There are more theoretical than practical christians. Would it were the other way, for then would we confidently say the Millenium is near. We long for the time when there shall be more of practical or doing christians; who would always ask the question "Lord what wilt thou have me to do?" "Words are leaves, deeds are fruits." Not all who sing lustily "Fly abroad thou mighty gospel" are willing to lend it wings by giving cheerfully as God has prospered them.

Many give and cheerfully too. But all who name the name of Christ should give thereby emphasizing that important word in the divine command "Go."

Yours—A Son.

The Guilt of Pride.

There was once a daughter who was unwilling to confess that her mother was her mother. When that daughter was an infant her mother was obliged, on a certain occasion, to leave her child at home while she went to a neighbor's. On returning, she saw flames bursting from her window. She found that her infant child was yet within, and was about to enter, when she was prevented and told that death would be the inevetable consequence. She nevertheless rushed in, and found the child where she had left it. She wound it up in a covering, and carried it out safe, but was herself shockingly burned. For months she hung between life and death, and, when she recovered, was a frightful object. Twenty years afterwards the infant, then a young woman, was asked by a stranger who a deformed person was. The daughter was ashamed to confess it was her mother. So thousands treat Jesus Christ. As the young woman was unwilling to say, "This is my mother," so they are unwilling to say of him who died for them, and whose vissage was more marred than any man's, "This is my Redeemer and my King, and I will serve him and love him forever."—*Sel.*

To the Editor of the "Early Dawn."

Dear Bro. in Christ,

Having visited a few places in the Imperaeh District Jangalior, Bogo, and other places, these are some who had not b en priviledged to hear of Christ since the days of the Apostles down to the present time, Save the corrupt teachings of some of the followers of Mohammed, who had infused bad principles, into the minds of the people, by making some kind of Charms called "Sebbeh," hanging them about the different parts of their bodies as a security of their lives, but no sooner they understand, that their life is hid with Christ in God: and that each of his creatures should look up to him for every blessing both temporal and spiritual they listend to the word spoken with profound attention so much so that after the close of the service that was held at Jangalior on Sunday, Sept. 1st, the Chief had to go home to his house with the impression that his life depended entirely on God the next day he remarked to his people and to a Sierra Leone Trader in the adjacent town, that all he heard on the Sabbath was true. The Sabbath is regarded by this man, as a Sacred day no manner of work his done by him neither any of his subjects. How true are the words of our Saviour Christ, many shall come from the east and from the west, and shall sit with Abraham, Isaac, and Jacob in the kingdom of heaven, while the children of the Kindgom shall be cast out; for many that should teach our heathen Brethen around us by their daily lives, are desecrating the Sabbath, and do many things contrary to the principles of real Christianity. Nevertheless the time is fast approaching when every work shall be brot into judgement with every secret thing whether they be good or evil, I also visited Bogo Sunday Oct. 6th. while on my way to the town being drenched by wading into deep waters and the unpeasantness of the road I met Chief Bahsin proceeding to Bogo he enquired of my whereabout as also my name, I told him, and the object of my visit. As we entered the town he ordered his people to prepare the Barra for service and I spoke to them from the Psalms 39, about our sojourning on earth. There was a Mohammedan man who was present on the occasion after the service was over the mohammedan man confess to the people that all that had been said was true he belived it he said in my hearing that he belive in God that "Sebbeh" &c. were all foolish but he is only doing it for the sake of living, in the evening I went over on the other side I had a good service the mohammedan man crossed the swamps with his boys and attended the evening service and was interested. The people also thanked me for having heard of Jesus and his word.

I am
your Bro. in Christ.

Oct. 15th 89. W. S. M

TEMPERANCE.

Liquor men would be no more patient in the face of restrictions than under prohibition did they not see the dreadful curse of the traffic and the determination of the people to destroy the business unless it can be regulated; and it is really remarkable how patient they are and how ready they are to accept anything short of prohibition. They regard any man as a friend to the traffic unless he is a prohibitionist. Even preachers they regard as friends if they go no further than to advise restriction by high license, and some of these preachers have become "patron saints" with liquor men. As a temperance man and a Methodist our opinion is that the saloon ought to go—the traffic in liquor ought to be extirpated. We favour the measures that will bring about these results in the shortest time.—*An merican Paper.*

FOR SALE—At Bonthe Sherbro TWO PLOTS OF LAND

The one situate at Victoria Rd., between the premises in occupation of C. J. Cole, and Sally Martyn, the other at King Lane and Thomas St., near the premises in occupation of Thomas V. W. Lefevre.

For further Particulars,

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The Wellknown Shaingay Mission stores, Wharf, &c, Situate as Shaingay, or Tassoh Point, better known as Shaingay Mission, about 60 miles, southeast of Freetown and 53 miles North-west of Bonthe Sherbro. This is a well located, property and commands a good Trade, and being on one of the most healthy Promontories of the West Coast of Africa offers special attraction for European residence.

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The Early Dawn

"The Morning Light Is Breaking, The Darkness Disappears."

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Religious Directory.

St. Matthew's Church, Victoria Row
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Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Bee & Mission, (Congregational.)
Good Hope
Pastor, Rev. R. C. Taylor

MR. COLLIER IN PARIS.

It is our pleasure, in this Issue, to give our readers a letter from Paris by our esteemed friend Mr. C. B. Collier, whose departure from us for a trope some months ago, we were unable to notice as we desired, owing to circumstances over which we had no control. Mr. Collier has since he left us not only visited England, but has also visited Paris the capital and metropolis of France. And through the thoughtfulness of Mr. Collier and the kindness of our good friend Mr. C. Barthelmait, we have a glance at what the former has been enjoying in one of the largest, most fashionable, polite, and the cleanest cities in the world. And now possessing the highest to see on the globe. The French are truly a great and an enterprising people; and Paris a city of wonderful magnificence.

PARIS LETTER

6 Rande Bugeaud, Paris,
12th Sept. 89.

C. Barthelmett Esq.

Dear sir,—It was always think ing of writing you since I arrived from England, but I thought it would be much better to wait until I was able to visit the Paris Exhibition; and I am glad to say that I received mine since last September myself and daughter we have spent nearly one whole day on the Eiffel Tower and we can only get to the 2nd floor the crowd being so thick that one has to wait for about 2 or 3 hours before he can get to the lift. However we were satisfied to remain on the 2nd floor being the two important places. The sight is something wonderful, one could hardly express himself to a distant friend. I am here now five days and I can say I have not as yet been able to go through the half therefore shall I be able to see all for it would take a month to see the whole. On Wednesday as I was returning from the Iron and Machine Store department, to the entrance of the Loudon Store department, I happened by chance to meet Mr Mallet just going out, who promised to call on me to-day. From what I have seen of the Exhibition nothing can be more perfect than what is seen here, and I can say to all my friends for no amount of explanation from any visitor would give any one the idea of what is seen in the exhibition, I must say that on the whole when looking around, that the African is not left behind, and the scene if not very interesting to me, the drumming and dancing of the different tribes, Africans are most amusing to the general public so much so that you can scarcely get enclosure room in to see the performance. However I must close for this time with hopes to pleasy if Lodge Liberation D. V. when I get home. I shall be leaving in a day or two for London. trusting you have been well

With kind regards I remain,
Yours truly
C. B. COLLIER.

INDUSTRIAL EDUCATION.

This subject is now and has been for some time, in the past receiving considerable notice in nearly all circles and of late in Freetown some meetings of important dimensions have been held to consider the Question especially since Lord Knutsford's Circular has been published, and the Colonial Authorities have become intented, in the importance of some kind of useful training for the Masses. But so far as I can learn from the men who have so far spoken or written for the press in this Colony. They seem to be at sea as regards definiteness of plan to be pursued as to Industrial-Training. Two things seem to me to be in the way of most men; one is the desire to keep in harmony with the popular feeling on the subject, the other is the desire to secure official favor and government patronage, neither of these feelings is likely to produce the desired effect, at least to secure the best plan for projecting a successful Industrial school. But some practical man must come to the front, or what would be better perhaps, several such men, plan out and lay before the public a scheme to be discussed, then we shall have at least something tangible and from which something successful may grow as time goes on. But to my mind no scheme is so likely to be successful and in the present circumstances of the Colony as one that will take up the cultivation of the soil; And for this reason I believe that the first attempt of an Industrial Institution should be established outside of the narrow Limits of Freetown, and where not less than six hundred acres of arable land could be secured, then build upon one suitable, and if possible central portion of this tract. Large property contructed buildings for teaching Literature, Trades, Horticulture, Agriculture, & Mechanics. Such an Institution would of course be supplied with divine services, by its professors or select Chaplain, as the promoters might deem best. And plan ed or established at any convenient place in the settlement it would work a revolution in the life and industries of the Colony; settlements or agricultural colonies in a few years, would begin to "ring up over the land as a result of such a training Institution, and men would so on be able to see what the imitative principle so noticeable in the African would produce for his own good, and that of his fellows and the World. more again.

J. A. E.

The Trade & Traders.

Mr Editor—I have had some conversation with the Traders of the different parts of the rivers, and one complaint seems to come from all and that is, by the new *modus operandi* of the Merchants to send large Factors into the rivers and to supply them in such a way that they have a better assortment of cheaper goods than the Small Trader, they are being crowded out of the profits on theirs, and are thus compelled to fly from place to place in the vain hope of being able somewhere to enjoy immunity from the branch Factories of the large Firms. But complain that the way is being closed against them everywhere and that there is no hope of doing anything. Of course in many cases these unfortunates, would cease the attempt, but for the fact that they are in debt and wish to get out in fact would get out if they could anywhere be allowed to make a profitable turnover of their little resources; but as it is now, every trip is a failure hence matters continue, in most cases from bad to worse. And just how all this is to be remedied is a serious question. That scarcely any one can answer, yet the presumption is that bankruptcy must be the ultimate end, in most cases of an attempt at ~~ordinance~~. But it could it will be policy to withdraw from the unequal contest with the large Firms? And such an [illegible] something left after paying their debts, from the sale into agricultural districts, establish suitable lands and found settlements of Farmers, in such places as they, can under the protection of the Government, this is, anywhere within jurisdiction, such as undertaking would no doubt succeed, and would further more take our interest, for it would form Christian settlements in such [illegible] places, and without the necessity of the curse of Rum, as farmers would need none of this liquid Rum for which Traders chiefly deal. Otherwise it would be built, in a rude way it may be at first, but afterward better buildings shall follow and God would be glorified in spirit and be walked by a simple people nourished by the vices of a petty Trade, or the iniquity of the Liquid Traffick.

Yours for Agriculture
J. Agrarian

Little Babyboy.

O, tis she is a dear little miss!
Never at rest; ever alive as a bird,
Being out shopping, or getting in mischief,
Talking to chaps, nothing daring or small.

Never a lad on the mischievous road,
When the child chose to be frolicsome also,
Ask for him, she will quickly appear,
"Haven't got none; I'm looking for mine."

Are the birds merry when flying upon the sun?
Or the wee tumblins when bouncing they run?
Or the bright butterflies folding their wings?
Grasshoppers, crickets, and all merry things?

Then must this dear baby-boy of ours
Long for her rest with the close of the flowers
O, the sweet lips that to lullaby say:
"Good night—no tired—I've been busy to day!"

—Sel.

To Subscribers.—Please send in your Dues to this [Early Dawn] Office at once as we are much in need of the amount Due us to pay printers.

The Early Dawn.
BONTHE, SHERBRO.
NOVEMBER 15, 1889.

WHAT ABOUT OUR MAILS?

Are we to have no kind of Communication between this and Freetown? except that afforded by the occasional voyages of the Branch steamer Formoso; which however Kind of the steamship Company, is nevertheless very uncertain, and extremely inconvenient for us at this end. And we regard it as a fearful imposition, on the part of Government that we are called upon to pay our duties and imposts for the support of such an inconsiderate institution, as the Freetown Government, seems to be, we say seems to be as, we can scarcely believe that the Authorities of Sierra Leone can possibly be so blind to their own interest as to allow this place to suffer at this time for want of Mail Communication. So we shall hope when this matter shall come properly before them, they may take immediate steps to put things in proper shape, for the furtherance of better Communication between Freetown and Sherbro. As it is entirely out of the Question that we should get but a single Mail, in three or four weeks, as has been the case for sometime past.

THE WESLEYAN ANNIVERSARY

Services have been held in this place; on Subbath the 3rd inst, Sermons were preached, by the able Pastor, Revd. J. C. Thomas, and Catechist Mr. J. M'Cauley at thier Chapel in Lime street, as had been previously announced in our Issue of the 31st ult. The sermons are reported to have been very able efforts, and in every way befitting the occasion. Monday the third was devoted to the Juvenile Sabbath School Anniversary as usual, and was quite a success, we believe. The Public Missionary Meeting was held at 7 p. m. on the 5th inst when the Chair was occupied by W. S. D. Pratt Esqre., who, on coming forward was loudly cheered by the crowded gathering. Mr. Pratt, on taking the chair remarked that it was rather an unusual thing for him to act in such a capacity as all knew, but that he considered it his duty to do so on this occasion, as he believed it to be the will of God; he also felt that he was honored by the position, and that what is worth doing at all, is worth doing well. The Chair on resuming his seat called for the Report which was read by the Secretary. It was rather striking for its brevity, and yet it contained all that was necessary to be said on & stated in such a paper. The usual resolutions were moved, seconded, and supported in a very befitting manner. The discussions were unusually practical, and to the point. Among the speakers we noted Revds. J. C. Thomas, and J. A. Evans, Messrs. M. J. W. Rocks, J. J. Warburton, I. R. May, F. E. B. Buckner, J. A. Williams, and others were on the Stand. A Collection was taken up. Votes of thanks were given to the Chair and also the preachers of the Sermons on Subbath the 3rd inst.

After appropriate responses this Intersting meeting came to a close with Benediction by the Revd. J. C. Thomas.

ITINERATING.

Much attention, is, we are pleased to learn being given to this very important branch of the Missionary Work, of the various religious bodies operating in the Sherbro Districts. Rev. J. C. Thomas, Pastor of the Wesleyan Church of this place made an extended tour into the rivers, as we understand not only for collections, but with a view to extending the Gospel message. Since his return the Rev. R. C. Taylor Pastor of the U. B. Church of this place, has gone out to collect and to preach to those he may have opportunity. Mr. Taylor is accompanied by a young Itinerant, who will be of great assistance as a skilled interpreter. Mr. Pasha the able Catechist of St. Matthew's is also out as he informed us before leaving on an Itinerating tour of the adjacent rivers.

Mr. C. S. Brown of St. Luke's Bendoo, informs us also that the Itinerating branch of the work in connection with his church, is kept up with success. The news from most of the U. B. Mission Stations from the Bompeh to the Big Bargroo, is good.

THE MAIL SERVICE.

Merchants certainly have now reasonable cause to complain of the way they are being treated by the Government, as regards the Mail Service, between Freetown and Bonthe the principal places of Commerce in this Colony. It is of great importance to these Merchants, that we have a well established Mail Service for Regular and frequent Communication The present mode of waiting for the irregular visits of the s. s. "Formoso" to bring the mails whenever it may suit the convenience of that vessel to do so, is certainly shameful, to say the least of it. And must Merchants who support the Government put up with such treatment as this? Especially since we understand that the Steamship Company are willing to run the s. s. "Formoso" every week if the Government will give a subsidy. Why cannot this be done? And trade thereby facilitated, which really means an increase in revenue. We trust the Authorities will give this matter their earliest attention. And thus assist our Merchants and the general Public.

THE TEMPERANCE ARMY.

Is a movement we believe destined to exert a strong influence, for good in this place; and while there are those who have not much faith in the stability of Temperance, among a people so given to drinking as the masses are in these parts; yet it is pretty evident, to the most, casual observer, that even these are not likely to oppose the Army movement and most especially when the Army shall have become fully organized and begins its advance in good earnest upon the foe of God and men;—striving into life the latent forces of temperance that have so long been pent up for want of an opening; reviving the slumbering energies of the churches on the important work, of preaching and especially practicing righteous and sober living. The army seems to us is the very means of giving energy to the cause of temperance in our community and as we expect soon to publish the Constitution and By-Laws of the Army we hope all the lovers of the good will prepare themselves for a fair consideration of the utility of the Army as an Institution for the good of youth and old age in our midst.

The sincere friends of Mr. W. S. D Pratt & Wife have their sisters thanks for kind sympathy expressed on the occasion of the death of his Sister in law, Mrs Mary Lewis which occured on the 27th ult. at their residence at Victoria Rd in this place.

Bonthe, Yours truly,
11th Nov. '89. A Friend.

THE DEMAND OF TODAY.

Is evidently the extension of the Missionary work toward the Interior of Africa; Several reasons present themselves to the mind of the casual observer of the missionary work now being done by the *coastwise* mission-; which appeal strongly to the various societies to extend their work Interiorl. The first is that the Gospel has been sufficiently preached to the people in the Coast Towns, and it should now simply be left with them to carry on for themselves, for if the coast towns now are in the dark, it is mostly because they will not fully accept the truth not because they have not heard, for it has been preached to them, and one can easily perceive their knowledge of if not indeed in their piety then, in what is more sad —in their hardened unbelief, or useless delay of putting it into practice.

The second reason is that there are sufficient means in the hands, or at the Command of the people on the coast to carry forward what remains of the work to be done among the many heathen tribes, yet remaining along the Seaboard. In other Words such centers as Freetown and other civilised Towns and Villages of the various colonies, and even scattered abroad in most of the river districts, there are enough African Christians, who can read, and expound the word of God sufficiently, well to deliver these land with the Gospel.

The third reason, I may mention is that the Interior offers a better field for operations in the line of missionary Work, because of the greater numbers that can be reached in their larger and more populous Towns or Groups,—more properly speaking of Towns—as it is nearly always found that several towns are joined together; and travellers all agree in telling the one story that these interior places are populous and have in them hundreds of entitlen, many of whom, all the missionaries that have ever visited these places, believe could be gathered into mission schools for training

The fourth, and strongest reason, which I can now adduce, is that the people of the Interior are without the Gospel and are perishing for the want of light, and no man careth for their souls.—J. A. E.

ST. MATTHEW'S CHURCH.

Dear Mr Editor,

The treatment of the Church Authorities in Freetown to St Matthew's Church in Bonthe is unbearable It is now over twelve months since Pastor Nicol died and no pastor is sent to take charge of the parish; everything in connection with the church is left to take its own course. The Catechist in charge is known to be well qualified to raise subscriptions and no more; no person he is leser with that work for which he has great Tact.

I cannot understand why any subscription should be raised when the church has been so utterly neglected. Hopes were at one time entertained of the Rev. G. J. Macauley coming to take charge of the church but we are now assured that that Revd Gentleman has refused to accept the Post, no doubt the athorities imagine that the congregation feel satisfied with a catechist of the antediluvian age, who is placed in charge as a figurehead. It is well to let them know that the present state of the church is causing much dissatisfaction, and that unless a capable pastor be sent in time to set matters to right, great difficulties may accumulate, sufficient to tax the strength of the strongest man.

Bonthe, Yours truly,
11th Nov. '89. A Member.

NEWS ITEMS.

S. S. "Simoon" called in at Manoh Salijah Himsward bound on the 31st ult. and after taking cargo from that place proceeded to Freetown.

S. S Gabon, Captain Munro, outward bound with mails, was at Livanah on the 1st inst. and after landing a considerable amount of cargo for the Palma Trading Co. Proceeded to Sulymah and Manoh the same day.

S. S "Niger" Captain Batray homeward bound was in Livanah on Sunday the 3rd inst., after taking produce from that place proceeded to Freetown.

Missionaries Arrived.—In Freetown by the *s. s Calabar* Revd. E. Leversuch and Miss Dunkley for the first time, also Miss Bissett who has been here already for many years before.

Died.—Revd. F. Nevill M.A. of Fourah Bay College on the 2nd inst and was buried on the 3rd, this is a sad loss to the cause of Education in this Colony.

Died.—Also Revd. R. B. Morgan of the Pongas Mission on the 2nd., and was Interred on the 3rd inst.

S. S. Erna Woermann left on the 2nd inst with mails for Freetown. Also passengers among whom was Comdt. C. H. Harley Moseley Esqre of this District.

Boat *Victory* for Freetown on the 1st with Revd. H. J. Weeks of Avery station as passenger, who proceeded to Freetown by the same conveyance on the 2nd inst.

3. Nov.—Two Sermons were preached at the Wesleyan Chapel by Rev. J. C. Thomas and J. M'Cauley Catechist of No Moseley.

Captain Power arrived at Lavanah on the 3rd inst., from Sulymah very sick and proceeded on the 4th inst., in the S. Launch for Bonthe

4th—Juvenile Anniversary of the Wesleyan Missions took place at 11. a. m, H. N. May Esq. occupied the Chair.

5th—Wesleyan Anniversary took place at 7 p. m.; W. S. D Pratt Esq occupied the Chair

7th—s. s. "Formoso" from Freetown with mails and the following passengers for this place. Comdt. Moseley, C. B Collier Esq and daughter from England, Messrs. Guinott and Remy, Mesdames Sackey and Macauley and others.

7th—Boat "Ellen" for Freetown with the following passengers:—Mrs. Bidwell Coker, Mrs. J. Winter Pearce, and a Miss Williams.

Rev. R. C. Taylor,—who is out on an Itinerating and Collecting Tour is reported to have been at Mosfunay in the Boom about the 7th inst and that he was meeting with success in his work. From the Boom he has since proceeded to the Kittim.

9th—Rev. J. T. Asgill, Pastor of Kent, arrived from Kent soliciting contributions for the repairs of the Church at Kent.

10th.—Rev Asgill preached at St Matthew's Church in the morning to a crowded congregation from Rom. 6 23. "The wages of sin is death &c." The preacher was very bold in his delivery.

10th—s. s. "Formoso" for Freetown with mails and the following passengers:—Rev. J. C. Thomas Messrs. C. Guinett C. Trinity Wilhelm, S. T. Cole. Police constables Sol. Coker, and Thos W. Cole, Mesdames Rose Davis, Warburton, Coker and several others.

Capt. Power,—of Sulymah returned again to this place, about the 5th inst on account of ill health.

Personal.

Mr. Hy. Burnett,—was here, he came per s. s. Formoso, on the 7th and called on us on the 8th inst. with Capt. Clarke. Mr. B. was looking the picture of good health.

Capt. F. W. Clarke S. S. Formoso made us a second interesting call on the 8th inst he seems a man of business, push and energy, and with all a gentleman of pleasant mien.

RETURN OF C. B. COLLIER Esq. AND DAUGHTER *from* EUROPE.

Among the passengers Per the S. S. Formoso which arrived in port on Thursday the 7th inst. were Mr. C. B. Collier and daughter from Liverpool via Freetown in excellent good health.

We must remark that Mr. Collier left these shores sometime in July this year 4 months ago on a visit to Europe in good health and we are more than glad to say that he has returned in good health as well as his daughter who has spent over a year in England.

Of Mr Collier's good qualities as a philanthropist & a gentleman, we need not say much as our readers and friends are better acquainted with him.

He is to be classed among those enterprising men who have risen by dint of perseverance and strict honesty in his dealings to the stand he now enjoys and we believe many there are who covet his position.

During his stay in Europe he has visited the Grand Paris Exhibition, and has seen much to captivate his attention and thus witnessed the skill & ingenuity of the French nation.

It is well to remark that while in England he was the guest of Messrs G. B. Olivant & Co., Manchester who are well known on the West Coast of Africa for their assiduity, promptness and exactness in the discharge of their faithful duties with their African clients all along the Coast.

We wish Mr Collier and daughter the blessings of long life and prosperity in our midst, and we also hope that the experience gained by them in foreign countries may be exhibited among their friends who are yet unacquainted with European life and that others who have enjoyed the same privelege as Mr. Collier may co-operate with him in the upraising of the Negro race. *Com.*

COURT OF REQUEST.

A case of considerable interest occupied the attention of the above Court on the 11th and 12th insts and was adjourned to Monday next the 18th inst.

It was a summons by J. B. Parkinson Esq. J.P., against a W. E. C Dixon for the recovery of a debt of £2. 17. 6.

The case came before C. H. Harley Mosely Esquire, Civil Commandant. Among the Items of claims presented by the plaintiff there was one for 50 shillings which the defendant has positively denied owing.

The circumstances connected with the case according to the evidences are as follows:—The defendant when in the employ of Paterson Zochonis & Co. of this place owed the plaintiff the sum of 50 shillings. On plaintiff applying for payment defendant gave a Credit Note for the Amount due which the plaintiff at the time accepted, (believing the same to be good.) It was shewn that this Credit Note was given to the plaintiff during the Agt (T. E. Macfoy) absence to Freetown, and without the knowledge and consent of the sub-Agent, (Mr. Campbell) then in Charge. On Mr. Macfoys return from Freetown and in examining the books, he found out that Mr. Parkinson had been credited and Mr. Dixon debited with the above 50 shillings. He thereupon disallowed it as he had no funds then due Mr. Dixon, and at once ordered Mr. Dixon, (being then the Book Keeper) in whose handwriting the entries were made to redebit Mr. Parkinson with the amount and to take it off from his (Dixon's) debit which was accordingly done.

Notice was therefore given to Mr. Parkinson that the Credit Note given him by Mr Dixon was disallowed. Subsequently Mr. Dixon received his full salary up to the time from Paterson Zochonis & Co., without paying Mr. Parkinson the amount due. Mr. Parkinson therefore took steps to recover the fifty shillings, including other items of accounts by issuing a summons against him in the Court of Request. The case was called on the 11th, but was adjourned to the 12th, for the production of Account Books

On the 12th Mr Parkinson produced his pass book and Mr Macfoy produced his Ledger, &c, which shows that the entries made in the Ledger and in Mr Parkinson's pass book have been at variance as to date.

The Commandant, however held that in a Commandant's point of view, inasmuch as Mr Macfoy had allowed the entries to remain unaltered in his books for a considerable length of time, Mr Dixon was free from Mr Parkinson's debt, and that Macfoy should sue Mr Dixon for the recovery of this amount as it was not paid to Mr Parkinson

T. E. Macfoy sworn Immediately as I saw the entries in the books I at once ordered Mr. Dixon to redebit Mr. Parkinson with the amount as I did not approve of it, and it was done, and subsequently I paid him his wages to the time he left, hence our firm is no more responsible for this amount, nor is Mr Dixon responsible to the firm for the payment of this amount, but to Mr Parkinson.

Comdt to Dixon—Why did you alter the entries by redebiting Mr. Parkinson with this amount and at the same time taken it off from your account.

Dixon,—I cannot very well remember sir.

Comdt.—You should remember. The entries are in your handwriting in black and white.

Court adjourned to Monday the 18th inst.

Messrs. J. N and H. C. Crowe beg to return their sincere thanks to their numerous friends for kind sympathy expressed on the occasion of the Death of their father, James Crowe at Waterloo on the 27th. Octob 1.

The Early Dawn.
BONTHE, SHERBRO.
NOVEMBER 15, 1889.

WHAT ABOUT OUR MAILS?

Are we to have no kind of Communication between this and Freetown? except that afforded by the occasional voyages of the Branch steamer Formoso; which however kind of the steamship Company, is nevertheless very uncertain, and extremely inconvenient for us at this end. And we regard it as a fearful imposition, on the part of Government that we are called upon to pay our duties and imposts for the support of such an inconsiderate institution, as the Freetown Government, seems to be, we say seems to be as, we can scarcely believe that the Authorities of Sierra Leone can possibly be so blind to their own interest as to allow this place to suffer at this time for want of Mail Communication So we shall hope when this matter shall come properly before them, they may take immediate steps to put things in proper shape, for the furtherance of better Communication between Freetown and Sherbro. As it is entirely out of the Question that we should get but a single Mail, in three or four weeks, as has been the case for sometime past.

THE WESLEYAN ANNIVERSARY

Services have been held in this place; on Sabbath the 3rd inst, Sermons were preached, by the able Pastor, Revd. J. C. Thomas, and Catechist Mr. J. M'Cauley at thier Chapel in Lime street, as had been previously announced in our Issue of the 31st ult. The sermons are reported to have been very able efforts, and in every way befitting the occasion. Monday the third was devoted to the Juvenile Sabbath School Anniversary as usual, and was quite a success, we believe. The Public Missionary Meeting was held at 7 p. m. on the 5th inst when the Choir was occupied by W. S. D. Pratt Esqre., who, on coming forward was loudly cheered by the crowded gathering. Mr. Pratt, on taking the chair remarked that it was rather an unusual thing for him to act in such a capacity as all knew, but that he considered it his duty to do so on this occasion, as he believed it to be the will of God; he also felt that he was honored by the position, and that what is worth doing at all, is worth doing well. The Chair on resuming his seat called for the Report which was read by the Secretary. It was rather striking for its brevity, and yet it contained all that was necessary to be said on & stated in such a paper. The usual resolutions were moved, seconded, and supported in a very befitting manner. The discussions were unusually practical, and to the point. Among the speakers we noted Revds. J. C. Thomas, and J. A. Evans, Messrs. M. J. W. Rocks, J. J. Warburton, I. R. May, F. E. B. Buckor, J. A. Williams, and others were on the Stand. A Collection was taken up. Votes of thanks were given to the Chair and also the preachers of the Sermons on Sabbath the 3rd inst.

After appropriate responses this Interesting meeting came to a close with Benediction by the Revd. J. C. Thomas.

ITINERATING

Much attention is, we are pleased to learn being given to this very important branch of the Missionary Work, of the various religious bodies operating in the Sherbro Districts. Rev. J. C. Thomas, Pastor of the Wesleyan Church of this place made an extended tour into the rivers, as we understand not only for collections, but with a view to extending the Gospel message. Since his return the Rev. R. C. Taylor Pastor of the U. B. Church of this place, has gone out to collect and to preach to those he may have opportunity. Mr. Taylor is accompanied by a young Itinerant, who will be of great assistance as a skilled interpreter. Mr. Pasha the able Catechist of St. Matthew's is also out as he informed us before leaving on an Itinerating tour of the adjacent rivers.

Mr. C. S. Brown of St. Luke's Bendeo, informs us also that the Itinerating branch of the work in connection with his church, is kept up with success. The news from most of the U. B. Mission Stations from the Pompeh to the Big Bargroo, is good.

THE MAIL SERVICE.

Merchants certainly have now reasonable cause to complain of the way they are being treated by the Government, as regards the Mail Service, between Freetown and Bonthe the principal places of Commerce in this Colony. It is of great importance to these Merchants, that we have a well established Mail Service for Regular and frequent Communication The present mode of waiting for the irregular visits of the s. s. "Formoso" to bring the mails whenever it may suit the convenience of that vessel to do so, is certainly shameful, to say the least of it. And must Merchants who support the Government put up with such treatment as this? Especially since we understand that the Steamship Company are willing to run the s. s. "Formoso" every week if the Government will give a subsidy. Why cannot this be done? And trade thereby facilitated, which really means an increase in revenue. We trust the Authorities will give this matter their earliest attention And thus assist our Merchants and the general Public.

THE TEMPERANCE ARMY.

Is a movement we believe destined to exert a strong influence for good in this place; and while there are those who have not much faith in the stability of Temperance, among a people so given to drinking as the masses are in these parts; yet it is pretty evident, to the most casual observer, that even these are not likely to oppose the Army movement and most especially when the Army shall have become fully organized and begins its advance in good earnest upon the foe of God and men,—striving into the latent forces of temperance that have so long been pent up for want of an opening, reviving the slumbering energies of the churches on the important work, of preaching and especially practicing righteousness and sober living. The army seems to us is the very means of giving energy to the cause of temperance in our community and as we expect soon to publish the Constitution and By Laws of the Army we hope all the lovers of the good will prepare themselves for a fair consideration of the utility of the Army as an Institution for the good of youth and old age in our midst.

The most sincere friends of Mr. W. S. D. Pratt & Wife have to offer sincere thanks for kind sympathy expressed on the occasion of the death of his Sister in law, Mrs. Mary Lewis which occured on the 25th ult. at their residence at Victoria Rd in this place

THE DEMAND OF TODAY.

Is evidently the extension of the Missionary work toward the Interior of Africa; Several reasons present themselves to the mind of the careful observer of the missionary work now being done by the *contributor* mission-; which appeal strongly to the various societies to extend their work Interior. The first is that the Gospel has been sufficiently preached to the people in the Coast Towns, and it is said now simply be left, with them to carry on for themselves, for if the coast towns now are in the dark, it is mostly because they will not fully accept the truth not because they have not heard, for it has been preached to them, and one can easily perceive their knowledge of if not indeed in their piety then, in what is more self—in their hardened unbelief, or success delay of putting it into practice.

The second reason is that, there are sufficient means in the hands, or at the Command of the people on the coast to carry forward what remains of the work to be done among the many heathen tribes, yet remaining along the Seaboard. In other Words such centers as Freetown and other civilized Towns and Villages of the various colonies, and even scattered abroad in most of the river districts, there are enough African Christians, who can read and expound the word of God sufficiently, well to disseminate such with the Gospel.

The third reason, I my mention is that the interior offers a better field for operations in the line of missionary Work, because of the greater numbers that can be reached in their larger and more populous Towns or Groups,—more properly speaking of Towns—as it is nearly always found that several towns are joined together; and travelers all agree in telling the one story that these interior places are populous and have in them hundreds of children, many of whom, all the missionaries that have ever visited these places, believe could be gathered into mission schools for training.

The fourth, and strongest reason, which I can now adduce, is that the people of the Interior are without the Gospel and are perishing for the want of light, and no man careth for their souls.—J. A. E.

ST. MATTHEW'S CHURCH

Dear Mr Editor,

The treatment of the Church Authorities in Freetown to St Matthew's Church in Bonthe is unbearable It is now over twelve months since Pastor Nicol died and no pastor is sent to take charge of the parish; everything in connection with the church is left to take its own course. The Catechist in charge is known to be well qualified to raise subscriptions and no more; at present he is busy with that work for which he has great Tact.

I can not understand why any subscription should be raised when the church has been so utterly neglected. Hopes were at one time entertained of the Rev. S. J. Macauley coming to take charge of the church but we are now assured that that Revd Gentleman has refused to accept the Post, no doubt the authorities imagine that the congregation feel satisfied with a catechist of the antediluvian age, who is placed in charge as a figurehead It is well to let them know that the present state of the church is causing much dissatisfaction, and that unless a capable pastor be sent in time to set matters to right, great difficulties may accumulate, sufficient to tax the strength of the strongest man.

Bonthe, Yours truly,
11th Nov. '89. A Mocagan.

NEWS ITEMS.

S. S "Simoon" called in at Manoh Salijah Homeward bound on the 31st ult. and after taking cargo from that place proceeded to Freetown

S. S Gibson, Captain Munro, outward bound with mails, was at Lwanah on the 1st inst. and after landing a considerable amount of cargo for the Palma Trading Co. Proceeded to Sulymah and Manoh the same day.

S. S "Niger" Captain Ratray homeward bound was in Lavanah on Sunday the 3rd inst., after taking produce from that place proceeded to Freetown.

Missionaries Arrived.—In Freetown by the s. s *Calabar* Revd. E. Leversuch and Miss Dunkley for the first time, also Miss Bissett who has been here already for many years before.

Died.—Revd. F. Nevill M.A. of Fourah Bay College on the 2nd inst and was buried on the 3rd, this is a sad loss to the cause of Education in this Colony.

Died.—Also Revd. R. B. Morgan of the Pongas Mission on the 2nd., and was Interred on the 3rd inst.

S. S. Erna Woermann left on the 2nd inst with mails for Freetown. Also passengers among whom was Comdt. C. H. Harley Moseley Esqre of this District.

Boat *Victory* for Freetown on the 1st with Revd. H. J. Weeks of Avery station as passenger, who proceeded to Freetown by the same conveyance on the 2nd inst.

3. Nov.—Two Sermons were preached at the Wesleyan Chapel by Rev. J. C. Thomas and J. M'Cauley Catechist of Mo Moseley.

Captain Power arrived at Lavanah on the 3rd inst., from Sulymah very sick and proceeded on the 4th inst., in the S. Launch for Bonthe

4th—Juvenile Anniversary of the Wesleyan Missions took place at 11. a. m, H. N. May Esq. occupied the Chair.

5th—Wesleyan Anniversary took place at 7 p. m.; W. S. D Pratt Esq. occupied the Chair

7th—s. s. "Formoso" from Freetown with mails and the following passengers for this place. Comdt. Moseley, C. B Collier Esq and daughter from England. Messrs. Gumott and Remy, Mesdames Sackey and Macauley and others.

7th—Boat "Ellen" for Freetown with the following passengers:—Mrs. Bidwell Coker, Mrs. J. Winter Pactee, and a Mr. Williams.

Rev. R. C. Taylor,—who is out on an Itinerating and Collecting Tour is reported to have been at Moffuny in the Rooms about the 7th inst and that he was meeting with success in his work. From the Rooms he has since proceeded to the Kittim.

9th—Rev J. T. Asgill, Pastor of Kent, arrived from Kent soliciting contributions for the repairs of the Church at Kent.

10th.—Rev Asgill preached at St Matthew's Church in the morning to a crowded congregation from Rom. 6 23. "The wages of sin is death &." The preacher was very bold in his delivery.

10th—s. s. "Formoso" for Freetown with mails and the following passengers:—Rev. J. C. Thomas Messrs C. Guimett C. Trinity Wilhelm, S. T. Cole, Police constables S. L. Coker, and Thos W. Cole, Mesdames Rose Davis, Warburton, Coker and several others.

Capt. Power, of Sulymah returned again to this place, on the 5th inst on account of ill health.

Personal.

Mr. Hy. Burnett,—was here, he came per s. s. Formoso, on the 7th and called on us on the 8th inst, with Capt. Clarke, Mr. B. was looking the picture of good health.

Capt. F. W. Clarke S. S. Formoso made us a second interesting call on the 8th inst he seems a man of business, push and energy, and with all a gentleman of pleasant mien.

RETURN OF C. B. COLLIER Esq. AND DAUGHTER from EUROPE.

Among the passengers Per the S. S. Formoso which arrived in port on Thursday the 7th inst. were Mr. C. B. Collier and daughter from Liverpool via Freetown in excellent good health.

We must remark that Mr. Collier left these shores sometime in July this year 4 months ago on a visit to Europe in good health and we are more than glad to see that he has returned in good health as well as his daughter who has spent over a year in England. Mr. Collier's good qualities as a philanthropist & a gentleman we need not say much as our readers and friends are better acquainted with him.

He is to be classed among those enterprising men who have risen by dint of perseverance and strict honesty in his dealings to the stand he now occupies and we believe many there are who covet his position.

During his stay in Europe he has visited the Grand Para Exhibition, and has seen much to commend his attention and also witnessed the skill & ingenuity of the French nation.

It is said to remark that, while in England he was the guest of Messrs G. B. Olivant & Co., Manchester who are well known on the West Coast of Africa for their assiduity, promptness and exactness in the discharge of their faith ful duties with their African clients all along the Coast.

We wish Mr Collier and daughter the blessings of long life and prosperity in our midst, and we also hope that the experience gained by them in foreign countries may be established among their friends who are yet unacquainted with European life and that others who have enjoyed the same trivelege as Mr Collier may co operate with him in the uplifting of the Negro race. *Com.*

COURT OF REQUEST.

A case of considerable interest occupied the attention of the above Court on the 11th and 12th insts and was adjourned to Monday next the 18th inst.

It was a summons by J. B. Parkinson Esq. J.P., against a W. E. C Dixon for the recovery of a debt of £2 17. 6.

The case came before C. H. Harley Moseley Esquire; Civil Commandant. Among the Items of claims presented by the plaintiff there was one for 50 shillings which the defendant has positively denied owing.

The circumstances connected with the case according to the evidences are as follows:—The defendant when in the employ of Paterson Zochonis & Co. of this place owed the plaintiff the sum of 50 shillings. On plaintiff applying for payment defendant gave a Credit Note to the Amount due which the plaintiff at the time accepted, (believing the same to be good.) It was shewn that this Credit Note was given to the plaintiff during the Agt (T. E. Macfoy) absence to Freetown, and without the knowledge and consent of the sub-Agent, (Mr. Campbell) then in Charge. On Mr. Macfoys return from Freetown and in examining the books, he found out that Mr. Parkinson had been credited and Mr. Dixon debited with the above 50 shillings. He thereupon disallowed it as as he had no funds then due Mr. Dixon, and at once ordered Mr. Dixon, (being then the Book Keeper) in whose handwriting the entries were made to redebit Mr. Parkinson with the amount and to take it off from his (Dixon's) debit which was accordingly done.

Notice was therefore given to Mr. Parkinson that the Credit Note given him by Mr Dixon was disallowed. Subsequently Mr. Dixon received his full salary up to the time from Paterson Zochonis & Co, without paying Mr. Parkinson the amount due. Mr. Parkinson thereupon took steps to recover the fifty shillings, including other items of accounts by issuing a summons against him in the Court of Request. The case was called on the 11th, but was adjourned to the 12th. for the production of Account Books

On the 12th Mr Parkinson produced his pass-book and Mr Macfoy produced his Ledger, &c, which shows that the entries made in the Ledger and in Mr Parkinson's pass book have been at variance as to date.

The Commandant however, held that in a Commissioner's point of view, inasmuch as Mr. Macfoy had allowed the entries to remain unaltered in his books for a considerable length of time, Mr Dixon was free from Mr Parkinson's debt, and that Macfoy should sue Mr Dixon for the recovery of this amount as it was no paid to Mr Parkinson

T. E. Macfoy sworn Immediately as I saw the entries in the books I at once ordered Mr. Dixon to redebit Mr. Parkinson with the amount as I did not approve of it, and it was done, and subsequently I paid him his wages to the time he left, hence our firm is no more responsible for this amount, nor is Mr Dixon responsible to the firm for the payment of this amount, but to Mr Parkinson.

Comdt to Dixon—Why did you alter the entries by redebiting Mr. Parkinson with this amount and at the same time taken it off from your account.

Dixon,—I cannot very well remember sir.

Comdt.—You should remember. The entries are in your handwriting in black and white.

Court adjourned to Monday the 18th inst.

Messrs. J. N. and H. C. Crown beg to return their sincere thanks to their numerous friends for kind sympathy expressed on the occasion of the death of their father, James Crown at Waterloo on the 27th. Octob. r.

LOST AND FOUND.

The traveler who overslept and awoke just in time to catch the morning train, was told that he had lost his breakfast by his foolishness. He insisted that there was untruth in his conception of the word but a man could not lose that which he never possessed. There are many who go through life making the same sad mistake in the journey. If they have had the money in their pocket when it was picked, or in the bank when it failed and paid no dividend, or have invested it beyond all hope of return, then they can see that they have lost so many dollars. If they had a friend who has become alienated, or who has passed out of the earthly life, they mourn in the fullest proportion as they valued the possession. If they have had a reputation for honesty and fair dealing, and men have trusted them because of it, and through some trickery in trade, or breach of trust in the hour of great temptation they have forfeited the public confidence, then they feel the loss most keenly, reckoning what they held and have been compelled to relinquish. Or after years of robust existence, during which they never asked any questions of stomach, heart or liver they find themselves dyspeptic, short-breathed or jaundiced, they admit the loss of health as a great and ever present misfortune.

But that which might have been is not so easily reckoned. The want of economy which is a positive loss of every dollar wasted; the failure to gain a friend who would have been a lifelong companion; the absence of a quickened conscience to arrest the hour of trial; the yielding of the vital powers to the dissipation that foretold the coming of disease—these are sad losses not easily entered in the ledger. It is true that some are haunted by the shadows of good things they have missed; treasures they might have seized if they had recognized their value when within their reach; turns of the road leading to honor or greater profit they would have taken if their foresight had been a little sharper; a favoring tide whose flood came in their idle hours, leaving them to the shallows in all their after life. These purposeless memories only lead to still greater waste. They place the gaze of life in the past, and leave the victim purposeless for the present and hopeless for the future.

Few mourn as they should over what has been their greatest loss—the neglected opportunities for doing good to others. These come to all men wherever their station or circumstances. The emperor who cried out that he had "lost a day" when he could remember no benefaction he had bestowed, need no more have entered such a record in all his life if he had been equal to his opportunities. The man who lives among his fellows neglects more chances of this sort than he grasps even when he does his best. And the infirm old man who lay alone on his pallet through all the weary hours, answered better than he knew when he replied to the question as to what he had been doing all the day, "I have been praying for the world!" The loving heart that has its window open heavenward will have for its feeblest utterance the ear of One whose hand is the treasury of the universe.

The omnibus on Mortague street in Brooklyn takes from every hour more or less passengers that go from the Wall Street Ferry up to Court street. The five cents fare is dropped in the box, and those who have not the change must obtain it from the driver. As the first part of the journey is up a very steep ascent, there is some difficulty and always some delay in procuring this accommodation. A gentleman who rides up every afternoon is in the habit of holding his own five cent piece in the open palm, and receiving such as may be offered from others, thus providing the means of making the necessary change without troubling the man who is guiding the horses up the hill. The other day he had five faces in his hand, but seeing a lady approaching just as the vehicle was starting he waited to see if she would ride. She beckoned to the driver and became the sixth passenger. She held out her quarter of a dollar to pay the fare. "I was waiting to see it it could not help somebody else," said the gentleman, taking her piece of silver and handing her back two dimes he had already exchanged for the proper fare. One of the passengers quietly remarked, "A man who is looking for an opportunity to help somebody always finds it."

This was simply said as if it had been a mere commonplace, but it was a grand sermon in itself, and has been the inspiration of what we have written. It is the secret of noble living. What is thus found is the greatest treasure that can be garnered from the fields of earth. To miss this is to lose inestimable wealth; to find it is to gather that which moth and rust cannot corrupt, and to place it at the instant of possession beyond the reach of human greed. Golden opportunities these, and offered to every searching hand. Easily overlooked they are by the selfish & the reckless in their mad pursuit of the good they covet! but they are right in the way of those who are looking for them. Unlike all other treasures that mock the disappointed hopes of the seekers, they multiply to meet the earnest longing of all that value their possession. The supply keeps pace with the passion; no age or sex, or station is denied the priceless boon; and they are the most satisfying portion ever gained this side of the golden gates of Paradise. *The Journal of Commerce. N. Y.*

"IN A MINUTE',

If you asked Dora B——t do anything she would reply "In a minute." It was a bad habit. "Dora, please bring me a drink of water." "In a minute." "Dori, go up stairs, and bring me down my comb." "Yes, mother, in a minute." "Dora, come down to your dinner." "In a minute."

One day Dora's bird was hopping about on the floor. Somebody went out leaving the door open, just as "somebody" is always doing. Dora's mother said, "Dora, shut the door, or the cat will be after your bird."

"Yes, mother, in a minute," said Dora "I just want to finish this line in my drawing."

But the cat did not wait. In he came, and with one dart had the bird in his mouth.

Down went the slate on the floor, and away went cat bird and Dora. There was a wild chase in the lawn. "In a minute" Dora came back weeping with the dead bird in her hand

Dora cried, mamma was sad, but said, "A great many things may happen in a minute"

Dora has never forgotten that lesson, and never will. —*The Free Methodist.*

TO LET

The Wellknown Shaingay Mission stores, Wharf, &c. Situate at Shaingay, or Tasso Point, better known as Shaingay Mission, about 60 miles southeast of Freetown and 50 miles Northwest of Bonthe Sherbro: This is a well located property and commands a good Trade, and being on one of the most healthy Promontories of the West Coast of Africa offers special attraction, for European residence.

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Bonthe Sherbro

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The Early Dawn

"The Morning Light Is Breaking, The Darkness Disappears."

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Religious Directory.

St. Matthew's Church, Victoria Row Pastor, Vacant.

Wesleyan Methodist, Lime Street Pastor, Rev. J. C. Thomas

Mendi Mission. (Congregational.) Good Hope

Pastor, Rev R. C. Taylor

Training School Square, Shaingay Mission. Nov. 18, 89.

Rev J. A. Evans

Dear Bro.—I herewith enclose you an Essay that you will please publish in the 'Early Dawn' It was delivered by Mr. E. C. Bickersteth before the "Christian Temperance Army of this place, and on a motion made and carried it was to be sent to the "Dawn" for publication by the Corresponding Secretary.

Sincerely Yours

H. J. Williams.

AN ESSAY.

By Mr. E. C. Bickersteth.

Mr. Chairman & Friends of the "Christian Temperance Army"—I am here to read you an essay on the Temperance and *Intemperance* of Scripture. I feel myself unable to grasp the subject with that amount of interest it requires so as to do it that justice which a subject so interesting demands. I shall however essay as far as I am able to devote a portion of my time to the good duration thereof.

Temperance, as is defined by a distinguished lexicographer, is the moderate indulgence of the appetites or passions; and *vice versa* Intemperance is the immoderate indulgence of the appetites and passions; hence excess in eating or drinking, particularly the excessive use of intoxicating liquors; which is the principal subject of our consideration to night.

If it be admitted criticism gives to the mind clearness and distinctness of thought, then I feel myself justified in entitling the term Temperance as is used to indicate a total abstinence from the use of intoxicants. Taking the Scriptures as our infallible and authoritative rule of faith to practice, we find its teachings every where in direct opposition to intemperance of every kind. The example of Noah as he drank of the grapes of his vineyard and was drunken, is surely not penned down for our imitation. Nor if we were to think of Lot when enticed to this sin and the effects that followed it, would we form any favorable opinion of it. The wise excellent Solomon in the xxiii Proverbs verses 19-21, he says, "Hear thou my son and be wise and guide thine heart in the way. Be not among winebibbers, among riotous eaters of flesh: for the drunkard and glutton shall come to poverty, and drowsiness shall clothe a man with rags." In verses 29-30 also we find, "Who hath woe, who hath sorrow, who hath contentions, who hath babblings, who hath wounds without cause, who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red when it giveth its color in the cup, when it moveth itself aright. At last it biteth as a serpent and stingeth like an adder. Thine eyes shall behold strange women and thine heart shall utter perverse things. Yea thou shalt be as one that lieth down in the midst of the sea or as he that lieth upon the top of a mast. They have stricken me shalt thou say and I was not sick; they have beaten me and I felt it not; when shall I awake? I will seek it yet again." In the above we have a caution as from a father to a son whose heart he craves. A fearful secret is told. "The drunkard shall come to poverty." And this he does by wasting his property either by the foolish and mischievous bargains he makes during the hours of intoxication, or in the amount he expends in the purchase of intoxicants. And when we think of the many woes, contentions, babblings, wounds without cause, redness of eyes, all which are the effects of intemperance, we cannot but form a just conclusion, that anything that is capable of producing anyone if not all the above evils should by every rational being be totally deprecated. Intemperance leads to a waste of money. Intoxicants are not necessary for any man's nourishment. We could live and that to a very good old age without the use of stimulants. It satisfies not the appetites of those who take it; the more they drink it the more they feel an increased desire after another and another glass, so that like Tantalus' cup it only touches the lips of its victim and comes him to writhe in the torture of a more burning thirst How very forcible are the words of the Prophet Isaiah

Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not?

Whatever leads directly or indirectly to injure or to impose unnecessary the social burdens on men, as individuals and society, we are bound to abstain from. Pain sorrow and diseases are the inevitable followers of this cursed, habit which excites to a high degree of intemperance most of the revenant passions of man particularly anger and lust. The reason by it is long the power of conscience laid asleep, and the poor victim is ever ready to take every occasion place conversation to quarrelling, and quarrelling leads to fighting which terminates sometimes in broken limbs, bloodshed and death. A large part of the murders which have existed in this world have grown out of intoxication. And as such we cannot but conclude that that which is productive of such evils, cannot be taught by the sacred Scriptures the standard of our rule of faith and practice.

As followers of Christ we are bounden to be examples of uprightness. As lights of the world the command is given, "Let your light so shine before men they may see your good works and glorify your Father which is in heaven." The light that comes from one who is an inebriate must at least be an impure light. We are thought to abstain from that which is evil, and so know to the world how to live right & who that has learned to be many evils within this practice brings, does not see that is in contrary to the Word of God? So directly opposed to the Scriptures against this sin, that Moses tells us in Deuteronomy XXI 20 that children who were drunkards & would not be reclaimed were to be stoned to death that evil might be put away from among the children of Israel. And we specially angry with the drunkard. Is. Is. XXVIII. 1-4 we read how God treateth Samaria for their pride & drunkenness. "Woe to the drunkards of Ephraim whose glorious beauty is a fading flower which are on the head of the fat valleys of them that are overcome with wine! Behold the, Lord hath a mighty & strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters over flowing, shall cast down to the earth with the hand.

The drunkards of Ephraim shall be trodden under foot etc.

In Is. v. 22 the prophet denounces the judgment of God on those who are given to impiety in strong and violent drinking. "Woe he says unto them that are mighty to drink wine and men of strength to mingle strong drink etc."

Verse 2. "Woe unto them that rise up early in the morning that they may follow strong drink, that continue until night that wine inflame them."

Not only is the drunkard denounced but those who cause men to be drunk are also under the curse of God. Hab II. 15. "Woe to him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunken also" And in the New Testament Scriptures it is no less spoken against. The Apostle Paul in his Epistle to the Romans xiii 13, says "Let us walk honestly as in the day not in rioting and drunkenness not in chambering and wantonness not in strife and envying."

In Ephesians 5. 18 we find a positive command when "Be not drunk with wine wherein is excess"—

and when we come on to look at the moral effects which proceed from the ward of God were it is plainly written that drunkards shall not inherit the kingdom of God, we cannot but conclude that the advice of Paul to the church at Colloseae was most applicable & appropriate "Touch not, taste not handle not."

Alcoholic in temperance, says the Rev. Ambrose, is consumed by christendom be-

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cause of the following proposition, which are incontrovertibly true.

I. It creates a great and unnecessary waste of money.

II. It is unquestionably the cause of the greater part of such a criminal population and misery.

III. It irreparably injures body and mind of all its victims.

IV. It brings untold misery and suffering upon helpless women and children.

V. It robbes God and degrades the race through the laws of heredity."

If it degrades the moral nature of all its victims, alienating them from God and all that is good what else it renders any of them the subject of the latter or the most necessary be in antagonism to our pure and holy religion and must be condemned.

The religious sentiments of christendom today is against anything and every thing that intoxicates and so far as could be gathered from the teachings of scripture. Better not touch, taste or handle them do these to the loss of property, good name and eternity your soul is at stake.

George Washington as a Boy.

He was a careful painstaking boy. In the State Department at Washington there is a large room filled with things relating to the Father of his Country. Among them are two hundred bound volumes of his correspondence, and a large box full of his more personal and private writings, some of which were written when a boy. These manuscripts are yellow and dusty, the paper is perishing, and the ink is pale; yet they were all executed with care and pains. There is no slap-dash about them. The drawings are neatly done and everything is orderly and systematic.

He was a thoughtful, intelligent boy. It is evident that although there were few books within his reach he was a diligent searcher after such wisdom as a boy could understand. It is certain that he reflected on life and duty. He wished to know for what a boy was born upon earth, what it became him to do, and by what course of conduct he could avoid evil, gain favor and become good and useful to others. The "Rules of Behavior in Company and Conversation," which he drew up at the age of thirteen years, would be enough of themselves to show how much he thought of such things. There were his own composition, but he copied and adopted them as rules to live by.) And now excellent most of them are! "Show not yourself glad at the misfortune of another, though he were your enemy." "Take all admonitions thankfully, in what time or place soever given; but not before others, nor when you are angry lest you speak unadvisedly to your hurt." "Undertake not what you cannot perform, but be careful to keep your promise." "Labor to keep alive in your breast that little spark of celestial fire called conscience." "Let your recreation be manful, not sinful." These are believed severity and rigidity of those rules in the collection, all in a similar strain of conscientiousness and consider ation for others.

At the same time he was a boy fondly developed in a physical sense—an excellent and bold rider, a good swimmer, a good shot, a splendid thrower, and the best runner in the country.—*Ed.*

The Early Dawn.
BONTHE, SHERBRO.
November 30 1889.

THE MAILS

We are please to insert in this Issue, a Correspondence between some of our leading Merchants & the Authorities on the subject of the "*Irregular Transmission* of the Mails" from this District, and by reference to these letters, published in another Column of this Issue, it will be seen that the Authorities have given us every reason to feel that we shall be better favored in the near future as regards this Important Service.

CANABALISM

Considerable notice has already been taken of this matter in our columns and yet not that amount of interest has been aroused that ought to be in reference to such brutality, by a christian Government lying in direct contact with barbarous pagan tribes, some of whose people are indeed subjects proper at least resident within the limits of the jurisdiction of this Government and who are doubtless cognisant of the guilty perpetrators of this brutal practice above refered to, and it is strongly surmised that some of these are aiders and abettors of these crimes and if so they shelter themselves from punishment in such cases under British laws. Again the influence of the Government is greatly in the way of the punishment of canabals in places out of jurisdiction owing to the fact that canabalism is punishable with death, as we understand under native rule, and it is understood at present that Native Chiefs under treaty have not the power of life and death; hence they fear to punish Canabals, and thus it is they are allowed to make such sad havoc in the surounding districts. But the worst of the matter is that this already sad state of affairs is likely to increase, and to interfere with the Trade of the Community as much as the Wars of the past years have done, if indeed, as some think now, it does not really lead to War itself. Of course we are aware that the Govern't does not in any way wish to interfere with the proper punishment of evildoers, but to prevent barbarity being practice'd; however, there ought to be some means provided for the arrest and proper punishment of those who will insist on catching and murdering men and women for the purpose of eating them. And we do most assuredly hope that steps will be taken at once for the arest of some of those canabals, and they be so signally punish'd as to strike terror into the hearts of the others.

THE RELIGIOUS ACTIVITY

Of the Sherbros, is really improving and has already, we are glad to note reached a commendable standard, nearly, if not, every, one of those employed, or engaged, in religious pursuits are trying their best to work up the Religious life of the people and by every laudable means to increase the numbers of their respective communions. And surely if this continues we shall see blessed results in the near future.

Sherbro,
21st. Oct. 1889.

His Excellency
Major S. Foster
Acting Administrator of
the West Africa Settlements
&c. &c. &c.

Sir,

We the undersigned Merchants and residents of the District of Sherbro beg most respectfully to bring before your notice the great inconvenience we have been put to through the delay of the delivery of mails in this district: during the last 21 days we have been without any communication from Free town whatever.

This is not the first time this thing has occurred during the past few months.

We therefore beg to call your attention to the great amount of inconvenience to us by the frequent non delivery of our correspondence from Europe and Sierra Leone.

We trust therefore that you will see your way to alleviate the long felt want of a regular Weekly communication between Sierra Leone and this district.

We have the honour to be,
Sir,
Your most obedient humble Servants,

Fisher & Randall Ltd.
T. Dalton Agt.
Paterson Z-chonis & Co Ltd
T. Macfoy Agt.
Cie Francaise De L'Afrique,
C. Barthelme Agt.
J. B. Parkinson,
&c, &c, &c.

Commandants Office
Bonthe 12 November 1889

Irregular Transmission of Mails.

Gentlemen

I have had the honour of transmitting to Freetown your letter dated 31 October addressed to His Excellency the Administrator on the above subject.

I am requested by the Honorable the Colonial Secretary to inform you that

The Merchants and Traders Bonthe, Bandoo, York Island, Sherbro, that letter will be submitted to His Excellency on his return to Freetown.

I have the honour to be
Gentlemen,
Your obedient servant,
C. H. HARLEY MOSELEY
Civil Commandant.

York Island Sherbro
November 27 1889

Rev. J. A. Evans
Editor of "The Early Dawn"

Dear Sir

I here with forward you a further communication on "The irregular transmission of mails" received from the Civil Commandant and hope you will publish same in your next issue together with the former ones sent you for the information of the public.

With kind regards
I remain Yours truly,
T. Dalton.

Commandant's Office,
No. 109. Bonthe 23 Nov. '89.

Irregular Transmission of Mails.

Gentlemen

In continuation of my letter No. 108 of the 12th Instant on the above subject His Excellency desires me to inform you that the matter is under the consideration of the Secretary of State but that in the meantime arrangements have been made which it is hoped will prevent a recurrence of such delay in future.

I have the honour to be Gentlemen
Your Obedient Servant,
C. H. Harley Moseley
Civil Commandant.

FACTS FROM SHAINGAY

Dear Editor.—As we have now entered the dry season, it is with joyful hearts that we are animated to write these lines. We herewith give expression of our feelings in congratulations to our worthy and indefatigable Chief who has used his prerogative towards the repairing of Batchelloh bridge, and the thorough cleaning of the road from Mo-Tucker to Shangay town.

There is mirth and gladness all around on account of the bountiful harvest in this part of country by which we are blessed. Our greatest joy was to hear last Sabbath that Thanksgiving offerings are being made by the full members of the church and seeker members too. It is always our pleasure to see the people of Cattah and Debia on Sundays wending their way through State Road to Flickinger Chapel. This makes us to know that Conah Yaney, Head woman of the Village of Cattah & Mrs. Lucia Caulker of Debia, are putting forth untiring efforts in order that their people be brought to the saving knowledge of God. Their influence among their people are for good. It is well that every individual knows that he is responsible, and will be called to account on the day of Restitution for the influence he is now exerting. We are glad to mention that itinerants are receiving the very best of hospitality they would like to have, even in the form huts. The main road lately made, requires some attention as we think it will (if received proper attention) facilitate in a great measure the itinerating work. How much we were scratched by briers and brambles in our last itinerating trip. It is indeed miserable that after one returns home from a *wearisome* journey & having suffered under the *pelting* heat of the sun, he must needs scratch feet and hands the *whole* night. The Shangay, that seat and centre of light and civilization from which light and knowledge radiate all over this country, is making head way in religious matters is evident. We congratulate Mr. H.P Humphrey, Itinerant and head teacher of Kwolopuge station for the two simple and instructive sermons that he preached here two weeks ago. May his life be prolonged to work for the Master. We notice that petty rum-sellers are multiplying in our midst; and it makes us feel like giving them a few thoughts that we think they ought to have. To them we would say, Mark well the words of Christ: "With what measure ye mete, it shall be measured to you again." Ye are making inebriates, bloated sots and miserable homes by your diabolical business. Ye are partakers of sins miseries and ruin of the drunkard and his family, and *you are directly* in instrumental in furthering the cause of Satan. Thanking you Mr Editor for space occupied in this your valuable journal, you will hear from us again

Smallhw and J.

Shangay, October 23, 1889.

Mr G. N. Cowan our foreman has been ill unable to attend duty for some time past, hence we are late this issue.

Mr. T. E. Macfoy returns his sincere thanks to his numerous friends for kind sympathy expressed on the occasion of the death of his father Geo. T. Macfoy on the 17th inst.

NEWS ITEMS.

Nov 17— Boat "Ellen" from Freetown, with Mrs. Bidwell Coker and Daughter also Mr. H. A. N. Davis.

18— Mr. G. T. Macfoy father of Mr. T. E. Macfoy and brother to S. B. A. Macfoy Esq. died at Bonthe this day and was buried at 4. p. m.

21— Boat "Ellen" for Freetown with mails.

23—"Formosa" from Freetown with mails and following passengers:—Rev. J. C. Thomas, Messrs. R. H. Pearson, Theo. Jarrett, Mesdames Joah, Reynold and Pratt.

26—s. s. "Formosa" for Freetown

Large steam launch "James" left this day with the following passengers. C. B. Collier Esq. for Mosate, Capt Le Power, Messrs Anthony W. Elliott, Theo. Jarrett for Layauah.

News reached us per the "Formosa" of the arrival of Mr Garrett from England, and is now in Freetown, but will proceed to the Salymah District by overland route.

From Mattru——near Bendumah we hear that the New Chapel there is in a great condition.

Danville——near Gbanghiah reports greater interest in the Mission work since the opening of the New Chapel.

Canabals——are becoming very numerous in the Gbangro, and unless steps are taken to prevent, the evil is likely to increase.

Bengalol——reports a case Canabals killing a woman about the 16th inst.

Thanksgiving Service.—held by the U. B Church of this place on Thursday the 28. inst, was well attended and interesting. We believe it was the first of the kind held in this place.

Personal.

REVD R. C. TAYLOR—returned from the Kittam about the 16th inst, he visited 46 Towns and places, held 20 services, Quarterly admitted preached to 1580 persons and Collected a good sum for missions

Revd S. B. Morrison,—of Avery station was in the place this week on business we were pleased to hear from him that the Mattro Chapel, is under roof and that the people that way are much encouraged by the success.

To the Editor of the "Dawn."

Dear Sir,—I am sincerely sorry that the Case of J. B Parkinson Esq. J. P. versus W. E. C. Dixon was so ill represented in your Journal of the 15th inst. The most important facts connected with the Case in favor of the defendant were omited. The questions put by the defendant to to the Plaintiff and his excellent Witness, with their respective answers were not dealt with. They were specially omited to carry out the personal interest of those whose aggrandisement and Toady like pedestal of self shrunk in Court to the little measure of sepan. "Surely, Mr. Editor, discretion is the better part of valour."

The rather interesting case which was again adjourned on the 16th inst, was called on the 19th inst. His Worship, the Civil Commandant after having carefully and most judiciously canvassed the evidences, decided in favor of the defendant W. E. C. Dixon. The Plaintiff with reference to the item of £2. 10 0. the subject matter of contention was non suited. This is an illustration of the fact that the law holds good for all classes of men; it has no regard to their social positions. In the eyes of the law the right of Her Majesty's subject are equally protected; there is certainly no distinction, and to all intents and purposes there is a liberal view in the tendency which it embodies. As such, men of keen sagacity, acute discrimination, and high toned respectability, have generally guided their public actions on this simple home rule, "Those who live in glass houses should not throw stones."

Thanking you Mr. Editor for inserting this,
I remain,
Yours truly,
A. SPECTATOR.

Bonthe,
Nov. 25th '89.

COURT OF REQUEST

Parkinson Versus Dixon

The above interesting case which was adjourned on Friday last the 12 inst was resumed this day before His Worship C. H. H. Moseley Esqre.

The Commandant asked Mr. Parkinson if he had brought his Pass Book as he would like to have it in evidence. The Pass Book was produced and given in evidence. The Commandant further asked Mr Parkinson if he had any more witnesses to produce, when he replied that he had no more. The Commandant then said that he has gone through with the matter so far, and that he sees no reason why he should alter his decision. He said that the 50 shillings was still owing to Mr Parkinson but not by Dixon. That P Z & Co should pay Mr Parkinson. He said further that Mr Macfoy's evidence was quite foreign to the claims in question and therefore he would pay no attention to it.

Judgement was therefore given to Mr Parkinson for 7 6 6 pence and Cost of Summons.

Mr Parkinson said, in that case he would apply for a summons against P Z & Co for the recovery of the 50 shillings His worship advised him not to take out a summons, but that Mr Parkinson when settling his account with P Z & Co should pay them less the 50 shillings

APPOINTMENTS,

QUARTERLY MEETINGS.

Mendi Mission District.

Good Hope.	Dec. 8th	J. A. Evans
Avery Station,	" 15th 16th	W. S. M.
Mattro,	" 17th	"
Danville	8th	S. B Morrison
Komoonsay	" 22	J. A. Evans
Mendo	Jan. 5th (90)	J. A. Evans

Shalegay District.

Kwolopuge } Bomptook }	Dec. 8th & 9th	J. A. E.
Bemboo	" 8th & 9th	D. F. W.
Mambee	" 9th	" " "
Manoh	" 9th & 10th	J. A. Evans
Mocodee } Mopkee } Mangeang }	" 10th & 11th	D. F. W.
Tongkolah } Charmay }	Dec. 11th & 12th	J. A. E.
Shaingay	Dec. 15th & 16th	

Dear Mr. Editor—Permit me to inform the public about the crime that had been perpetrated at Gbanghiali, on the 7th instant, at noon day two little boys left their Home in search of food the distance being one tenth of a mile from the mission House so they were in the field each of them was trying to make some effort by digging some bush yams for their evening meal being thus employed and were seperated not far from each other they rejoiced that they were successful in the field but unbeknown of any evil thing to befall either of them. A sudden grasp fell on one, and a cry was heard by his companion who saw the shaking of the Bush, and heard no more. He with all speed hasted home and reported what had taken place, at five after two, a man came to the mission House and informed me that Leopard had taken one of Sandoo's sons to sing no time I dispatched a boy from the school with a note to the serjeant in Charge he without delay dispatched three of his men to advance in front while he with the other man in the rear proceeded with the advance guard each one having his rifle prepared. As we reached to the spot, where the deed had taken place we met a few yams, and mat rial used for digging up the yams lying on the ground with abundance of Blood, we traced our step forward following the blood drops which was quite fresh proceeding on, there are some places where the ground seems to be soft, we saw the prints of Human feet going on by a winding course; we reached a place where they had cleared & rest, not far from this place a bone was found, a little further the body was discovered, the left arm had gone it was cut off at a joint near the shoulder blade and was awfully butchered by the beast; it appears that the weapons used were small for I have seen how they had been endeavouring to remove the head, but they were not allowed to have their desire accomplished. Part of their plans had been frustrated, The poor boy had no thought of death. He was calculating to have a good evening repast, & some enjoyment in time, but he was suddenly removed from all on earth by wicked hands, his sun went down while it was day. How true are the words of the apostle, we die daily I trust that Christians in all parts of the world will lift up their hearts unto God in prayer so that the eyes of the Authorities may be opened and proper steps taken to check this evil practice.

If no steps be taken to correct this deed of Darkness I am afraid that some of her majesty's subjects will be carried off in this way for God hath made all men a under the face of the Heaven to be of one blood. It is a Fact that we must die but not by such violent hands.

Thanking you Mr Editor for space occupie

I am yours
W S M.

TO LET

The Wellknown Shaingay Mission stores, Wharf, &c., Situate at Shaingay, or Tassoh Point, better known as Shaingay Mission, about 60 mile, Southeast of Freetown and 59 miles North-west of Bonthe Sherbro. This is a well located, property and commands a good Trade, and being on one of the most healthy Promontories of the West Coast of Africa offers special attraction for European residence.

For particulars, Apply to

J. A. EVANS

BONTHE, SHERBRO.

3rd Aug. '89. W. C. Africa.

PUBLIC NOTICE.

S. M. MISSION STORE.

We now offer for sale the *Best BRANDS of FLOUR* In Bbls. & Half Bbls. *ALSO SUGAR, KEROSINE, FLORIDA WATER,* in Bbls & Cases,

Provisions

Of the freshest kind and in good variety.

Best Tea, Coffee, Lard, Butter, Milk, Cocoa & Milk, Vinegar, Sauces, Mustard, Pickles, Tomatoes, Peaches, Tapioca, Sago, Pearl Barley, Potted Meats, Pilchards, Baking Powder, Chocolate and Milk, Split Peas, Pears, Soups, assorted.

MEDICINES

(Patent and Proietary)

A SPECIALITY

Time Pieces, Watches, Sewing Machines, Watch Guards Sewing Machine Needles.

N.B. *We Pay CASH for Palm Kernels.*

J. A. Evans.

'Early Dawn'

PRINTING OFFICE.

Job Work Done at short **Notice.**

Enquire of C. M. Cowan — Printer.

MACE FOUND HER.

BY CHARLOTTE F. HAMMOND.

Among the annals of Middlesex County, Massachusetts, we find the following interesting incident:

Some years ago, when the town of R—— was not so large as at present, the people were startled one evening by an unwonted ringing of church-bells. Wondering what it meant, men and women came out from their houses and hurried towards the church. The exciting news soon spread through the village, "Tom Reed's little girl is lost!" She had strayed away in the afternoon, no one knew where. Her parents had been unable to find her, hence the ringing of the church-bells to summons others to assist in the search.

The Reeds lived on the outskirts of the village. The little three year old girl was their only child, and the parents' terrible anxiety over her loss may be imagined.

At mid-afternoon the little girl had been playing in the yard before the house. Mrs Reed who was busy with some dress-making, had glanced from the window from time to time seeing that the child was all right.

At length she missed the little one, and went to the door to call her; but she was nowhere in sight, nor did she answere to her mother's repeated calls. It was after five o'clock when Mrs. Reed began her unavailing search of the premises. She ran to the neighbors on either hand, but they had not seen the child. Mr. Reed came home from his work, and together she father and mother searched till dark, in vain.

Search parties were organized, and till mid night lanterns and torches flashed in the fields and woods in the vicinity, and cries of "Mary!" "Little Mary, where are you!" resounded from time to time.

When at mid-night no trace of the lost child was discovered, the search was given over by all save the distracted parents, who continued their hunt thro' the weary hours of the night.

The next forenoon the search parties were again out, the river was dragged, but little Mary was not found. It was then quite generally conceded that the child must have been kidnaped, and with sorrowing hearts the poor parents were forced to acquiesce in this view.

That afternoon a Mr. Harwood from a neighboring town drove to one of the village stores. He was accompanied by a handsome pointer dog. He heard the story of the lost child. He was naturally interested in the sad tale, and made many inquiries.

Suddenly he exclaimed, "If that little girl is in these parts I'll bet Mace can track her.

Come on! show me where she lived, and I'll try him."

Mr. Harwood, accompanied by several of the villagers, Mace (the pointer) at their heels, was soon at the Reed home. Their errand was quickly explained: and hope revived a little in the parents' breasts.

The mother gave Mr. Harwood a dress of the little girl. He showed it to the dog, which snuffed at it curiously.

"Now, seek her, Mace!" was the master's command.

The intelligent animal looked up at his master questioningly.

The command was repeated. Then the dog started off, nose to the ground, smelling eagerly.

He trotted about the yard out into the road, zigzagged to the right and to the left, a little uncertainly, then went through some bars into a field back of the house.

"He's wrong!" exclaimed one of the men who watched him; "we've searched every rod of that field."

"No he ain't!" cried his master with assurance. "He knows what he's about."

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Mace had saved her life. But for him they never would have found her. There was great rejoicing over the little girl, and Mace noble fellow! was praised and petted as he never had been before in his life.

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SNOWDRIFTS.

Listen to the plaintive stories
Sung by moorland winds today!
Dirges sung o'er vanished glories,
Love and hope have flown away.
Where are summer's airy minstrels,
Where our warblers' debonair?
Can they sing one strain prophetic,
Can they consolation bear?
Guild of faith! what promise golden
Nestles 'neath your drooping wing?
We would hear its balm enfolden
In our hearts on it the spring.
Saith it, "Not sparrow falleth
On the dreary, dreary snows,
But its story to heaven calleth
And our Heavenly father knows."
I am caught in crystal showers,
Feathery flakes and fairy blooms,
Winter flings her scentless flowers
O'er her dark, unlovely tombs!
Airy whispers float around me,
"Trust his love and perfect rule,
Though his keenest arrow smite thee,
Lo! he giveth snow like wool.
Royal touch and flashing token
Kingly presence here reveal
Faith in Him may be unbroken,
Love may smile in woe's ordeal.
By the splendor of his pathway—
Diamond flash in trigray—
Sure I am that he is near me,
That a King hath passed this way!—*Sel.*

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappearing."

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Pastor, Rev B. C. Taylor.

Dear Bro. Evans,

Your ever welcome letter of Sept. 12th came duly to hand, that for so good and full an account of the work on Shaingay District. May Heaven's choicest blessings rest on our Mission work in Africa, our fraternal Editor of the "Early Dawn", his wife and children.

I am on my way back to Dayton from a trip to Cedar Rapids, Iowa. My wife is with me. I have two brethren living there; I have not been there many hours before I was called on by a Rev. J. K. Statten, he is a live, United Brethren Preacher, he elected me to talk to his people on Friday, whilst here, I took a run over to the Des Moines Conference at Decorah, gave the people there a little talk on Africa. Our African work has many fine friends there, they gave me one of the best collections, I have had in this country and promised to send clothes for our children, which they will surely do, as the ladies are at the head of it. Brother Statten introduced me to the Official members of the Y. M. C. A., so that after I had talked for his people in the morning I spoke in the Y. M. C. A. hall to a great crowd in the afternoon, and again at night I showed pictures in the U. B. Church, and as these dark eyes are a passion to poor people, and the Gospel saith that you reflect as in your self in day in Christ. So. When leaving Cedar Rapids We gave us a basket of provision to last into Dayton. I partook in the office of the hotel where we slept in Cascade, the next morning it could not be found. Fortunately I had two sisters living here, and I had a hope that they would fit us out again, they both live on farms, and have turkeys, ducks, geese and chickens and have told them of our trouble and hoped plenty speedily.

On the 4th inst, Mrs Gomer and I hope to sail from New York for Dayton and about the 2nd we hope to sail from New York for Shaingay. We hope we shall have your prayers; my prayers have do to all the dear people.

Yours,
Battle Creek, Mich. J. GOMER.
Nov. 2nd. '89.

PHILANTHROPIC ELECTRICITY.

Petty feud and national thirst for the aggrandizing of wealth by despotic power, have been for centuries the bane of the whole continent of Africa. This trait, so cursed and deplorable, has given cause to the advancement and intrusion of many a nation—mightier and powerful, some indulging in the coastal traffic of the human slave-trade, others, like vampires, wrenching out blood out of their victims, wielding the sword of brutality and vengeance—having Mumbo Jumbo in their bosom to immortalize an infernal thirst, and a third more humane and pitiful to benefit a degraded race have used the most energetic measures, in fostering peace and tranquility, in order that a country so blessed by nature and essentially under the control of a Mighty cause, should 'Arise' of that miasmatic wretchedness to envelope its inhabitants, embraced a standard of royalty to the furtherance of a prospective cause yet in embryo, and at best, binding forth in balsamic glow of hope and success. These distorted permutations mingled with lustrous effusions, are flowing and ebbing like streams of water from a fluctuating fountain. Pretty fair and truly as a retrospect of the past, have emerged as into a labyrinth fulsome and pleasant, when a Fowell Buxton, a Wilberforce, and a Granville Sharpe stood like triumphal cords in philanthropic zeal to defend the cause of Africa and the Africans. In the triumvirial conclave as it were, a field vast with ponderous arguments awoke the din and quietude of christian England, to rescind the incarnate plans of Don Pedro and his Sandich comrades—plans baneful, direful, and vengeful. Think you they would create no effect, in aerial flashings like an electric shock of rapid velocity floating over the mighty main of old, dreary Ocean—John Bull startled out with regard to Iniquitous barques, dusky and strong, bearing with them the flag of the Almighty Victoria, to emancipate the degraded continent fraught with human blood and tinged with blasphemy and ignorance. In voluminous rolls copious after echoes flashed over the mighty and vast Atlantic, and vessels majestic and strong pursued, Spain and Portugal burning with chastisement and saddened with the blood of the slain. They in defiance confronted the grand Ethic of humanity set up by John Bull looking out the boisterous and poignant assertions—We will enslave no whole of Africa." These loud-lisped taunts were intercepted and exchanged by the intervention of the hand of an Almighty fiat, insomuch as the numerous and infricate coils domed with deep chasms of human trade, began—barracoons they name them, were distrolled and crushed to atoms.

The morning once glowing with blithesome and gold-tinged smoke, now began to beam gloriously and luminous and settlers, emigrants from this New-nation shores lead the shores of Sierra Leone domed with lush forests and resplendent luscious fruits and flowers fringed with that balsamic exudation. To foment this coalition of philanthropic sorts, issued into a castle session and of acute precision, pursued and unbroken the task. Governors and other officials, to view the boundaries of the her flourished lands for the just improvement of the new comers. Blood, and flow, and with an thousands land houses were built and villages domed upon. The tiny and gallant emancipators soon grew and increased, nations of varied ramifications fine united, and then a glimmer of a light more intense and powerful ushered in this juvenescent cause heard of on every foot of every finite possessors—Germans and English bathing with cruelne blood for the civilization of the west coast, until the strain. The parents and the dismal, was now replaced with a golden hue and a repentance strain of angelic tones, sound to heaven echoed a harmony of joy for the emancipated—hailing, Blessed Peace.

Let my gleanous morning dawn. These primeval ideas equating with the governments, mutually, inimitable most dangerous by adopting the same just and lawful measures for the acquisition of knowledge as well as to the training up and of mechanical arts and economy consistent with a civilized life. Reciprocal equality to we see them paid with the sincerity flowing oil across the light inundating from a cause emanating the source of generation. This gigantic cause of emancipation then extended and agitated by gallant gentlemen, was crowned by consummate the most plastic and durable, has astounded and is electrifying the minds of three dominions-courts of human kind—Spanish and Portugese troubling this sublunary earth.

Briefly, it would be tedious or irksome to dilate on so portentous a subject wholly confined to a single sphere, a retrospect glancing before to Sierra, a country to the south of Sierra Leone, and throw us into a forcible glow of this philanthropic electricity. Still disseminating its radiance into the very recesses of neath-dark and mirk-ridden unfusing lustre and golden rays to the civilized world. Sustained and supported by the din of war, impressive ignorance, the whole country was deluged by incessant internecine wars, on one hand by the unpreventable fury of the Quakers and Tuckers swayed by the thirst of blood and the increase of wealth, and on the other by Spaniards and Portugeese without very strange and deportment is a panel-mania of incarnate sickening, swam and overran the Island. Steps both aggressive were soon undertaken. With such superiority of thought as I adjust, the

Continued on the last page.

A QUEEN'S THOUGHTS.

Have you ever wished you could know what kings and queens thought about? It hardly seems possible that the cap have a quiet, private view of their own, apart from the high official duties and constant appearance before the public. Not long ago Queen Victoria allowed portions of her diary to be published, and these extracts show her to be very much like other good, gentle, motherly women. Here is her account of a Sunday in the Highlands, in 1868:

"SUNDAY, October 15, 1868.—At twelve we went to the kirk, where dear Dr. McLeod performed the service more beautifully than I ever have heard it. The sermon was touchingly simple, most striking and earnest, and touched and struck all to the heart. The text was from Genesis 28: 16, 'And the Lord God said, Surely the womin, what is this place? how dreadful is this!' and then he showed how we all had a sacred life which no one knew but God, and showed the frightful danger of living a life of deception, till you deceived yourself, and no longer knew right from wrong. I wish I could repeat all he said; but it was admirable. Then in his beautiful prayers he brought in a most touching allusion to Lord Palmerston, and prayed for him."—*Sel.*

TO LET

The Wellknown Shaingay Mission stores, Wharf, &c., situate at Shaingay, or Tasoh Point, better known as Shaingay Mission, about 60 mile, Southeast of Freetown and 50 miles Northwest of Bonthe Sherbro. This is a well located property and commands a good Trade, and being on one of the most healthy Promontories of the West Coast of Africa offers special attraction for European residence.

The particulars, Apply to

J. A. Evans

Bonthe, Sherbro,

2nd Aug. '89. W. C. Africa.

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S. M. MISSION STORE.

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Best BRANDS of FLOUR

In Bbls. & Half Bbls.

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Of the freshest kind and in good variety.

Best Tea, Coffee, Lard, Butter, Milk, Cocoa & Milk, Vinegar, Sauces, Mustard, Pickles, Tomatoes, Peaches, Tapioca, Sago, Pearl Barley, Potted Meats, Pickards, Baking Powder, Chocolate and Milk, Split Peas, Pears, Soaps, assorted.

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J. A. Evans.

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Enquire of C. N. Cowan — Printer.

MACE FOUND HER.

BY CHARLOTTE P. HAMMOND.

Among the annals of Middlesex County, Massachusetts, we find the following interesting incident:

Some years ago, when the town of R—— was not so large as at present, the people were startled one evening by an unwonted ringing of church-bells. Wondering what it meant, men and women came out from their houses and hurried towards the church. The exciting news soon spread through the village, "Tom Reed's little girl is lost!" She had strayed away in the afternoon, no one knew where. Her parents had been unable to find her, hence the ringing of the church-bells to summons others to assist in the search.

The Reeds lived on the outskirts of the village. The little three-year old girl was their only child, and the parents' terrible anxiety over her loss may be imagined.

At mid-afternoon the little girl had been playing in the yard before the house. Mrs. Reed who was busy with some dress-making, had glanced from the window from time to time seeing that the child was all right.

At length she missed the little one, and went to the door to call her; but she was nowhere in sight, nor did she answere to her mother's repeated calls. It was after five o'clock when Mrs. Reed began her unavailing search of the premises. She ran to the neighbours on either hand, but they had not seen the child. Mr. Reed came home from his work, and together the father and mother searched till dusk, in vain.

Search parties were organized, and till mid night lanterns and torches flashed in the fields and woods in the vicinity, and cries of "Mary!", "Little Mary, where are you!" resounded from time to time.

When at mid-night no trace of the lost child was discovered, the search was given over by all save the distracted parents, who continued their hunt thro' the weary hours of the night.

The next forenoon the search parties were again out, the river was dragged, but little Mary was not found. It was then quite generally conceded that the child must have been kidnaped, and with sorrowing hearts the poor parents were forced to acquiesce in this view.

That afternoon a Mr. Harwood from a neighboring town drove to one of the village stores. He was accompanied by a handsome pointer dog. He heard the story of the lost child. He was naturally interested in the sad tale, and made many inquiries.

Suddenly he exclaimed, "If that little girl is in these parts I'll bet Mace can track her.

Come and show me where she lived, and I'll try him."

Mr. Harwood soon, aided by several of the villagers, Mace (the pointer) at their heels, was soon at the Reed house. Their errand was quickly explained and hope revived a little in the parents' breasts.

The mother gave Mr. Harwood a dress of the little girl. He showed it to the dog, which smelled at it curiously.

"Now, seek her, Mace!" was the master's command.

The intelligent animal looked up at his master questioningly.

The command was repeated. Then the dog started off, nose to the ground, smelling eagerly.

He trotted about to the yard out into the road, zigzagged to the right and to the left, a little uncertainly, then went through some bars into a field back of the house.

"He's wrong!" exclaimed one of the men who watched him; "we've searched every rod of that field."

"No he ain't!" cried his master with assurance. "He knows what he's about."

The dog kept on running in a nearly straight line across the field, through another pair of bars into a large pasture known as the "Swamp" from its containing so much wet, marshy land. The search-parties had been along the edge of this swamp and had called the child several times; but Mace did not go along the edge, nose to the ground. He pushed right into the marsh.

Ten minutes later an eager baying arose from the pointer.

"He's found her!" exclaimed Mr. Harwood, for he's found something belonging to her, you may be sure."

With wild excitement several rushed into the swamp to the place where the dog stood excitedly barking.

And there was little Mary Reed, found at last! Poor child! she was in the mud and water up to her arm-pits, and was so weak and exhausted that she could only sob and moan faintly.

Mace had saved her life. But for him they never would have found her. There was great rejoicing over the little girl, and Mace noble fellow! was caressed and petted as he never had been before in his life.

It was a mystery to the people how the little girl had wandered so far into the swamp, but it was supposed from her exhaustion that she was chasing a butterfly, and got into the soft, wet ground before she knew it, and then in trying to get out she got farther and farther in, accidentally sunk into the soft soil, as she was found.

—*Sel.*

SNOWDRIFTS.

Listen to the plaintive stories
Sung by moonland winds today!
Dirges ring o'er vanished glories,
Love and hope have flown away.
Where are summer's airy movements,
Where our warblers debonair!
Can they sing one strain prophetic,
Can they voice a lovely hope,
Light of faith! what promise golden
Nestles 'neath your drooping wings?
We would hear its balm enfolden
In our hearts us in the spring.
Sabbath, "Not a sparrow falleth
On the dreary, dreary snows,
But its cry to heaven calleth
And our Heavenly father knows."
I am caught in crystal showers,
Feathery flakes and fairy blooms,
Winter flings her seedless flowers
O'er her dark, unlovely tombs!
Airy whispers float around me,
"Trust his love and perfect rule,
Though his keenest arrow smite thee,
Lo! he giveth snow like wool.
Regal touch and flashing token
Kingly presence here revere!
Faith in Him may be unbroken,
Love may smile in woe's own weed.
By the silver lyre of pines
Diamond flash in crystal ray—
Sure I am that he is near me,
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Bandi Mission, (Congregational) Good Hope

Pastor. Rev. R. C. Taylor

Dear Bro. Evans,

Your very welcome letter of Sept. 11th came duly to hand. Sad to read and tell on account of the week on Sunday. Bonnett. May He work a mighty blessings rest on you and those in Africa, not forgetting those of the "Early Dawn", the weekly.

I am very busy in Dayton and a part of Trotwood. Last Sept. 11th I

The Early Dawn.

BONTHE, SHERBRO.

DECEMBER 16 1889.

THE MISSION FIELD

Arrangements were made by the Presiding Elders of the Shaingay and Mendi Districts of the U. B. C. Missions to hold four Quaterlies on the same Sabbath, at the following stations, Good Hope [Bonthe] Danville, Otterbein, and Mamboe. These arrangements were, we believe duly carried out on the 8th inst with good effect. It was however only the privilege of the writer to attend and hold the services, in Otterbein station (Bompehtooke) where the attendance was large and the interest very good indeed on sabbath evening and also on Monday morning. The reports of Otterbein and that Koolonge stations showed the Workers had been doing their work earnest & with success. On Monday evening at a very late hour the writer held the Manoh Quarterly and administered the Communion to a few persons. The conference business was also attended with considerable interest. Reports were good; Bro Taylor is doing good work, but has some difficulties to meet, and he is trying to meet them, and the work is prospering.

Koolonge holds its Quarterly jointly but we spent two days at the Station to attend to some writing, Report making &c, which we had previously intended to do at Manoh.

Koolonge Station is looking indeed very nicely, but of course the Mission House like most of our Houses needs thorough repairs, other buildings need some attention. Mr. and Mrs R. G. Caulker with Mr and Mrs Humphrey are in charge of the Work and seem to be doing well, they treated us most hospitably indeed during our visit and we wish them every happiness in life

Tongkolloh was our next appointment; it is perhaps, about thirty miles from Koolonge, by water, the way we traveled. We reached Tongkolloh about 1½ a. m. and after some rest and sleep we attended the Morning Prayers, and later on, held service, received the Teachers Report, and after a little further conversation, we left about 10 a. m. on the 11th inst. We called a few minutes on Mr S. B A. Mactor's agent at Tombay who treated us very nicely. Leaving Tombay we found our way, after some difficulty to Charmany Mission Station, here we arrived about ½ p. m. on the 11th inst. We had a walk through the Town, and about the Mission Premises, confered with Teacher in charge on his work, which he reports favorably, he has not been well during the year, has on that account, not been able to do all that he, otherwise, could have done. We held night service in the Open air, when the writer preached to a good gathering, that seemed very much and deeply interested. Later on the same evening, we held a sacramental service in the Mission House where 8 persons partook of the Emblems of our Lord's death. From N Charmany we returned to this place where we arrived about 9. p. m. on the 12th inst, and left for Shaingay on the 13th inst.

MEMORANDUM ON CHRISTIANITY

Wanted

This question is one of great importance in Africa; almost anywhere one may chance to wander, and not to be lightly passed without notice; and more especially, Christian Missionaries, should consider the question, as the followers of the prophet, are everywhere present in Pagan and Christian communities and are more or less active, and among pagans they are leaders, in thought and not unfrequently rulers of the people. They too posses a religion easier subscribed to by the pagan, because less removed from the natural tastes and feelings of men; seeks on a reform and not a radical transformation of the lives of men, its devotion is to form rather, than diety; its work is superficial and not deep, outward and not inward. Its asperations are pride rather than humility of spirit; its means of propagation rather coersive than pursuasive; its end earthly rather than heavenly. But above all it does not satisfy the longing of the human soul like the religion of Jesus the Christ. Especially in the last hour when earths scenes fade from the dimming vision. Somehow it has not recounted so many of those lovely death bed experiences as the Christian religion. So we ask the question, of every one, of these two religions which would you choose? remindingat the same time every one that a religion that will not help them in the hour of death is not worth living.

SCHOOL TEACHING IN SHERBRO.

The above, like all other important engagements in life, presents two side; the bad and the bright side. The educational question, so far as Bonthe is concerned, is fraught with difficulties. Irregularity. This is a gigantic evil, with which managers and teachers have had to contend, and would have been more easily remedied, were it not that it comes from four different directions.

(1) Parents, and these are divided into two classes, Intelligent and ignorant. (2) Guardians. "godly & ungodly" Two of the four can be easily dealt with by teachers and managers. But they have been hitherto unsuccessful in devising schemes to obtain the co-operation of the other two, which is very desirable. It does not require strenuous efforts on the part of the teacher to enlist the sympathy of Intelligent parents, with respect to their children's education, seeing, that it, under God, is calculated to be of great benefit to their children in after years. It is equally easy to enlist the sympathy of godly guardians. *But the two other classes* " They baffle all skill.

A roving disposition, is another serious hindrance. You cannot rely on the one half of the childrn, who like birds of passage' only stay for a season. You may secure their attendance for a short time, but when you expect to see the fruit of your labor, they are gone to some of the rivers, where ninety-nine percent turn out wreckless characters, who help to swell the wretched hords of depredators. Another serious drawback is, that a portion of a school may be of native children who enter the school at the age of 12 or 13 years, amidst many difficulties. He has to provide for his own support and must of necessity be employed at a very large and popular factory in this place, for a few yards of cloth and many times he receives a bottle of gin of the lowest kind as wages for work faithfully done by him' and so the child form an early habit of drinking, which neither, the example nor the precept of the teacher, nor both put together can break; and as a rule he makes very poor progress in his studies.

Tardiness, is another discouraging feature which upsets all plain, however well laid by the teachers for the advancement and well begin of the scholars; and this is traceable, with very rare exceptions, to the same source with irregularity.

Home influence is another together with many others which not only beset the path of teachers to a successful working of their schools, but seem to tie their hands behind their backs' so that they can only look, lament, and go on planning to no purpose.

But there is the bright side The thought of the responsible position which he holds rouses the teacher from despondency, and bids him look forward with hope. His is indeed a very great responsibility. Responsible to God & man In fact, men of all classes. The parents and relatives of the children look up to him. The state looks to him. Society look to him. The church looks to him. He is indeed a representative man. Then teachers cannot be too faithful in the discharge of their duties, facing their individual difficulties bravely and undauntedly, though the salary with but one or two exceptions is simply deplorable, yet the time is not distant when parents, society, the state, the Church, and manager of schools' well send forth a unanimous and effectual cry, which will be wafted on the wings of the wind, from one part of the West Coast of Africa to the other part, and will finally be adopted by the community of Sherbro at large "Pay the masters better salary"

Dec 16th 1889. Lelken.

Pernicious Exposition Of Scripture

An old preacher was once explaining the parable of "The rich man and Lazarus." After telling them of the purple robe and fine linen and sumptuous diet of the rich man; he then told of Lazarus at his gate full of sores and desiring to be fed with the crumbs which fell from the rich man's table, then came the latter clause of the 21st verse. "Moreover the dog came and licked his sores." The preacher said, moreover was an ancient dog about 10 feet high and very fierce looking, but at this time was so mild as to lick the sores of Lazarus.

The following Sabbath he surprised his audience still more, by telling them that our Lord whilst on Earth drank wine so much that he made himself his [silk hat] of it. Hence He was called wine bibber. His audience became drunkards.

Ken.

NEWS ITEMS.

1st Dec. The Church at York Island was kept closed throughout the whole of this Sabbth day by the agent in charge of that station on account of some disturbances between the agent and the members.

3rd.—Thieves break through house of one Mrs Catherine Illiams of Nathan Street.

5— Fomoso from Freetown with mails and passengers; among the passengers were the Venerable Archdeacon J. Robin.

"S S" Olympia from the Leeward Coast.

6th. Mr. W. D. Pasha Catechist of st. Mathew Church returned from the Rivers.

7th— The Archdeacon with Rev. J. T. Argill, W. D. Pasha Cat. and C. S. Brown junr. left for York Island and reconciled matters between the Catechist of that place and his members. The Catechist occupied the new pulpit on Sunday morning the 8th, and the Rev. J. T. Argill occupied in it the afternoon of the same day.

8th "S S" Fomoso for Freetown with mails and passengers, Mrs Catherine Williams etc, etc.

10th—"S S" Olympia for Hamburg via Freetown with mails.

Wesleyan Sunday School.— The Anniversary of the above Institution will be celebrated as follows. On Sunday December 22nd 1889. Two Sermons will be preached in the Weslayan Chapel that in the morning at 11 a m by the Rev. J. C. Thomas, and in the evening at 7 p m by the Rev. R. Cookson Taylor of the (U. B. C.)

In the afternoon of the same day an address will be delivered to Parents Teachers and Scholars, by Mr. M. J. Rocks.

On monday evening the 23rd inst a public meeting will be held at 7 p m when addresses will be delivered by several gentlemen, chair to be taken by C. H. Harley Moseley Esq Civil Commandant.

A Collection will be made at the close of each Service in aid of the School fund.

Tuesday the 24th inst; there will be a pic-nic gathering to be composed of Ladies and Gentlemen in connection of the Anniversary of the Wesleyan Sabbath School.

The Educational Meeting— of the U. B. Board of Education which was to have been held about the 15th ult. will be held at Rotafunk the 17th inst.

The Annual Meeting—of the U. B. C., already announced for the 12th inst, will be held at Shaingay about the 23rd of January, 1890, at which time the Rev J. Gomer, Genl Superintendent, and wife, are believed, will be here.

Continued from the first page.

Time rolled on and on and a new epoch dashed in with an unswerving velocity to synchronize with the early dawn of civilization in Sierra Leone. He who had super induced by his Almighty fiat all things and brought to being a creature like to Himself, again touched the cords of philanthropic electricity, the hearts of the sons of the New World. Gradually and successively, cogent and energetic plans were mooted. The year 1839 down to 1842 pinnacled like a gigantic tower, and pyramid like gleamed marvellously and serenely with zealous workers from America. With undaunted courage they proceeded in disseminating the seed of life among the aborigines, and progressively stretching themselves onward, on the confines of both the Small and Boon Fails where they met with the warmest reception. Lawanah and Mo-Tappan on the Big Boom and Kay-Mendi on the Small Boom, were stations occupied then. These giant herculean minds with one tentative effort from their friends, resolutely cohere in moving away the tawdry and burnt mass of ignorance once pervading its inhabitants for centuries untold. God be thanked that the heaven of philanthropic electricity that had been moving on so imperceptibly for series of years, is now glowing with an effulgent lustre. The horizon is quivering with a glorious light. The unprecedented course undertaken of late years by the Imperial Government, is doing a great work. The dingy hovels once inhabited by the natives, are being converted to sumptuous dwellings. A debris of once famous town of whose dismantled tops recently or rather a few years ago could be pointed out, are now superseded by stately humble dwellings coincident with a rustic village life. Mullany on the Boom and Bandajumah on the Kittam, towns on the confines of both rivers have had each a citadel for the adjustment of matters for the natives. Sergeants and under officials are stationed in each of them for tranquil purposes. We Ken, in a Kaleidoscopic aspect, the future of this philanthropic, electricity, and in silent tone, the answer comes back to us that the grand elixir has penetrated into the far South East and North East of Sherbro with genial fumes converting the garden of them into that of roses. Inadvertently, our theme closes with two contrarieties—both in antagonistic dispositions —Anthropologists on the one and philanthropists on the other. These negotiating their fellows and call them unproved apes bereft of tails they, again lapsing into the Biffo-Darwinian theory, have suggested themselves to vagarial solutions in quest of the ideal formation of the Negro who stands in symmetrical beauty with the Caucasian or the Mongol. These "apes divine" have merged into a labyrinth, astounded by human thought being superseded by philanthropic congestions, decimating that pandemonic gallery formed by a coalition of matter-minds in literary lore. These adopting the benign name of philanthropists have on the other, gained the inglorious laudation as the saviors of mankind. The philanthropic trait enhanced, has enabled, the savage tribe, the rude barbarian just coming from barbarism, the degraded negro whose swarthy and dark contour have made him the ridicule of a thousand to stand a wonder to the civilized world. The one society aims at vague and effete idea leading down-ward to atheism because it annerates the creative cause—and the other the prospective upward cause leading heaven-ward because God is love. This leads to misery, that to life and peace. This to destruction and woe, that to eternal godliness. Philanthropy alone and alone influences the sympathetic cause for our fellow men. This course is it that has induced the Imperial Government to stretch humanity still forth or indeed in order to protect the ceaseless gunboats and bickerings in terrent in the Mendi and Bullom countries as also to serve the belligerents from ravaging, pillaging, and plundering excitement with their tribes. We close with an appeal and prayer that unbounded success may attend the Government scheme so that thereby-ward "Voulome will no more be heard in fair lands wasting our detraction within our boarders for that shall call thy walls salvation and thy gates praise."

Thanking you for space accorded I.

I am Mr. Editor,
Yours truly,
Credenda sæ faciendo.

A Strange way of making money.

There lived in the city of F— two last friends of the same nationality, and moral and social standing; but unfortunately one was blind.

The blind man took ill one day and was confined to his bed. His friend called at breakfast time to see him, and finding him looking ill, he expressed great sympathy, and laying aside his hat and cane went to the kitchen, kindled the fire, get some water warmed and taking it to the Bath room came to his friend and kindly invited him to take a warm bath which he said might do him some good The poor blind thanked him and acted according to his advice. After bathing he told him to put on a clean white morning gown, lie down quietly and take a nap.

To finish his act of kindness, he put a clean-linen band round his jaw and asked him to be supinely with his hands folded across his breast. All these the poor blind man followed to the letter. He then took his hat and cane and told his friend that he will be back in a short time, went to the house of a rich man of the same nationality, and feigning to be truly sorrowful, said "good morning Mr. B.— I come to inform you of the death of my dear friend Mr. G.— as you know I am not in position to see him decently buried I come to ask your kind assistance Oh! I sympathize with you Mr R—take this seven' saillings and six pence to assist you in burying your friend I'll see what I can do later on.

"Thank you." He then went to a second gentleman from whom he received five shillings.

He next went to Mr. F. who gave him seven shillings and six pence and promised to give orders for the coffin.

Whilst he was gone to a fourth, Mr F. thought he should drop in to see the old man decently dressed and laid out, whilst the the coffin is being made. But strange to say when he came to the house he found all was still and quiet. He went into the palour quietly finding no one but the poor man lying on the sofa he stood at a short distance from him and said sorrowfully, "Ah! Poor old man how much do I— He he was startled and instinctively bounded across the room to a safe distance, looking so frightened to hear the dead man say "Who is that Mr F—, are you come? Do you see my friend Mr R. he told me he was coming soon. Mr F. took courage and went nearer and learnt the whole story. What will not some men do to get money.

LELKEN.

A NOBLE BOY

I am going to tell the readers of *Kind Words* a true story of how a boy kept a pledge made to his dying mother even at the peril of his life.

Frank Spencer's mother died when he was ten years of age. At her bed-side Frank made a pledge to her that he would never touch a drop of intoxicating liquor. Some years ago he was working on a cattle ranch in Texas. The men and boys he was compelled to work with were very rough, ungodly people. One day Frank and three other boys about his age were riding thro' a small town, and passing a whisky-saloon the three boys reined up their horses and said, "Let's take a drink."

Frank sat perfectly still, almost holding his breath. He knew if he firmly refused to drink with his companions they would ever afterward scorn him & have their fun expense. But to remembered his pledge to his mother, so in a clear, steady voice he said," I can't, boys. I promised mother when she died I never would."

His companions greeted his noble refusal with shouts of rude laughter.

"I say," said the oldest, "let's try our pistols here on spooney if he won't come 'round."

Frank sprung from his pony, threw off his coat, and with a very pale face but ringing voice said, "Shoot me if you like, but I'll keep my pledge to mother."

Missionary Visitor—

THE SILVER AND GOLD.

With the organization of [illegible] for the purpose of giving the gospel to heathen women a new life into the Church. One sister, a few days ago, said, "What would we talk about if we had not our work as the theme of conversation? how poor we should be." With this new thought and prayer has come a deeper consecration. Our young people are preparing themselves by training for missionaries. Many hearts have been touched into new activity by the departure of our four young ladies to foreign fields, and they are saying, We will help support them. Others are waiting to be sent. There is another step forward we must take to keep abreast of our opportunities. There must be a *property*, *silver*, and *gold* consecration. A lady in Minneapolis pledged to the Presbyterian board $500 a year for ten years, with money for medicines, to send out a medical missionary. Our church now furnishes the missionary. Years ago, when our work was young, there came a letter from Minnesota from a bright young girl, offering herself for our work We did not have the money, and could not send her The Methodist church was looking for workers and Miss Abbams was sent to Bombay, India, where she is doing a good work. Now I am persuaded that there are women in our ranks that could have this grand privilege of supporting a missionary alone, if they but considered the question what more blessed than to have a representative on the side of the globe at work for Christ while you are asleep! For what nobler purpose could the steward use his Lord's money? "The silver is mine, and the gold is mine, saith the Lord of hosts." How much greater the satisfaction to thus use it than to make disposition of it when our selfish wants are gratified, and we can no longer keep it! Does some one say, We worked too hard for our money to spend it so lavishly! The scripture idea is, "Let him labor, working with his hands the thing which is good, that he may have to give to him that needeth?" It should be our aim in all our accumulation of property "to give to him that needeth." Who so needy as the one without a knowledge of Christ, with no hope of heaven. We began on the new year to urge larger contributions of money. One brother without solicitation, offered $100 for the support of our young ladies. A lady from the far West sent a contribution of $35 for China, showing an increase of interest in giving.

In the theological seminary and our colleges there are possibly a score of young people whom the Lord has called to foreign work. Does he not, by the knowledge of these facts, call to a score of others to contribute the means for there going out I know of individuals who are able to do this. Then there are families who, together, could support one. I believe God would be more honored by the sending of a dozen missionaries to China, and they would do better work in strong communities than in a small group.

When we were in London we learned something of what the "out and out" Christians were doing for Christ. So great was their love for the Lord's work that they sold the family plate, their horses and carriages that they might have to give to the needy ones. Oh that such a spirit may come into all our homes! It seems to be the plain teaching of the Bible that we may so use the materials gifts of God to us, as to promote our spiritual interest, or we may so abuse the use of these as to lose our souls.

Jesus said, on one occasion, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." In Timothy we read, "Charge them that are rich in this world . . . that they do good that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

K.

CITY OF NEW YORK FAST VOYAGE

The Inman line steamer city of New York' which arrived last evening, broke her own record from Queenstown by an hour, making the run of 2 777 miles in six days, four hour and seventeen minutes. The best day's run was on Monday, September 9, when 493 miles were covered. She passed the steamer Teutonic while steaming out of Queenstown harbor and left her far behind.

The steamer city of Rome left the same port six hour ahead, but the city of New York left her in the rear, too. She carried 737 cabin passengers and 383 people in the steerage and every available room in the vessel was occupied. The storm was not left untill the steamer was within two hundred miles of this port, and even then the heavy sea only was left.

Among the passengers were senator and Mrs. John Sherman Miss Mary Sherman, Congressman and Mrs. W. C. Oates; of Alabama; Miss Louise Burge and Miss Annie Burge, ex-Congressman A. S. Willis, and family and Miss May Delaney, of Louisville; Mrs. J. R. Hawley and Mr. and Mrs. C. A. Griscom, of the Inman line. *Sel.*

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Bonthe,
August '89.

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The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

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Religious Directory.

St. Matthew's Church, Victoria Road Pastor. — Vacant.

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Heath Mission, (Congregational.) Good Hope Pastor, — Rev R. C. Taylor

Revds. J. A. Evans, & D. F. Wilberforce.

Dear Brethren,

We beg respectfully to submit to you the report of Rem see Station for the year ending December 31st 1889, and feel to offer up our thanks to God the giver of all success. For in spite of many difficulties and discouragements which the enemy of Souls brought forward to hinder the progress of the Word it has nevertheless advanced though slowly, yet it is to be hoped that the work will surely continue to progress.

The leaders of the believers, and Seekers classes have been enabled to prosecute their duty with zeal and energy.

Number of members in the church stands the same as reported last year.

At the beginning of the year eight persons joined to the Seekers, class; added to the old number, making total of 24. Of these some are fully prepared to be recieved into the church.

The average attendance at divine Service on Sunday mornings is 61, and 94 in the evenings. Communicants numbers 13. And school children 11. Classes are from 3rd Reader downward The children are improving

Itineration.— On the latter part of August last, seven new towns were hunted and found out by us, at different times of visits, where the religious word has never been preached before. In these towns we were most kindly welcomed, the head men and people being so desirous of hearing the word of God. They requested us to visit them always. Seekers classes were organized; in two of these towns and others remained until they have a better understanding of it.

Tissanah was repeatedly visited by Mr. William Martin during the year. He reports that there is always a nice gathering there every Lord's day evening, whenever he visited them. And when absent or visiting other places, Mrs. Emily Lake, who was appointed by the late Joseph Gomer, conducts the service to the natives in the Sherbro language to which they listen very attentively.

There are 34 members on roll and the averge attendance during the year is 23.

Other places on the plan of itinerating were visited six or eight times during the year. The reports are very good and encouraging. Some are prepared to give something for the "Thank Offering gift" which will soon reach me.

There has been an increase of seekers during the year 54. Total 177. &c. Failing health and other circumstances have tended greatly to prevent my visiting far distant places, but I am thankful to be able to state that I have endeavored to visit them on our plan.

all these places our people listened with great attention to the message of salvation.

I have had a conversation with George Lackah and some of the leading men of Rembee about the "Porroh Bush" they have decided that it will be cut down next year (February 1890,) and that a Barn will be erected on the very spot for the cause of our Savior I hope the time is not far distant when other places will imitate the example of these brethren.

It has escaped me to mention about the week day morning prayers kept at Rembee by Mrs. Dixon The meeting is still good and inviting many to attend.

May the Lord give us more of his grace to accomplish the great work cosnitted to our hands so as to do well, and go on until, and end well.

Yours in the Master-vineyard

F. C. Dixon.

and

William Martin.

REPORT OF MANNOH STATION

For the Year Ending.

December 31, 1889.

Our work in this circuit during the year is such as to awaken in our hearts emotions of the liveliest gratitude to God Though we cannot record any extensive revival of religion, yet we can rejoice in the fact that the ministration of the truth has been blessed to the good of souls; and often we have had to exclaim truly God is in the midst of us. Our efforts here during the past year have been attended with much blessings and signs of good following the word preached: backsliders have been reclaimed, and many sinners long unconcerned have been led to consider their ways, and have become earnest seekers after truth. Our people are watchful and earnest, and although in some cases we deplore some want of progress, we are grateful and thankful that nothing serious has happened to the Society during the past forth from darkness to marvellous light. Persistent and general effort to bring the backslidden people to God's house, and to seek after and edify those who have become careless. The Sunday and week day services, have been well attended throughout the year, and with great results. The people here are poor, but it seems they are among the best in this Sherbro country, and should not be forgotten.

The numerical accounts as stated in the statistics is poor, and the financial results also showing that our people though poor yet they are willing to receive the gospel. Our present number is 10 believers, and 161 seekers showing an increase of 51 new seekers in the year. Last year the amount of £3 7 0 has been collected from our few people, to show gratitude to God. From the preaching of God's word explained in full. Our people gave freely of their substance.

The School.—Here we cannot boast, but we have been trying to do the very best we can. Though we have to complain of fluctuation, and would to God that this state of things should come to an end. Our present number is 10 Boys and 6 Girls.

Last year we presented the importance of having foundation boys and girls, on Mission support at least for a year. And unless this is done, and thus making Mannoh as one of the most principal Stations, we will never see the fruits of our labours.

The Sunday School— Mrs. Taylor has been hard at work, because I have always been out itinerating. We hope soon to see some good result in this department.

The Mission House— is in a dilapidated state requires new [illegible] and a little repairs. We have [illegible] all our [illegible] the [illegible] [illegible] [illegible]

The Early Dawn.

BONTHE, SHERBRO.

DECEMBER 31 1889.

THE MISSION FIELD

At our last writing we were just leaving this place on the 14th inst for Shaingay Station where the writer, after a short call on the 14th inst at Konoinge, arrived on the afternoon of the 14th inst, and commenced Quarterly service on the 15th inst, at 11 a. m, when a large gathering were present to witness the Baptism of more than twenty-five persons, & to listen to a sermon, by the writer, on *"the Man of sorrows"* 3 persons were received into full communion by Prof. Wilberforce who assisted also in administering the Holy Communion to quite a large number after the sermon. The services were interesting indeed. In the evening the services were continued at Zion, and were quite largely attended, Rev. D. F. Wilberforce was the preacher, and he delivered a grand discourse on the *"Loving up of the Son of Man"* On Monday 16th at 7. 30 a. m, the writer held the quarterly conference of Shaingay Station which was interesting and report showed that a good work had been done during the quarter. At 5 p. m. Professor Wilberforce and the writer left Shaingay for Rotafunk and reached that place the next morning at 3½ a. m. but did not go up to the Mission Station until about 5½ o'clock when we had Prayer Rev. West's while the Chap l Prayer service was being conducted; after which we were introduced to the New Missionaries Misses Groundyke, and Williams, with whom we were favorably impressed, at the time, and more so as time passed on. We were pleased to hear that they were not afraid of the fever, and determined, only to succumb to it when they are compelled to do so.

The Board of Eluction met at 9. a. m., and organised, Prof. Wilberforce of "CLARE" occupied the chair and Rev. W. S. Sage was elected Secretary four members,—D. F. Wilberforce, W. S. Sage, R. N. West, and J. A. Evans,—were present & one—Rev. R. C. Taylor was absent. Misses Groundyke & Williams were granted advisory seats. The first session of the board occupied about two hours and after preliminaries was given chiefly to the discussion of the practicability of a Teachers Examination at the next meeting in connection with the Normal Exercis s, but a decision was not fully arrived at, yet it was fully decided that the normal Exercises should be conducted for at least two days if at all possible at the next meeting to be held at Shaingay and to commence January 23rd in connection with the Annual District Meeting. The afternoon and last session of the Board opened informally about 12 noon D F. Wilberforce presiding Board in Committee of the whole proceeded to and prepared a programme for next or Annual meeting. The further discussion was on the subject of uniformity of methods, Text Books &c, this was a difficult subject but revealed the fact that the Board are in harmony on the matter, yet that other circumstances may have their bearing otherwise. The meeting adjourned about 3. p. m. to meet D.V. at Shaingay January 23rd 1890 at 7. a. m.

On further visit of the next day was very pleasant with the Bompeh Missionaries, now six in numbe. We should not fail to mention the highly pleasing musical Entertainment of the evening of the 17th inst conducted by the accomplished Misses Groundyke and Williams in Rev. W. West's Parlor The hostibality of our Rotafunk Mission was unbounded, and we enjoyed it hugely. Wednesday afternoon at five o'clock we left Rotafunk on our return and reached Shaingay the next morning at 4. a. m., making the run in just eleven hours.

At Shaingay the writer finished up the fourth round with the Shaingay Circuit Quarterly Conference held informally at Easthourne Grove on the Morning of the 19th inst. Later on we attended to further financial matters looking up accounts &c. At 5. a. m. on the 20th the writer left Shaingay and reached this place Bonthe at 8. p. m. finding plenty of work here & all which he could if it until P. 30. the 21st when he passed on to Konoinge where we arrived about midnight on the 22nd, the writer held the Quarterly Communion services and Baptized 1 child. We had altogether a grand day at Konoinge and left there on our return at 9. p. m. the 23nd and reached this place at 9.30. a. m. the 23rd tired and ugly.

ROTAFUNK STATION

Ol' Bompeh Mission is fast becoming one of the leading Stations of the U. B. C. Missions, and the Wesleyan Missionary Association are to be highly congratulated up on their success so far in the management of their Mission, without doubt, and yet they have hardly arrived at the age of finality in their operations where debts are likely to be incurred, that time is yet ahead, and still it is to be hoped that they may escape such embarrassments, as usually all the other Missions have had to meet in their work after their Missionaries, Stations &c, have increased to larger proportions. Rotafunk is well planned and is being very well improved indeed There are nearly two square a residences or houses for Missionaries, this provides well for the two families that have been on the ground, and also with a little change that Mr West is intending to make, will accommodate the two young ladies lately arrived The New School building now being erected by the Rev W. S. Sage to accommodate their large and ever increasing day school, will be an ornament to the station, which is already a gem in appearance, as well as a real light to that part of the country. I was also much pleased with the piece of work of the Mission, the continuation of effort and consolidation of work—larger community of Mission aides and larger collection of children and young men.—The Mission land is also being enclosed with a barbed wire fence, which will no doubt prove to the best protection for crops from man and beast. It may be a question however as to whether the fence should be of Rotan as will be of country durable, but it seems to be the most convenient as stone, and some iron fastenings.

J. A. E

The Wesleyan Sunday School in this place celebrated its anniversary on the 22nd and 23rd inst with no little interest & enthusiasm. On sunday in connection the 22nd the little church was densely crowded, and the songs which must have taken up a considerable length of time in processing for the occasion, were delightfully rendered; and the preliminaries being over, the Rev. R. C. Taylor announced Rom. 8. 17 as his text, and ably, yet elaborately explained its import. The sum and substance of this discourse was that each scholar of this school, as well as every member of the church, had to lose privileges in this life, namely that of being glorified with Christ, but that such privilege was contingent upon one's conversion, which, he deemed his duty as the aim of the teachers, so far as the instructions which they had been imparting to their scholars were concerned For none but those who were converted and regenerated would have such a privilege, that all the children of the congregation may be members of the school and yet may not be the children of God For preacher is closing, warned the school of the danger of assuming so great a privilege, concluding in condemnation and a move has been planned to bestow upon mankind

The address in the afternoon which was delivered by Mr M. J. Rogers was an overwhelming audience, and which was simply sublime and impressive, was worthy of the occasion. It contained several important suggestion and instructions to Parents Teachers, and scholars which if adhered to would not be a few advantage to our school result.

The Easter school on the right attended to on the occasion by several the Rev R. C. Taylor in the evening at 7. 30 selected his text from Gen 7. 1, 2 Taylor's well prepared sermon was practical and to the point. He gave a few touching illustration of early piety which was brought about by example of pious mothers The public meeting on the 23rd inst which was well attended was presided over by M. J. J. Warburton the superintendent of the school in the absence of the Civil Commanding who was expected to be present with us, and regretted not to be present but the illness of general work was at home in his family and the audience interest was profitable attention.

On the whole these services on the 22 and the public meeting on the 23 rd were a complete success. The only regret expressed on every occasion was that of rain. It is to be hoped that the difficulties in general in the way of the Wesleyans (who are always characterised as being a zealous people) in erecting a new and commodious place of worship will not be insurmountable, and that the friends and parents of the children whose spiritual welfare they are endeavouring to enhance will receive their labour of love with fresh zeal & power, resolving to practice what they have learnt from the preachers and speakers on this occasion to be forgotten anniversary. A picnic for the amusement of the children on the Mendi Mission grounds with tea in the evening of the 25th brought the anniversary to a close

Lines On The Passing Year

Lo! on the rapid wings of Time,
Another passing year is flown,
While notice in our world unknown
Records it as her fateful crime.
Of endless sound O empty cloud!
How quickly my shadows disappear,
Words farther sink beneath the stream
The records of a dying year.

While thou-and-here have ceased to play
Their part upon life's tossing stage,
Are in its current swept away,
Oh swift and quick departing age,
We rise to play their acts again,
Upon their feint scenes appear,
And take their our world by reign
May end before another year

May peace her blessings throw around,
As we succeeding page s turn
Of life. O may we ever resound,
May freedom's lamp for ever burn
O may the child of love below
With his delighted smile appear!
Diffusin life's ripples as they flow
In joy and hail the coming year.

How rapid Time—as the wing,
How quick the various seasons fly!
May kind experience ever bring
Her gracious aid to you and I.
Then, when appears the last to part,
And gray with age our locks appear
May brighter pleasure come at last,
A glorious never ending year.

Farewell to thee, O sinking year!
To every Members of thy train
Fleet farewell. What has Time spared
If in the record of thy reign
O let me scan in wondrous page
Of life me run its glories over,
Before thou quit the conquered age
Of human life, for ever more

A NEW CHURCH SESSION.—In further

ance of the pass of this Excellency Sir James S Hay for the pacification and continuance of the tranquility of the country around, we are pleased to note the arrival of our old friend Rev. F. J. Aldridge as a Travelling Commissioner, and we trust our friends of all shades of political faith will ere long see clearly the wisdom of Sir James' Policy.

NEWS ITEMS.

Dec 18—S. S. Mandingo for Free Town with mails.

20—Forados from Free Town with mails and following passengers F. J. Aldridge E Traveling Commissioner Rev. C. Manly (Dentist) R Mather J. H. Pratt and several others.

24th. *Merry-Go-Round* placed at Victoria Road opposite Thomas Street in which there was a Considerable gathering.

28—Formosa for Free Town with mails and following passengers, Mr Randolph Thomas, Miss Elliott, Miss Nancy Belford &c, &c.

28—Colonial Steam Launch from Free Town with mails

29—She left this day with mails to Free Town.

Mr. George Manly a passenger per the Formosa has opened Druggist shop near the residence of C. J. Cole Esq Victoria Road.

25 *Cricket Match* given by a select Number of Young Gentlemen at the Mendi Mission field; Cricketers composed of promiscuous and several others that went on invitation.

T. J. Aldridge Esq who arrived per S. S. Formosa on the 20th inst left on the 23 on Sulyma District overland.

Bert Cassandra for Free Town on the 29th.

Mr J. N. Crown of the Customs and family left for Free Town the 28th per the Government Steam Launch.

30.—Mr Varyn husband of Mrs Sarah Varyn was brought down from the river on the 29th inst and died on the 30th inst

REPORT OF AVERY STATION SUNDAY SCHOOL MISSION for the QUARTER ENDING 30th NOVEMBER 1889.

Mr. President, Sir,

In presenting this my report for the year to you my feeling should be one of unmixed thankfulness to God for mercies vouchsafed through the wet season. The changes, trials, and afflictions, which hovered over its like clouds of darkness, but through the gracious providence of Heavenly Master, disappeared, and we are saved.

Since the last quarterly session there has been in this station a large attendance at the means of grace on the usual. The word has been preached throughout the District, and listened to with marked interest. Revival and one special meetings have constantly been held, and it is to our satisfaction to report spiritual success.

The Lovefeasting work which had been a great and important among us, we regret to state, had been much hindered. The almost every day dawn of cannibalism which caused a general confusion throughout the District, and induced many to flee to other rivers, seriously reduced the number in our Society classes. Some of the nearer Towns, Kortumahoun, Kpe town, Kaw-Mendi &c, have all been vacated so that under the present horrible condition of things, it is difficult to report much progress in this department.

At Matru the work is advancing gradually. It is interesting to know that a wood Chapel for school and regular sunday service has been commenced in this place, measuring 20 x 30 feet in length and first favorable steps are taken towards its completion. With grateful hearts we recognize the interest manifested by kind friends and the people who are willing to do and to give freely.

Death has again removed from us an aged Itinerant to join the company of immortal spirits; this loss we hope sanctified gain.

Number of seekers' classes 16, Members 250 Communicants 30. Total 310.

Day School. There is an increase of one in this department. The Teacher reports improvement as well as persistency, independent of irregularity which is due to the indifference of some parents, who keep their children at home on every trifling excuse. In connection with this a first class school, comprising 26 children has been commenced at Mo-Sipoh, under the care of a member in that

No. of both sexes, Avery 43 Mosipoh 6 Total 49.

Sabbath School is nevertheless encouraging. No of both sexes 42 Teachers and Officers 3 Total 45

Mite Collection	£4	5. 9
Class peace	0.	15. 8
Legal Expense	0.	8. 4½
Previous Sab	1.	0. 8
Sabbath School Co.	0.	0. 10
	£6.	9. 3½

S. B. Morrison

CHRISTMAS AT BONTHE SHERBRO.

The Christmas season has been one of merriment at Bonthe, for the season commenced with the Anniversary of the Wesleyan Sabbath School which was celebrated on Sunday the 22nd inst., when two sermons were preached by the Rev J. C. Thomas Pastor in charge, and the Rev. R. Cookson Taylor of the U. B. C.

In the afternoon of the same day an able and elaborate Address was delivered by Mr. M. J. Rogers of the Commandant Department when the Teachers and Scholars of the St Matthews and U. B. C. Schools were invited and they paraded in fine of twos

A Public Meeting in connection with the above was held on Monday the 23rd inst, when the following gentlemen addressed the Meeting.—C. S. Bowan Junr., E. W. Parkinson, A. W. Elliott, J. H. Pratt, and J. Wisner Pearce. Of all the speeches delivered, that of Mr Pearce was the most amusing; for he carried the audience spell bound with its usual "Come to stand point," which created a good deal of laughter.

In consequence of the absence through ill health of the Commandant the Chair was offered to and accepted by M. J. J. Warburton Superintendent of the School, who performed his duty to the general satisfaction of the meeting.

On Tuesday the 24th there was a Grand Picnic given to the Children in connection with the above school, at the Mendi Mission field, in the Evening several ladies and gentlemen of very demonstration in this place were invited by the Teachers and Officers of the above school to an Evening Party at the Residence of J. A. Whitaker, Esq. where every one did ample justice to the what was set before them.

Many pleasing and special due to Messrs. Warburton Supt. and [illegible] See'ty of the School who have laboured very hard to bring about such success as evidenced during the Anniversary season.

And it is to be hoped that as they have begun they will continue every year to encourage those in connection with their Sunday School

Thus closed the Anniversary of Wesleyan Sunday School.

MERRY-GO-ROUND.—The enjoyment of the place was kept up by the introduction of the Merry-Go-Round constructed by Mr. Horatio C. S. Jenkins School teacher of Bendu, and which was fixed in Thomas Street where were to be seen a good gathering of people all classes who went to witness and to patronize the constructor in his scheme. This wonderful contrivance of Mr. Jenkins supported the belief that with a little advantage Africans are not behind hand in the scale of Civilization and advancement, but it is much to be regretted that those who should be forward in extending their their patronage to this ingenious young genius were not to be seen on the spot, excepting a few gentlemen among whom was our noble and patriotic Commandant Woseley, who paid for two children to ride. The Merry-Go-Round is still kept up and will continue to be till the Regatta is over. All praise is due to the Constructor and Manager of the wonderful machine.

CONCERT.—On Wednesday 25th Christmas, a Grand Concert was given at the Court Hall, where there was a good gathering and all left pleased to have been there.

REGATTA.—The Regatta is to take place on the 3rd proximo. We wish it all possible success, and we hope the promoters will treat the people as they were treated last year, irrespective of distinction.

PROGRAMME.

Educational Meeting of Annual District Meeting of U. B. C.

To be Convened at Shaingay, January 23rd 1890.

Thursday, Jan. 23rd.

7. to 2. 30 a. m. Business
[illegible] p. m. Reading by Prof. D. F. W.
2 p. m. Address by Rev. R. N. West.
3 to 4. p. m. Open discussion and questions in the School.

Friday, January 24th.

[illegible] p. m. Business
[illegible] p. m. Reading by Rev. J. A. Evans.
[illegible] p. m. Address by Rev. W. S. Sage.
[illegible] p. m. Open discussion and questions on the lesson day by Rev. Groundyke.

Collection £4 5. 9
lass peace 0. 13. 8
ght Expense 0. 8. 4½
reckons Sale 1. 0. 8
bath School Co. 0. 0. 10

£6. 9. 3½

S. B. Morrison

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In the afternoon of the same day an able and elaborate Address was delivered by Mr. M. Brooks of the Commandant Government when the Teachers and Scholars of the St Matthias and U. B. C. Schools were invited and they paraded in force of two

Public Meeting in connection with the above was held on Monday the 23rd inst., when the following gentlemen addressed the Meeting.—C. S. Wilson Jun'r., E. W. Parkinson, A. W. Hunt, J. H. Pratt, and J. Wisner Pearce. Of all the speeches delivered, that of Mr. Pearce was the most amusing for he carried the audience spell bound with his usual "he to stand point," which called a good deal of laughter.

In consequence of the absence through ill health of the Commandant the Chair was taken and accepted by Mr. J. Warburton Superintendent of the School, who performed his duty to the general satisfaction of the meeting.

Tuesday the 24th there was Tea and Public gathering in connection with the above school, at the Mission field, in the evening several ladies and gentlemen of every denomination in this place, were favoured with the Teachers and Officers of the above school to an evening Party at the Residence of Mr. A. Williams Superintendent of one did not fail to do justice to the occasion was set before them and all appeared to enjoy themselves. Warburton the Superintendent of the School who have laboured very hard to bring about such success as evidenced during the Anniversary season. And it is to be hoped that as they have begun they will continue every year to encourage those in connection with their Sunday School

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PROGRAMME.

Educational Meeting of Annual District Meeting of U. B. C. to be Convened at Shebroy, January 23rd 1890.

Thursday, Jan. 23rd.

7. to 8.30 a.m. Business
10 a.m. Reading by Prof. D. F. W.
2 p.m. Grammar by Rev. R. M. Wood
3 p.m. System and Organization in the School.

Friday, January 24th.

9 a.m. Prolusories
10 a.m. Address by Rev. Cross
11 a.m. Geography, J. A. Evans
2 p.m. Mensuration of Quadrilaterals
3 p.m. Arithmetic
3.30 p.m. Grammar
4 p.m. Outlines of Physiology, including on the human body by Rev. Cross.

ABOUT THE NEW PREACHER.

"How do you like Brother Jones?"

This was what Solomon Smith asked me, I having accepted his invitation to go and hear the new preacher in Smithville. I replied that I like him very much, for he preached an earnest gospel sermon.

"But did you see how awkward he was? Why, he knocked the hymn-book off the pulpit with one of his clumsy gestures. And then he used any amount of bad grammar. You did not like that did you?"

Of course not. But in spite of, these little infelicities of manner and style, he is a grand preacher and I will tell you why. First of all, he doesn't preach himself. He seems to forget all about himself. He talks and acts like an embassador who has been sent on a mission, and who claims attention in his own name, nor by reason of any skill that he has in presenting his message, but on account of the message itself and the dignity and claims of the sender. There is nothing so trying to me as self-consciousness in the pulpit. Better any awkwardness than that. In the second place, I like Mr. Jones because he believes in God. You can see that everywhere in his prayer. He talks with God just as Abraham did when he stood before him pleading for Sodom. He evidently realizes that the church is God's house, and that God himself is there in some special manner to welcome his people, and to hear what they have to tell him. Such prayers make me feel that I am at the feet standing by Jacob as he wrestles with the angel of the Lord.

It is a great thing, I tell you, for a preacher to have such faith in God's presence as Mr. Jones has, to be able to stand before a congregation so absorbed in communion with God that he hears all else in the house of his devotion.

"If like Mr. Jones is the third place because he believes that all and are sinners, and he is not afraid to tell them so.

How pat and emphatic and how tender and loving was his outcry at that the whole head is sick, and the whole heart faint! I tell you, Solomon, unless a preacher is thoroughly versed in depravity, he knows so much good.

You need not be more realize that they are sick before they will apply to a physician. You must convince them before you can get to come a Savior.

"My fourth reason why Mr. Jones is the preacher in the Bible. He is constantly using the law and the gospel. His sermon brimful of illustrations. They were not the theologians and poets, but from nature and God. When he finished with the Lord's prayer was satisfied, and his hearers ought to be sick of this rationalistic preaching We have in the pulpit messages but messages from God to hear a preacher who speaks with authority as an ambassador speaks the words of his master and mine. However much learned men may prove that which is declared as true in the book!

"My fifth reason why Mr. Jones as a gospel preacher that he evidently has the assurance of his calling. He thinks that if people are not converted they ought to be and be happy in the knowledge. He has no sympathy with the moping, melancholy of christians who think they have a hopeless case if they only knows whom they have believed and is persuaded that he is able to keep him against that day. He would have some knowledge of conversion.

"I have many other reasons for liking Mr. Jones, but I will give you only one more. He is as indignant with the christian who continue in sin that he is with the sinner himself bound. He believes that God is holy God we worship must be like him. He believes that we ought to be pressing forward to the mark for the prize of our high calling; that we must work out our own salvation with fear and trembling. Holiness in the heart. I tell you, Solomon, there are many ptilosophers and too many poetical preachers and too many pictorial preachers. What we need is a sounding world to be earnest, pungent preaching. And where in the pulpit will God had sent to a perishing world exercise his grammatical tures; I honor his office as ambassador of my God.

DAWN.

"whence I disappeared."

FEBRUARY 26, 1890. No. 8.

Annual Meeting At Shebroy

At different times of the day, on Jan. 23rd, boats could be seen sailing their way into the Shebroy harbour, bearing brother United Brethren members and other workers to attend the fourth annual meeting of the Shebroy, Bendi and Bompeh mission. Some of these workers felt that they were going here, others were going to a place made familiar by previous visits; while some were going to Shebroy for the first time. All were glad to see together, where the interests of the Master's vineyard were to be considered. And all were pleased to greet the Superintendent, Rev. J. Cooper and wife, who had so recently returned from America. Those faithful workers seemed glad to be back to their old field of labor, though their remarks had been short and had brought them little rest. Any one who heard the earnest speeches of Brother Cooper in the forenoon, could not but feel that the hope for the future and his desire to see souls in Africa had become greatly intensified.

At a previous meeting, the Board of Directors had prepared a two days' programme for the annual interruption, which was carried out on Thursday and Friday. On the first day, Business was principally transacted, and a sermon preached by Rev. R. M. Wood. Three subjects were discussed in an enthusiastic manner by a number of the teachers. In the evening an interesting and practical paper was read by Rev. R. M. Wood, on «School Organization and Success." The paper was followed by some animated discussion.

On Friday morning the Conference began with Scripture and in the afternoon, Rev. J. A. Evans taught the geography. After the evening the whole session of only for the purpose of the Educational meeting all united at 4 P. M. Immediately after the exercises, Conference convened. Rev. J. C. was president. He read as a Scripture lesson, Psalm cxxxiii. and made fitting remarks on the same.

In the evening the Temperance Army Band, dressed in their bright band costumes and gets their white ribbon badges on, marched through the streets, making merry music, thus calling the people to Presbyterian chapel. At the Chapel the people began to assemble and interesting addresses were delivered by Rev. Thompson, by, "The Effects of Alcoholism and Intemperance on the Human Body."

The next day was taken up in the reading of Reports by the Presiding Elders and Secretary. These were all very interesting. And while they showed that the work on the interior was not what they could wish, they also showed that the work of the Lord was moving quietly on, and that in some instances complete victories had been gained.

On the next evening speeches were made on Temperance matters to a large gathering, and on Sunday morning, the people gathered in the chapel to a late hour meeting

(Continued on Page 8.)

DAWN.

...known Disappears."

...RUARY 28, 1890. No. 3.

Annual Meeting At Shaingay

At different times of the day, on Sat. 22nd. boats could be seen making their way into the Shaingay harbour, bearing Brother United Brethren preachers, teachers and other workers to attend the fourth annual meeting of the Sherbro, Mendi and Bompeh districts. Some of these workers felt that they were going here, others were going to a place made familiar by previous visits; while some were going to Shaingay for the first time. All were glad to see the season, where the interests of the Master's vineyard were to be considered. And all were pleased to greet the Superintendent, Bro. J. Jones and wife, who had so recently returned from America. Three faithful workers seemed glad to be back to their old field of labor, though their countenances had been short and had brought them into rest. Any one who heard the earnest speeches of Brother Jones in Timbonian, could not but feel that the time for the work: and his desire to see souls in Africa had become greatly intensified.

At a previous meeting, the Board of Education had prepared a two days' programme for normal instruction, which was carried out on Thursday and Friday. On the first day, Reading was taught by Professor Whitestone and Grammar by Rev. S. H. Ware. These subjects were discussed in an enthusiastic manner by a number of the teachers. In the evening an interesting and practical paper was read by Bro. S. H. Ware, on «United Organization and Union.» The paper was followed by some animated discussion.

On Friday morning the Committee on night Arrangements met in the afternoon, Bro. J. A. Evans taught the couples. After concluding the duties of early for the evening prayer Educational meeting all served at 8 P. M. Immediately after prayer, Conference convened. Bro. J. A. was presided. He Read as a Scripture lesson, Psalm cxxxiii, and made some remarks on the same.

In the evening the Temperance Band Band, dressed in their bright band costumes and gave their white ribbon badges on, marched through the streets, calling every where, thus calling the people to Preaching chapel. At the Chapel the people listened to an interesting and instructive lecture by Bro. Thomas Lyle, «The Effects of Narcotics and Stimulants on the Human Body.»

Most of together was taken up in the reading of Reports by the Presiding Elders and Secretary. These were very interesting. And while they showed that the end was not to come they were cheered that the work of the Lord was moving quickly on, and that in many instances souls were gained.

There were stirring speeches were made on Brother pressing in regard to carrying the work further into the interior. And as before every workman seemed more impressed for the importance work of Bro. Wilberforce, then will lead to more fruitful results.

Sunday morning, the people gathered in the chapel to a love feast meeting.

(Concluded on Page 2.)

ABOUT THE NEW PREACHER.

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This was what Solomon Smith asked me, I having accepted his invitation to go and hear the new preacher in Smithville. I replied that I like him very much, for he preached an earnest gospel sermon.

"But did you see how awkward he was? Why, he knocked the hymnbook off the pulpit with one of his clumsy gestures. And then he used any amount of bad grammar. You did not like that did you?"

Of course not, But in spite of, those little infelicities of manner and style, he is a grand preacher; and I will tell you why. First of all, he doesn't preach himself. He seems to forget all about himself. He talks and acts like an embassador who has been sent on a mission, not who claims attention in his own name, nor by reason of any skill that he has in presenting his message, but on account of the message itself and the dignity and claims of the sender. There is nothing so trying to me as self-consciousness in the pulpit. Better any awkwardness than that. In the second place, I like Mr. Jones because he believes in God. You can see that especially in his prayer. He talks with God just as "Abraham did when he stood before him pleading for Sodom. He evidently realizes that the church is God's house, and that God himself is there in some special manner to welcome his people, and to hear what they have to tell him. Such prayers make me feel that I am at Bethel standing by Jacob as he wrestles with the angel of the Lord. It is a great thing, I tell you, for a preacher to have such faith in God's presence as Mr. Jones has, to be able to stand before a congregation so absorbed in communion with God that he forgets all else in the fervor of his devotion.

"I like Mr. Jones in the third place because he believes that all men are sinners, and he is not afraid to tell them so. How plain and emphatic and how tender and loving was his statement that 'the whole head is sick, and the whole heart faint!' I tell you, Solomon, unless a preacher is thoroughly orthodox on depravity, he wouldn't do much good. You must make men realize that they are sick before they will apply to a physician. You must convince them of sin before you can get them to welcome a Savior.

"My fourth reason for liking Mr. Jones is that he believes in the Bible. He is constantly appealing to the law and the testimony. His sermon bristled with quotations. They were not from the theologians or from the poets, but from the word of God. When he found a 'Thus saith the Lord' for anything, he was satisfied, and insisted that his hearers ought to be I am sick of this rationalistic style of preaching We don't want in the pulpit messages from men but messages from God. I like to hear a preacher who speaks with authority because he speaks the words of his master and mine. How absurd for the most learned men to try to prove that which God has proclaimed as true in his holy book!

"My fifth reason for liking Jones as a gospel preacher is that he evidently believes in the assurance of faith. He thinks that if people are converted they ought to know it and be happy in the knowledge. He has no patience with the moping, sighing sort of christians who hope that they have a hope He evidently knows whom he has believed and is persuaded that God is able to keep him, and he thinks that we all ought to have the same knowledge and persuasion.

"I have many more reasons for liking Mr. Jones; but I will give you only one of them now. He is as indignant as Paul was with the christains who continue in sin that grace may abound. He believes in our showing our faith by our works. He believes that if we love a holy God we will want to be like him. He believes that we ought to be pressing toward the mark for the prize of our high calling; that we ought to work out our salvation with fear and trembling, to perfect holiness in the fear of God. I tell you, Solomon, we have too many philosophical preachers, too many poetic preachers too many pictorial preachers. What we need in this age of a abounding worldliness is plain, earnest, pungent gospel preaching. And when I hear a man in the pulpit who speaks as if God had sent him to try to save a perishing world, I dont criticise his grammar or his gestures; I honor him as an embassador of my Lord."—*Sel*

TO LET

The Wellknown Shaingay Mission stores, Wharf, &c., Situate at Shaingay, or Tucoh Point, better known as Shaingay Mission, about 60 mile, Southeast of Freetown and 59 miles North-west of Bonthe Sherbro. This is a well located, property and commands a good Trade, and being on one of the most healthy Promontories of the West Coast of Africa offers special attraction for European residence.

For particulars, Apply to

J. A. EVANS

BONTHE, SHERBRO,
3rd Aug. '89. W. C. Africa

Notice.

THE

Undersigned

A WRITING CLERK & ACCOUNTANT

Begs again to inform the Public of Bonthe and the Rivers that he is prepared to do all

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STOCK-TAKING,
MAKING UP ACCOUNTS.
WRITING LETTERS, &c.,
Charges Moderate!

FOR further particulars apply at his Residence, Williams St threat the Wesleyan Church, or by letter.

He solicits their patronage.

V. BIDWELL COKER

Bonthe,
August '89.

PUBLIC NOTICE.

S. M. MISSION STORE.

We now offer for sale the *Best BRANDS of FLOUR*

In Bbls. Half Bbls.

ALSO

SUGAR, KEROSINE, FLORIDA WATER,

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Povisions

Of the freshest kind and in good variety.

Best Tea, Coffee, Lard, Butter, Milk, Cocoa & Milk, Vinegar, Sauces, Mustard, Pickles, Tomatoes, Peaches, Tapioca, Sago, Pearl Barley, Potted Yeast, Pilchards, Baking Powder, Chocolate and Milk, Split Peas, Pears, Soups, assorted.

MEDICINES

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A SPECIALITY

Time Pieces, Watches, Sewing Machines, Watch Guards Sewing Machine Needles.

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A whole page	1	10	0
A whole column	0	5	0
Half a column	0	3	0
One-fourth of a column	0	2	0
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Marriage	0	2	6
Births and deaths	0	1	0
Domestic servants waned	0	1	6
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Each notic should not exceed 4 lines' Every additional line or part of aline to be extra.

'Early Dawn'

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Job Work Done at short

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To Subscribers.—Please send in your Dues to this [EarlyDawn] Office at once as we are much in need of the amount Due us to pay printers.

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. VII. BONTHE, SHERBRO, WEST AFRICA, JANUARY 16, 1890. No 1.

The "Early Dawn."

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Under the Auspices of the Board of *Missions of the*
U. B. IN CHRIST.

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One Year by mail,	£0	6	0
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ADDRESS,—*Communications to* J. A. EVANS, *Editor & Publisher, Bonthe, Sherbro, West Africa,*—

Subscriptions to be sent to Rev. D. F WILBERFORCE *Shiangay,* Mr. E. A LEWIS, *Freetown, West Africa,* Rev. WM. MCKEE *Dayton, Ohio, U.S.A. or to the Editor.*—

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Pastor.	Rev. J. C. Thomas
Mendi Mission,	(Congregation a Good Hope
Pastor,	Rev R. C. Taylor

Constitution and By-Laws

OF THE

CHRISTIAN TEMPERANCE ARMY.

PREAMBLE.

We the people of——having met together and knowing the evils that Intemperance is worikng in our midst, unite ourselves for the purpose of devising plans and methods, in order to discourage the use of, and traffic in intoxicating liquors, do hereby adopt the following Constitution.

I. NAME.

This Society shall be called "The Christian Temperance Army."

OBJECT.

The Object of this Society shall be to discourage the use and traffic of intoxicating liquors, to reclaim those who are indulging in strong drink, cultivate the mind, and give opportunity for the discussion of literary subjects.

III. OFFICERS.

The Officers shall be a President, 2 Vice Presidents, one Recording Secretary, one Corresponding Secretary, a Chaplain, Treasurer, Critic, Librarian, and two Serjeants-at-arms; also an Executive Committee. The Officers shall be eelcted for a term of one Year.

IV. Duties of Officers.

The President shall preside at all meetings of the Society and shall have power to fine members for any misdemeanor or neglect of duty at any meeting of the Society. He may at any time, with the consent of the Society asess each member a sum not exceeding two shillings. Such funds to be used to meet the wants of the Society.

The Vice President shall preside in the absence, or at the call of the President. The Recording Secretary shall record minutes and perform all duties that pertains to the office of Recording Secretary. The Corresponding Secretary shall have charge of all correspondence pertaing to the Society.

The Chaplain is to conduct the Devotional Exercises at every meetiug of the Society, and install members when elected to office.

The duties of the Critic shall be those that are common to that office.

The Serjeants-at-arms shall at any time of the meeting of the Society see to to the cleaning and lighting up of the place of meeting, and also keep order during the sessions of the Society.

BY-LAWS.

1. Any person may become a member of this Society by petitioning through one or more of the members, paying an innitiation fee of 6d. signing the Constitution and following Pledge:—

"For my own good, and the good of the world in which I live, I agree and promise that by the help of Almighty God, I will not use, make, buy or sell any intoxicating drink as a beverage, and will use my influence to discourage others from the use and traffic in the same."

2. This Society shall meet each alternate evening at 7. P. M.

3. Any person living at a distance may become an honorary member by paying the amount of Two Shillings.

4. Any member may be elected to honorary membership by a vote of the majority of the members.

5. The Funds of the Society shall be in the hands of the Treasurer who shall give Security in a Bond of five pounds, recieve all monies collected by the Secretary and give a Reciept for the same.

6. No money shall be paid by the Treasurer for Articles purchased for the Society without a Voucher signed by the President and Countersigned by the Secretary.

7. Any member who fails to pay his fees or fines, shall be denied the previleges of the Society, until such fees or fines are peid.

8. Any member failing to perform the part in the Literary Exercises assigned him by the President, shall for Such neglect pay a fine not exceeding six pence; repeated neglects to result in expulsion by a vote of the Society: Provided however that reasonable excuse be Considered by the President.

9. Members absent from a regular meeting of the Society shall be fined two pence: provided however that if such member gives a reasonable excase for such absence, he may be excused Absence from the neighborhood is in itself a sufficent excuse.

10. Members shall not leave their place or speak to one another during a Session of the Society without permission from the President.

11. The Executive Committee shall Consist of the President, Vice President, Treasurer, Secretary and two unofficial members.

12. This Constitution shall not be Changed unless by a two-thirds vote.

13. The Executive Committee shall appoint such committees that may be needed from time to time for the carrying out of the plans of the society, provided however that this does not interfere with any Committee that may be called for at any meeting of the society.

14. The male members of this Society shall wear the blue ribbon and the female white ribbon of the World's Christian Temperance Union.

15. Any person may become a member of this Society by paying an initiation fee of sixpence, signing the Constitution and Pledge, provided however, that if such person does not wish to be considered as an active member, he may be placed upon the roll of non-active-members. Any person or persons who shall absent themselves for four Consecutive meetings of the Society, and who shall fail to attend the meetings or give satisfactory excuse after being notified, or who shall fail to pay their fines or dues, shall after such notice be dropped from the list of active member shall be debarred the privileges of the Society, and their names placed upon the roll of non-active-members.

16. The following order of Exercises should be observed:—

1. Devotional Exercises
2. Roll Call
3. Reading of Minutes
4. Reports of Committees or unfinished business
5. New business or motion
6. Literary Exercises
7. Open'g of question Box
8. Report of Critic
9. 2nd Roll-Call
10. Announcement of Programme for next meeting.

11. Adjournment,

17. Ammendment to this Constitation and By-laws shall be presented in writing and read before the Society; but shall not be acted upon till the succeeding meeting.

Cm1 2 3 4 5
Ins. BRITISH MUSEUM

The Early Dawn.

BONTHE, SHERBRO.

JANUARY 31 1889.

THE MISSION FIELD

ARRIVAL OF REVD J. GOMER

We are pleased to note the arrival of Revd J. Gomer, from his leave of absence, to America, be with Mrs Gomer and his neice,—Miss Clark—landed in Freetown about the 7th inst, but have since come out to Shaingay Mr Gomer resumes the General superintendence and agency of all the Sherbro Mendi Missions schools &c as will be seen from the Order of our Executive Committee which we give below. It is to be hoped that great success will attend his administration.

Dayton Ohio, U. S. A.
Nov. 29th 1889

In order to concentrate our business in the Missions in Africa, prevent misunderstandings, secure uniformity of administration and harmony, and Co-operation among all our Missionaries, and employes in the Sherbro and Mendi Fields. It is hereby agreed & ordered by the unanimous vote of the Executive Committee, that the Rev. J. Gomer should be our accredited Superintendent and Financial Agent for all the Sherbro and Mendi Missions, schools, Buildings, farms, and other property, and general affairs of said Sherbro and mendi missions, and he is hereby appointed as said Superintendent and Agent.

EXECUTIVE CMMITTEE.

VISIT TO JAMAICA

Few persons that have not actually visited this place know the peculiar beauty or adaptation for years we have passed and repassed the place, and have always regarded it as a low swamp retreat, and have not unfrequently wondered why Mr S. B. A. Macfoy should have built such a Mansion as his in such an out of the-way and solitary place; But a visit to the spot and brief inspection of the land convinced us of Mr Macfoy's wisdom in the choice of the location; whether he had originally intended it for residence or aguculture or for both he was fortunate in his selection & bustle of business it is a Capital place. But what struck us most forcibly on our recent visit was the great expanse of arable land of sufficient elevation to cultivate and drain with ease and yet presenting a surface, almost as even as a prairie. At present of course there appear a few marshy spots and low reaches, but these only enhance the beauty, and in time to come if properly managed will greatly add to the utility of land. It is begining of late perhaps to be known that Mr Macfoy has opened a large plantation at Jamaica, but we very much doubt, whether many persons have an idea of the extent or success so far of these operations; & from what we have gleaned from a prominent correspondent respecting the place we further doubt whether many are prepared to measure accurately and appreciate this laudible undertaking. Yet to us we confess that the success and extent of the venture at this time are of the most encouraging nature, But now let us look at a few details in this agricultural enterprise, a Thousand or more Cocoa Nuts Plants, several hundred Kolar Trees of considerable size. Thousands of Cocoa Trees or Scyons in field and Nursery for ty six Thousand Coffee Trees transplanted and sixty five Thousand Coffee Scrons in the Nurseries. Over 200 acres of Casada are now ready for use and of the finest quality. Other things in the line of products might be mentioned, but sufficient has been said to give an idea of both the extent and success of the undertaking. The plantation is quite well laid out as to roads and otherwise. The Buildings large extensive and subtantial so far are well loeated and the soil is in every way well adapted to Coffee and in fact for a large variety of other products, so that so far as we are able to judge there is every prospect for continued and abundant success, it all goes well in the near future (say five to ten years)

THE MANOH

Of all the Tributtries of the Big Gbargroo is the most beautiful. Entering it one is not at first impressed, even favorably for it appears but a simble turn into a larger open. ous Mangrove forest that lines every dull and sluggish punkie of this Mighty stream.

Yet as you pursue your course in a short time higher and higher, grounds are observable until the once but rolling surface lifts itself into first hillocks, then hills culminating further on into considerable Mountains which not like others, that seem to be thrown together at random. These apperr orderly built, with secure foundations in the everlasting hills. The stream itself, widens until forms a small Lake in the vicinity of Manoh Town. This sheet of water is one of the gems of beauty of this pisturesque river. Passing up out of the lake, you next encounter a considerable rapids of descent; this presents different aspects in the dry and rainy season, during the drys the water falls over the rapids very gently, and at low tide it becomes almost a a bridge across the stream, exposing a huge mass rocks. In the rains the current rushes over these rapids in a most terriffic manner, and with a noise that is akin to fearful. Passing this lower rapids the broad river spreads itself, it possible over a larger area and as you stem its impetuous current upward, you encounter another rapids of less descent, but from the number of canoes capsized in it, one is led to believe that it is more dangerous. In the year 1884, the writer witnessed many accidents and great loss of human life on the Manoh, the major part of which occurred at this second rapids;—not less than 3 canoes containing 12 or 15 persons in all, capsized in a single day and but a few escaped. On the lesser Bluffs of the west side of Manoh River between the rapids above discribed is loeated the the Avery Station of the Mendi Mission consisting of a residence Coffee Orchard, Farm, Church, Saw-Mill, Stores, Sheds &c., which is a site admired by all visitors. Above the Avery Station, on the same bank of the river, Mr. E. A. Lewis has a nice place, where too, beautiful Coffee Trees may again be seen in bearing. The eastern bank of the Manoh has even a more picturesque appearance than the West or rather North-west side, of the river, for the hills rise more aqruptly from the waters' edge, and to a greater hight and present even a more majestic appearance as they pile themselves ridge on ridge far away in the distance. The river may be traced many miles interior. The Sinkim falls, some ten miles above Avery, being the most conspicuous of all the rapids or catteracts along its course. The noise of the water over these falls & rapids is something terrific during rains, especially is this the case at Avery. It reminds the traveller of the roar of Niagara, as he is obliged to shout to those to whom he speaks, in order to make them hear. But more of the Manoh especially of land, again.—EVA.

WHERE THE QUESTION HINGES!

We know that the last Merchents Regatta and Entainment did not come up to the status of 1889 although more money was Raised; the cause they say is due to the non-arrival of the steamers with the necessaries for the only gand day in the year at Bonthe.

When all to a man gave much of their little and prepared a fortiori with panting breath for the day's enjoyment.

We are rightly informed that the Fireworks, Tickets, Programmes, Refreshments &c, are all come.

The question that interests the Public now turns up especially considering the scanty and paltry repast of that evening when only the Big men tasted or rather quaffed of the few cases of Champagne, the Extreme dulness of the music much to the dissatisfaction of the majority of subscribers; the importaut question in the mind bursts forth with vehemence.

What is to be done with the remaining funds?

That they should stand till the next year's sport, is an extravagant and repulsive idea. The subscription as it stands is almost an entailed property. The Bonthe Mutual Association has a share in it.

But we are not afraid as we know the Committee composed of sound thinking and judicious men. Mentes sanae in sanis corporibus, whose highest motives are to give the Public satisfaction once a year, and not only the sprinkling few of the "Big Men."

We like Monte Cristo, wait and hope
Le Revoir pour la present —VESPUCL

To Subscribers.—Please send your Dues to this [Early Dawn] Office at once as we are much in need of them to pay Printers

NEWS ITEMS.

A Grand Entertainment was given at the Court Hall by the St. Matthew's day school presided over by C. H. H Moseley Esq Civil Commandant, on the 2rd inst; The programme contained 20 selected pieces, consisting of Recitations, Dialogue, and songs which was well rendered by the pupils.

Mr. G. P. Wilhelm who was formerly Head master of the Wesleyan Day School in this place, arrived from Bathurst Gambia on the 3rd inst., on a vacation tour, after spending 3 days with his friend Mr Bidwell Coker he left on Sunday the 5th inst for Bathurst Gambia via Freetown.

Mr. Thomas, cook at Ghundamah Factory died on suddenly on Monday the 6th inst., and was buried the same day at 4. p. m.

On Friday 10th inst a Quadrill party by a select number of gentlemen was given at the former residence of I. Porter Esq. honored by Mr. J. D. Meauley and Miss E. Norman s chaperons. it was an agreeable gathering.

New Year's day, at 7 p m Mr Roland May entertained a number of his relatives & selected friends to an evening party, it was a very pleasant gathering the friends separated by wishing him a successful new year.

7—Boat "Ellen" for Freetown with general cargo— Mr. J. W. Creighton supercargo. Shetonk a lot of passengers from this place.

8—Mails sent to Freetow per P. Z. & Co. Boat—Mr. Danner left for Freetown.

9—s s. "Susu" from Freetown with mails and the following passengers for this place. Rev. O. Moore, Messrs Maillat, Zochoris, Parkinson, James Brown E. C. Davis, Mrs York, Misses Henrietta Williams, Hume, Jarrett, and Collier.—

10—S. S. "Foulah" from Marlies Via. Freetown.

11. S S. "Susu" for Freetown with mails and following passengers. Messrs Maillat Zochonis, Macfoy, G. A. Taylor, etc.

15—S S. "Foulah" for Freetown with mails

16—S S "Formoso" arrived from Freetown with mails and general cargo and the following passengers Messrs A. W. Elliott and Manly.

THE SIERRA LEONE NATIVE PASTORATE CHURCH CONFERENCE

On Thursday evening the 2nd January 1890 a conference of members of St Luke's Parish met by invitation of the Ven. Archdeacon Robbin in St Matthew's Church at 7. p. m:

The Ven. Archdeacon occupied the Chair, He selected for a lesson Phi. 2nd chapter; after which he offered an affecting prayer: He said that he summoned the meeting for the express purpose of discussing matters affecting the native Pastorate Church at Sherbro, and that he was specially asked by the Bishop before leaving for the Coast that he should come to this place to sympathize with us and to give us all possible encouragement.

He said that he regretted very much that we have been left without a pastor for so long a time but explained that the committee in Freetown has still our interest at heart but for want of funds and other untoward circumstances they could need not help us.

The principal subject laid before the members for discusion was about the delapidated state of the Mission House which is at present unfit for habitation, He assures us that the time is not far distant when we shall be privileged to welcome a resident Pastor in our midst:—and that is after the Revised Article of Arrangement shall have been confirmed by the authorities in England and that in the interim the station will not be left without a clergyman who will be visiting us.

The whole of the members present were glad to have such an assurance from the Venerable Arch deacon and *every* one promised to give as much he was able, which promises for that evening amounted to about 22, conspicous amongst those who promised are Messsr C. B. Collier £5 5 4 R. T. Collier £3 3 0 M. Z. M'caulay £2 2 0 C. J. Cole £2 2 0 &c, It is to be hoped that this total amount of £100 estimate for the thorugh repairs of the Mission House will soon be collected and that the work begun in time before the return of the Bishop from the Coast and the appointment of a Resident Pastor. We are thankful to the Venerable archdeacon for having spent such fine time with us, especially during the Christmas holidays season: We hope the change will do him muct good and that he may continue to enjoy the blessings of sound health.

The old man has been laboring very hard since his arrival amongst us, for now and again, he is to be found at York Island and Bendoo, Victoria, performing his sacred duties especially so on Fridays Sunday morning Classes. He has given a good deal of encouragement to his parishioners.

Yours
A Churchman

Bonthe Jan. 3rd 1890.

THE REGATTA AND ENTERTAINMENT.

Although it had the unanimous and hearty support of all Classes and ample fund subscribed, and every possible arrangement that a far-seeing and wide-wake Committee, could make Yet it met with sad drawbacks such as the Failure of the S. S. Formoso to arrive. The unfavorable Tides and almost no wind, However all in all no one was to blame for any of these drawbacks, and we must say the Managers did nobly under the circumstances and although the grandest success did not Crown their efforts, yet the public must feel to accord to them the praise they so richly deserve for their untiring efforts to Entertain the Community friendly not a little of which entertainment they did actually give us at the Grand Stand at Medina Street Bridge and also in the extensive Parillion in the French Company beautiful premises.

But there is now the questions that arise what is to be done with materials purchased for the entertainment but ther did not arrive in time for use? what of the surplus funds? We suggest that materials be sold? that the surplus with proceeds of sale of Materials be either held over for another year or appropriate to the Benefit of the helpless poor. The holding over of the funds with to organizing a more permanent affair would seem the best thing; which could operate more certainly and by holding a fair for the exhibition of all classes of products; Mechanical, Agricultural, Horticulural &c to gether with the ordinary regatta such an enterprise would grow to be both entertaining and useful to our community; let our "Big men" as they are termed, give this matter a serious thought for the good of Sherbro.

OUR TARDINESS AND ERRORS.

Are we conless, almost beyond bearing, to our subscribers and the public as they view them from their side of the matter, But possibly a word of explanation will be read by some at least, that will show that the fault largely lies with the compositors staff, that have not been able to get on with their Work, either of getting out the paper or propely correcting the Type page. These matters have pained the Editor and publisher no little, but he has been unable to remedy the matter so far. Yet hopes to do so in the near future, and having the promise of several more able contributors, as well as the most expectation of some better Type, with more time to devote to the work, hopes to be able to give better satisfaction.

PROGRAMME.

Educational Meeting of Annual District Meet'g of U.B.C,
To be Convened at Shaingay,
January 23rd 1890.

Thursday, Jan., 23rd.
7. to 9. 30 a. m. Business
11 a. m. to 1 p. m. Reading, by Prof. D.F.W.
1 to 3. p. m. Grammar by Rev. R. N. West.
7 to 8. 30 p. m. System and Organization in the School.

Friday, January 24th.
7 to 8. a. m. Preliminaries
8 to 9 30 a. m., Arithmetic by Miss. Greendyke.
11 a. m. to 1. p. m. Geography J. A Evans
1 to 3. 30 p. m. Discussion of Queries relating to School Work.
3 30. to 5. p. m. Business.
7 to 8 30 p. m. Effects of Narcotics & Stimulants on the human body by Miss. Greendyke.

A GOOD HINT.

A Clergyman and Garrick the tragedian, were spending an evening together; and among other topics that of delivery was introduced. The man of the pulpit asked Garrick, "Why is it you are able to produce so much more effect with the recital of your fictions, than we do by the delivery of the most important truths?" The man of the stage replied "My Lord you speak truths as if they were fictions", we speak fictions as if they were truths. Sel.

To Our Readers.

While we very much regret our inability in issuing several late issues of the "Dawn"; yet we must be understood that the blame does not altogether rests on the Compositors as it appears, though not on the Editor, inasmuch as we have been very laborious, and even given a few extra hours of work to the Office. One of the causes of failure being that we had indeed almost too much to do, most of which were for the enjoyment &c., of our people here.—

THE COMPOSITORS STAFF.

Editor of the "Early Dawn."

Dear Sir—I have great pleasure in reporting to you my latest visit to the stations, and the success I have met with in reference to the good work.

On Sunday morning Dec. 15th the blessed message of Christ was declared at Avery Station to good congregation, which numbered 112. Four persons were Baptized and 26 Communed. The Evening service was well attended; thus making the Sabbath one to be long remembered.

"Thus let all our Sabbaths prove,
Till we join the Church above."

On Monday at 8 A. M. the Quarterly Conference was held. It opened with singing and prayer by the Rev. S. B. Morrison. The writer occupied the Chair, read a portion of the 2nd Chapter the Epistle to the Hebrews. The Roll having been called the Minutes of the last Quarterly Conference were read and approved. Member's moral character examined and found satisfactory; matters introduced and discussed. The Meeting adjourned at 10. 45 A. M. with Benediction.

At 9. 30. a. m. on Tuesday I left Avery the tide being in our favor. We got to Mattro at 3. 15 p. m. After few minutes rest, we went round on a visit to the people till we come in sight of the New Church here, which is made of wood strongly built, and nicely situated. We held service here also, & a goodly number of persons were present. After closing we started for Konconany, having the tide much against us and arrived there at 7. 15 p. m. Here we were nicely entertained by Mrs Cole. In the morning the Rev. S B Morrison held prayers and exhorted the people from the 16 Chap. Acts. His audience being much interested.

Leaving here about 10. a. m. we returned to Avery landing there at 4. 30. p. m.

Thanking our heavenly Father for kind protection during our journey. I close with due respects.

Yours truly,
W. S. Macauley.
Dec. 31. '89.

A Happy New Year!

Whatever their station, wherever they meet,
In the market, the forum, the church or the street,)
At home or abroad, be it early or late
The rich man, the poor man the lowly, the great,
In employ the same formula, use the same

To friend or acquaintance, to all and to each
As with grasp of the hand, and in tone most sincere
They wish one another
A happy new year!

Yes, this is the greeting we now use each day,
As we meet one another, and pass on our way;
And yet, sad to say, when these words have been said
And the wish from men's lips has instinctively sped,
They take little heed to their daily life change,
Nor their actions henceforth so to try and arrange,
As to give good effect to their words of good cheer,
And to bring to their brothers——
A happy new year!

Tis a mere form of speech glibly uttered at most,
Like the meaningless words of some mere formal toast,
And even whilst the wish reshapes still in the air
So little do men for its true meaning care
That their fends still go on, bitter quite as before,
And their enmity rages as fierce as of yore;
And they're all just as grasping, as harsh, and severe,
As though they'd ne'er talked of——
A happy new year!

Aye e'en while the bells rang of peace and goodwill,
Men were eagerly trying men's life blood to spill;
Whilst the carols of christmas yet gladdened the night
Christians still were divided byblighted spite,
And throughout the whole land, much to christendoms shame,
Extortion and cruelty went on the same,
And the world was as wretched, and wicked, and drear,
As though we'd never heard of
A happy new year!

And so it has been, and so still it must be
Till a change vast and potent around us we see,
And till nations resolve that no steel of black shame
Shall be done in the world in then much abused name
Then when a free people's no longer coerced
And the land is no more by black ignorance cursed;
When our statesmen to truth & to justice adhere,
We may get what we have wished for
A happy new year

When the church more concerned with its spiritual cares
Thinks less of its property, more of its prayers;
When the law to the rogue is no longer a friend
But the poor and the helpless is swift to defend
When commerce no more is to gamb ling debased
And the city by legalised frauds not disgraced;
When Religion is pure and when Paty's sincere
We may hope to at last get—
A happy New Year.

When Art from the canker of gain has been freed,
And Charity's wholly unshacked by greed;
When Society too shall to virtue incline,
And worship no more at Sensation's base shrine;
When the world shall have ceased at what's noble to laugh,
And shall seek to do something in Sorrow's behalf;
When Wealth shall be ready Poverty to cheer,
Then, then may we hope for
A happy New Year!

When Love is not bought, and when Brides are not sold,
When Cupid by Plutus no longer's cajoled,
When the warfare of Party less vicious shall be
And from Malice and Slanders wholly set free;
When Riches no more are the object of life,
And the Rule of the Sword shall no longer be rife;
When jobbery gross and corruption shall end
And might shall the Right, and that only defend!
Then tis, and then only we may without fear
Dare to hope for the dawn of—
A happy new year.
VES.

TO LET

The Wellknown Shaingay Mission stores, Wharf, &c.. Situate at Shaingay, or Tassoh Point, better known as Shaingay Mission, about 60 mile, Southeast of Freetown and 59 miles North-west of Bonthe Sherbro. This is a well located, property and commands a good Trade, and being on one of the most healthy Promon tories of the West Coast of Africa offers special attraction for European residence.

For particulars, Apply to
J. Gomer
Shaingay
3rd Aug. '89. W. C. Africa

Notice.

THE
Undersigned

A WRITING CLERK & ACCOUNTANT

Begs again to inform the Public of Bonthe and the Rivers that he is prepared to do all

WRITING JOB WORK,

as follows:—

STOCK-TAKING,
MAKING UP ACCOUNTS,
WRITING LETTERS, &c.
Charges Moderate.

FOR further particulars apply at his Residence, Williams St abreast the Wesleyan Church, or by letter.

He solicits their patronage.

W. BIDWELL COKER
Bonthe,
August '89.

PUBLIC NOTICE

S. M. MISSION STORE.

We now offer for sale the *Best BRANDS of FLOUR*

In Bbls. Half Bbls.

ALSO
SUGAR, KEROSINE, FLORIDA WATER

in Bbls. & Cases,

Povisions

Of the freshest kind and in good variety.

Best Tea, Coffee, Lard, Butter, Milk, Cocoa & Milk, Vinegar, Sauces, Mustard, Pickles, Tomatoes, Peaches, Tapioca, Sago, Pearl Barley, Potted Meats, Pilchards, Baking Powder, Chocolate and Milk, Split Peas, Pears, Soups, assorted.

MEDICINES

(Patent and Proprietary)

A SPECIALITY

Time Pieces, Watches, Sewing Machines, Watch Guards Sewing Machine Needles.

N.B. *We Pay CASH for Palm Kernels.*

J. A. Evans.

ADVERTISEMENT SCALE.
Reduced rates.

(FOR EACH INSERTION.)

A whole page	£1 10
A whole column	0 5 0
Half a column	0 3 0
One-fourth of a column	0 2 6
One eighth of a column	0 1 6
Marriages	0 1 0
Births and deaths	0 1 0
Domestic servants wanted	0 1 0
Servants wanting situations	0 1 0

Each notice should not exceed 4 lines. Every additional line or part of a line 3d. extra.

'Early Dawn'

PINTING OFFICE.

Job Work Done at shor

Notice.

Enquire of G. N. Cowan—
Printer

The Early Dawn.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. VII. BONTHE, SHERBRO, WEST AFRICA, JANUARY 31, 1890. No 2.

The "Early Dawn."

Published Semi-Monthly, At
BONTHE, SHERBRO.

Under the Auspices of the Board of *Missions of the*
U. B. IN CHRIST.

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Delivered in Bonthe,	0	5	0
Half yearly by mail,	0	3	0
Ditto. deliv'ed in Bonth,	0	2	6

Address,—*Communications to* J. A. Evans, *Editor & Publisher, Bonthe, Sherbro, West Africa,*—

Subscriptions to be sent to Rev. D. F Wilsonforce *Shaingay.* Mr. E. A Lawin, *Freetown, West Africa.* Rev Wm. McKee *Dayton, Ohio, U.S.A. or to the Editor.*—

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Religious Directory.

St. Matthew's Church, Victoria Road
Pastor, Vacant.

Wesleyan Methodist, Lime Street
Pastor, Rev. J. C. Thomas

Mendi Mission, (Congregational
Good Hope
Pastor, Rev R. C. Taylor

Herbert St Dublin

Bananas January 13th 1890

Dear Brother Evans.

I am very sorry to inform you about the death of my dear father Mr. John Johnson which took place on the 5th of December 1889 his severe illness hastened me here 6 days before his death.

I would have writen you ere this but for want of conveyance. I therefore beg to insert its announcement in your valuable journal for distant friends as you please. Aged 88 years.

I shall leave this week for Palli D. V. With sincere regards to self and family in which Mrs J. joins

Your bereaved Brother,
J. R W Johnson

PUNROHISM.

Dear Editor—The above is a familiar term by which some of the secret societies of the Sherbro and Mindi Countries are designated. We cannot very well give its correct definition at present. It is however an undeniable fact that one or other of the various secret societies of the land has a direct or indirect bearing on the native government. They have their legislative as well as executive councils of which we would be very glad if some abler men would take up the subject and give it a thorough ventilation.

It is a Subject that has been well handled previously but it is, indeed a pity that your correspondents have only dealt with it from a religious point of view. I presume it would be well if some of the Shaingay Wendi Mission boys who are of Sherbro or Mendi Extract, trained and Christianized by the Mission, would take up this very important subject and deal with it as it deserves; unravelling the mysterious part of it and treating it from a political standpoint therefore throwing some light on this still mysterious subject

Poor Rus.

True Story of a Boy.

He was a large fellow in frame for one of his years, and was considered a dull boy and very slow to learn. His parent were quite poor, and lived in a humble log-cabin in the woods, but were in every way honorable and upright. By industry and economy they were able only rather scantily to maintain themselves and their children, of which they had a number, this boy being the eldest. He was compelled to labor to help keep the family which he was very willing to do. He was kind and obedient, always ready to go cheerfully at the bidding of either father or mother. He sometimes had to go poorly clad, with patched clothes. His feet also at times would press through the holes in his shoes until they touched the frozen ground and snow (for boys knew nothing about boots in those days).

He went to a country school when he could be spared from home, amounting to two or three months in the winter season.

He was a good student when he got started, and learned very rapidly. By and by, after hard study at home and at school, he became scholar enough to teach school.

In the winter he would teach and do odd jobs between times, and work on the farm in the summer. In this way he earned a little money, which he carefully used in seeking further education, and finally graduated from a leading college, was an instructor a number of years, studied law, was a successful attorney, was made president of Christain college, and was useful and happy. the pride of his parents and the joy of his brothers and sisters. Before he reached forty years of age death found him busy and successful, and carried him away to where all good people go, to the great rich family that live on the other side of the river. A good boy, a wise and successful man, though he died early he filled a useful place in life, set an example worthy of imitation and showed what goodness and perseverance may accomplish in a short life, and leave behind at death an influence to encourage others in the struggles and trials of life, and to stimulate them to noble deeds.

This is a true story of a boy. *Sel.*

God will Take Care of It

Some persons object to giving on the ground that they do not know how the money will be used, and some doubt it being used in a proper manner.

Especially is this the case in giving money for the support of the missionary work. This may be urged as a plausible excuse for not giving, behind which in reality is to be found an unwillingness to give.

Some persons may have an honest objection to giving founded upon this doubt; but they surely can have but little confidence in the superintending care of God over the gift of his people. He sees the honest purpose of the giver, and will most surely direct it in the proper channel. He is better able to care for our gifts than we are to care for them, however honest and anxious we may be about them. We should be willing to trust our money to his care. Then if we give with a proper motive, we will receive our due reward, whatever may become of our gifts. "Verily ye shall not lose your reward."

It is our duty to give freely, largely, and carefully, and then trust the results with God, and our reward will be sure. Then it is unquestionably true that no money is more carefully, economically, and honestly expended than that given for the cause of missions. *Missionary Visitor.*

The Tobacco Habit

Prevails very largely, as is well known among the natives of this West Coast of Africa, and as its effects upon the system or bodies of men have been proving conclusively, to all unbiased minds, by those versed in science, to be injurious tending rather to destroy than to build the constitution. And more than this it costs a good deal to most users and something to every one who indulge in the Habit. And again it is undeniably a filthy weed, and most persons make a more filthy use of it, & seem really unable to do other wise. Would it not be wise to cease from the use of such an article; as only destroys the health eventually and uses up our money consantly! E.

The Interior.

On this continent, is now attracting the attention of all Enterprising Missionaries, as a field of operations being it is believed, freer from the contaminating influence of civilized vices than the Coastline.

TO SUBSCRIBERS

Those who are in arrear to the "Early Dawn" will kindly send in their subscriptions due.

When the Printer will go round to collect we trust there will be no trouble in making good the payment of subscriptions due to him. Ed.

The Early Dawn.
BONTHE, SHERBRO.

JANUARY 31, 1890.

THE REASON AND THE PROSPECT

We have been absent a good deal lately, and so very busy when here, with other duties, that work on our Journal has been much neglected. The future promises better on this line and we have hope of securing a more efficient staff and to make our paper better than ever before. But in order to succeed in our attempts at success, we must have the sympathy and co-operation of our friends, especially subscribers and contributers. And we believe that we shall have both if we make the effort for improvement.

THE SEVENTH VOLUME.

Of our paper, the *Early Dawn*, began with the last Issue. And we feel rather proud of being able to continue for so long a time. But we regret very much the dearth of the past year, which while our efforts have not been relaxed, have militated against us as well as the fulness of the paper, however, as stated above, we hope to do better and to make this, our seventh year, better, than the preceding and that future years may be crowned with greater success than we have hitherto enjoyed.

What We Want,— Is news fresh and sparkling with life, something every person will be benefited by reading; articles on live subjects of interest to the general public. Papers on Morals, Religion, Agriculture &c, are in demand. Something to make men better.

The Demand of today is Purity and Earnestness of purpose, clean hearts, clean hands, and an earnest all-absorbing determination to do right to obey God and keep his Commandments.

The Bible, "Book divine," as it has been called, bids us fear God and keep his Commandments, as our whole duty in this life.

God is love,—that is, he is the embodiment of the highest principles of the purest charity, then, who would not love and serve Him with their whole heart.

A FEW DAYS AT SHAIGAY.

We were called forth from the seclusion of our sanctum on Tuesday the 21st inst, at the early hour of 12: 30, a.m. to go forth to Shaigay on a visit to the Superintendent of the Sherbro Mendi Missions. We spent 30½ hours in the passage, and expenced a few of those inconveniences incident to Sea travel in an open boat. Reaching Shaigay just a day in advance of the Annual gathering of Ministers, Teachers, and Lay-workers of the U. B. C. Missions, we found the Supt. busily engaged, in preparation for their Entertainment which, at a glance we could see, would be sumptuous. much has been said, by many, of the beauty of Shaingay, and the site is a marvel of beauty. But it is not the natural with which we were most impressed on our recent visit; it was rather the artificial; it was the writer's lot to be a resident of Shaingay almost a score of years ago, when all was very much different to the present. At that time Shaingay town was cloistered about with a thick forest, only, broken here and there, by the annual practice of making farms. The mission consisted of a single standing building, a square stone dwelling and a few huts for laborers, around these, there were about five acres of open land that opened to the sea westward. But how different, now, open lands greet your eye on every hand about the town and the Mission. Besides this, the Mission House has been greatly enlarged by extensions. A Stone Chapel, The Rufus Clark School building, Store Keepers House with Stores and Warehouse have all been reared, besides the Boys Home, & Large House for laborers. At a short distance from the Mission premises is now to be seen the commodious Stone Mansion known as the Eastbourne Grove, a little further on a southeasterly direction, is Mr. S. B. A Macloy's Framed Factory. Between and connecting all these adorned in many places, with handsome cactus & Heliotrope hedges are fine roads. On the Mission Farm, may be seen several hundreds (perhaps thousands) of Coffee Trees, these are now loaded with a splendid crop of ripe Coffee. Almond, Guava, Cocoanut, and other fruit Trees are growing beautifully. Around the Mission House a well sat lawn has taken the place of the naked ground. Eastbourne Grove is being delightfully improved also. These premises being adapted to the sea are specially attractive.

During our stay of several days at Shaigay, we were privileged to attend the meetings of the Board of Education and also the Annual District meeting of the U. B. C. Missions and in these, to, we beheld progress as we noticed the Board held a Normal Institute, which is a useful feature of the Educational work. The Board of meeting and Institute were presided over by Prof. Wilberforce. The annual meeting presented an increased number of workers of the true and the tried. We noted a greater disposition than usual to maintain Decorum in business and correctness of statement in report. Rev J. Gomer presided with great ease and ability, but we shall have a full report of these meetings for our next or a future Issue so we refrain for the present.

SHERBRO ISLAND

Attention was called, some time ago, in these columns, to this important Island; on which we live, and which in dark days of past years served as a refuge to time of War or Asylum in time of severe illness & destitution. It has been pretty well ascertained by observant Travelers and intelligent persons that there is a much larger population on Sherbro Island than was for many years Conceded The estimates are of late years from Ten Thousand to Twenty Thousand. The higher estimate of 20,000 was lately given to the writer by an intelligent gentleman that is well acquainted with our Island and the writer from his personal knowledge of the facts in the case, after a residence of nearly six years, here on the Island, is of the opinion that the above gentleman's is about correct. And holding this view of the matter has been struck with the paucity of places of worship on the the Island, there not being half a dozen dedicated places or houses all told, and perhaps only one held exclusively for divine services, while others serve the double purpose of Chapel and school House. The number of nominal Christians cannot be much less than One Thousand five hundred of whom at least six hundred, are church members, most of whom belong to the three principal denominations and a few to the fourth operating here. But what are these to the teeming Thousands of Pagans around us! Ought not the Christians of this Island to be up, and doing; in order to convert the heathen people that come to us from the interior, & also the heathenish contingent that are sent to us from civilized lands, year after year, to make a living, by a hateful traffic in liquid death? Yes we think the christians should arise as one man and lift up the banner of the Cross and preach a Crusade against *Pajanism Rum* and *Adultry* on this Island and save the people.

From The Million.

WHAT IS DEATH?

Oh! what is death that the mortal should shudder
When the air from the untrodden shore fans his cheek,
When the future wells up a vision before him,
And his eyes behold wonders his lips may not speak?
Then lo! through the darkness, a friend, that departed
When together their feet touched the brink of life's morn,
Comes back to the verge of this life still to linger
By the side of the dying, beckon him on.

Death's but the breaking of life's fond illusion
When the curtains roll back from the windows of time
And the spirit speeds forth, as a bird from its eyrie
To bask in the rays of some happier clime.
Then the groanings of earth are lost and forever
Are sunk in the strains of an heaven-born song
Whose music floats out on the star tide of glory
And the echoes caught up by the beautiful throng.

'Tis a clearing of mists, like fog from the ocean
When the flashes of sunshine have pierced its dark breast.
'Tis ceasing from suffering, from weeping and moaning,
And the heart-broken child smiles at midnight in rest.
'Tis a cure for all ills that flesh can be heir to
When it flows o'er the body a wonderful calm.
It smooths out all wrinkles, those snow drifts of sorrow,
While it heals the life's wound as a magical balm.

Who can deem it not good for death to reign o'er us,
Since it opes to our feet the sweet doorway of light!
It tears from the prison the veil that now hinders;
And the land of true bliss lays revealed to the sight.
'Tis a beautiful thing, this death and this dying
'Tis a bursting of doors and a breaking of bars,
The spirit, unchained from the clay that here binds it,
Flies to seek its new home in the realm of the stars.

NEWS ITEMS.

Jan 17—S.S. "Sunu" from Freetown

Sailed [illegible] Free town with Mr. R[illegible] (owner) Mrs [illegible] &c. &c.

S.S. "Anna Woermann" arrived.

18—Schooner "Lillie" Randall from Freetown consigned Fisher and Randall.

S.S. "Formoso" for Freetown with mails & the following passengers from this place Messrs. R. T. D[illegible], and N. Collier, Hollbein C. Crown' Mrs R. T. Collier, Master Melville and Miss Collier and Miss Williams, Revd moore Master Parkinson and several others.

"Anna Woermann" sailed from Port this day.

19—Countess of Derby with His Excellency Col. Maltby from Freetown. She left immediatly after for Freetown.

21—Brig "Elten" Creighton master for Freetown with general cargo of African produce.

Gallen—an old resident a mason, died sudd nly on saturday morning 25th inst and buried same day.

The case of Theophilus J. Williams Cub agent at the French Company at Mocoan who was arrested in December last for Embezzling monies belonging to that Company, was heard before His Worship C. H. Harlay Mosley Esq Civil Commandant on Monday the 20th instant and was discharged for want of evidence.

Jan 26—The Ven. Archdeacon Robbin preached at Mokate Church.

Two interesting and affecting sermons were preached at St. Matthew's Church in the morning and evening by Mr W. D. Pasha the Catechist from 2 Samuel 12 chapter 13 verse and 1 John 3 chapter 9 verse.

27—S. S. "Sunu" from Freetown with mails and the following passengers, Rev Father Banchet of the Roman Catholic Mission, Mrs G. V. Manley, and nurse, and several other passengers for this place.

A new printer, is expected to take charge of our printing in a short time.

Bonthe
Jan. 21. 1890

Dear Mr Editor

As the year begins, I make bold to ask for a Place in your valuable column where I shall endeavour from time to time to insert articles, wails and Snaps, Tittle-Tattle Odds and Ends &c that will be of inestimable interest to the Public generally and raising up the lethargic tone of this place.

That I shall discard all prejudice, un called for Personal attacks and whimsical caprice of some of your hitherto hesitant and malevolent correspondents, you and the Public will testify from my article.

I hope this attempt will not be fatil and only spasmodic but will continue with the warmth I now feel and will receive the sympathy and acquiescence of your subscribers and you will allow me to appear only in the nom de Plume of Regnius. I shall and trust there will be some one to reply

1. Why is it that our streets are filled with decayed vegetable matter and allowed to rot, much to the detriment of Peoples health while the authorities are cognizant of the fact.

2. Why is the Sherbro Literary Association now unheard of though there is a quorum of intelligent men forming the Committee.

3 Why is the Native Church Parsonage left to fall into ruin and money was raised for its repair!

4. Why is St Matthew's Sabbath School in a comatose condition!

5. Why is the building for our poor sick in such a delapidated and comfortless condition!

6. Why are the young men here all talk and no deed and they are the hope of the community when the fathers have all passed away.

Yours,—VESPUCIL

THE LOVE OF JESUS.

STRONG as death is the love of Jesus—it is as coals of fire, a most vehement flame, so that "many waters can not quench love, neither can the floods drown it." In these words is described the true and unshaken love of Jesus in contrast with our faithlessness. As to our love to the brethren, it is indeed but scarcely worth mentioning—but a glimmering spark, to quench which many waters are not needed. Some little coolness, some one offense, some slight inconstancy, on the part of those we love, and the fire of our love is quenched or at least burned to the very embers. Such waters it cannot bear. And then our love to the Lord? Let but the Lord cease for a moment to lay on fresh fuel—let him but delay sending to us times of refreshing, and giving us sensible and palpible manifestations of his grace—and our love is soon but a flickering flame. The waters of this world's allurements need only roll in upon us a little more strongly, or the floods of affliction and trial break in upon us; the Lord need only let us wander for a little season in darkness, so that we lose the vivid perception, test upon *experience and pious trouses*; for then when we felt our hearts cold & destitute as death, and we could have no hope. Not one promise upon which we could rest that love of his was not quench. It rests upon love which loves the sinner all his wanderings and brings him through all his deviations; which bears with all his infirmities, and stands firm where he would give way. His love to us is our trust, the foundation ground of our peace. It is the support by which we raise ourselves when we fall, and the firm staff upon which we lean in our pilgrimage, through this vale of tears. It is the source of our joy the well-spring of our consolations. It is our sanctification and our life. And what have besides it in the [illegible] Jesus, who can tell?

Take thou, then, thy stand upon redeemed of the Lord, embraced in the everlasting arms of love, and open thy mouth with the sweet psalmist of Israel: "How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the rivers of thy pleasures for with thee is the fountain of life: in thy light shall we see light.' (Ps. 36: 7-9) —*Sel.*

What of your vows?—Most men have made some good vows as this year came in, the important question now is, are they keeping them? Reader, are you keeping your's?

Do you go to church, or do you stay at home and prevent others from going?

Riches or Wealth, Fame, and Glory, are the greatest desires of our Race. Then why do we not seek the most substantial; those offered to us in the Gospel of our Blessed Redeemer! Who will give everlasting rewards to all his faithful ones.

An Accident, has changed our heading in most of this issue; and from the nature of the case, the change is likely to continue. Yet if possible we will improve it after the arrival of our new foreman Mr Raymond G. Coulter

WORKING FOR CHRIST.

The great need of the Church today is active, efficient workers for Christ—workers who will put the same energy, thought, care, and common sense into their work for Christ that they do in their worldly enterprises. Each member should be such a worker. This does not imply that each one must abandon his worldly pursuits and devote himself exclusively to church-work, but it does imply that every church-member should devote a little of each day to devising or executing some good plan for reaching and saving some one who is known to be unsaved.

The mission of the Church is the salvation of the world. This can only be accomplished by the individual members of the Church devoting themselves to personal, individual effort among the unsaved.

To-day the work done by the Church is by far too general; the preaching is too general; the praying is too general; the scripture-reading is too sepulchral, lifeless, and general; the singing is too formal and general, and the social work of the members is by far too lony and general. The efforts are too much like a shot from a blunderbuss—scattered in every direction and hitting nothing. What is needed is a specific personal work—not merely by the pastor and class leader, but by every member of the Church.

The gospel is a specific, personal message. "I bring you tidings." "Thou art the man" "Repent and believe the gospel and thou shalt be saved and thy house." Suppose each member of the entire Christian church were to single out one person for whose conversion he would earnestly work during the next month,—that he would go to work earnestly, prayerfully, to devise ways and means by which to win that soul to Christ, and begin immediately to put into execution the plans determined upon, & go at it, and stick to it as though his own soul's salvation depended upon the salvation of the one singled out,—what would be the result? Why in the next two months there would be a million souls won to Christ in the United States. Such concentrated personal effort with the heart of the worker all aglow with love for God and human souls, would reach and conquer the hardest heart.

Brothers, sisters why not engage in this personal work? Rest assured it is necessary to bring your unconverted neighbors to Christ. In a few years you will meet those neighbors at the judgement seat of Christ. How can you confront them there if you have never spoken to them warmly, pleadingly, tearfully about their souls' salvation. Think of this question.

Two men, one a devoted and exemplary Christian, and the other unconverted, but a kind man, lived neighbors to each other for number of years.

They associated freely, often exchanged work, toiled together in the havest field, and eat at others' table. Peace and good-will existed between them. After having lived thus for nearly ten years, one cold winter night the Christian man awoke about midnight, and he thought of his kind neighbor, and especially of the fact that he had never spoken to him personally of his soul's eternal interests. The thought, "If he or I were to die thus, how could I face him in the judgment?" so harrased him that he arose, dressed himself and proceeded through the drifting snow to his neighbor's house and called. Having been admitted, he was asked the cause of his untimely call, when he proceeded as follows: "Why, sir, I have come to make an acknowledgment and beg your forgiveness. I have done you a great wrong; and on awaking an hour ago, I thought of my conduct, and the more I thought of it the more I became worried, until I resolved to proceed to your house, acknowlege my wrong and beg your pardon." The neighbor protested that he had always treated him very kindly, and that so far as he knew, he had never wronged him. "Ah," said the distressed man, "but I have wronged you greatly. You know that I am a member of the church; that I pray, speak in meeting, and profess to believe that the salvation of the soul is of infinitely more importance, than all earthly treasures, and yet I have lived neighbor to you all these years, knowing that you are not a Christian, and have never once spoken to you personally about your soul's salvation; and now, neighbor, I humbly ask your forgiveness, and beg of you the privilege of kneeling with you here and asking God to forgive me and save you."

The prayer was made; in an earnest, tearful tender prayer, and he returned to his home: but the untimeliness of the visit and the evident sincerity and kindness of the visitor so impressed the unconverted man that in a few days both he and his wife were brought into the fold of Christ. "Go thou and do likewise." Carry your religion, warm, sincere, earnest, into the homes of your unsaved neighbors; plead with them to accept Christ, and by the blessing of God you will be instrumental in their salvation. —*Religious Tleescope.*

TO LET

The Wellknown Shaingay Mission stores, Wharf, &c., Situate at Shaingay, or Tassoh Point, better known as Shaingay Mission, about 60 mile, Southeast of Freetown and 59 miles North-west of Bonthe Sherbro. This is a well located, property and commands a good Trade, and being on one of the most healthy Promontories of the West Coast of Africa offers special attraction for European residence.

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"The Morning Light Is Breaking, The Darkness Disappears."

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The Greatest Question

Of this life, it really seems to me, is whether am I a true child of God or not? To me personally it does not matter what others are, or what they think of me or my piety. But it is important for me to know that I have been born a second time; that I have become a new creature in Christ Jesus; that old things have passed away; that I have in my breast the witness of my acceptance with God; and that He owns me for his child; an heir of the kingdom, a partaker of his holiness, purity and love.

E.

School Teaching in Sherbro

In an article that attracted my attention in the issue of the EARLY DAWN for December 15th 1889; and I quite agree with the writer in reference to many things he has stated in the article, and sympathize greatly with poorly paid teachers. More than this I would say that there ought to be an improvement in this matter, and that our teachers and preachers ought to be paid better for their services. But the great question is who is to do this: whether is it expected of the people of the Sherbro community, who are the parents and guardians of the children? Or the government of the Colony that now stands by with a few pounds of *grants in aid* of such schools, as may by any means meet its benignapprobation? or does the writer of the article refered, do expect the increase of teachers pay to be made by Missionary Societies? It seems indeed that parents ought to be willing to contribute to the support of those who labor to instruct their children, especially in cases where they know that the teacher only receives a pittance for his services. And do one who has seen a little of the World, and what facilities are offered by various Governments, it does seem that this Colony ought at least to relieve Missionary Societies of at least the necessity of supporting the primary schools, and let whatever means or energies these Societies possess be directed toward higher education. Of course, denominational prejudice may seem to offer a barrier to Government Schools' but this may be easily overcome by the Government opening good schools properly furnished with qualified teachers and such other things as are necessary to the running of a good school, then compel intelligent people to send their children to school a reasonable portion of the time. Further as a protection to real teachers, the authorities should require every private school to be licensed, and every master to be confirmed, whether teaching for the Government or otherwise. Such an arrangement would, in a few years revolutionize the whole school system and secure better pay for Teachers and better results to the people.

Yours,
L. A. BERTAN.

Teaching School

Has, now, pretty generally begun throughout the country. And most masters, it is to be hoped, are now endeavoring to so begin, as that their work may be a success. Well, there are just a few things that I would like to suggest to each teacher as very necessary to the desired end. First, acquaintance with each pupil, however small, dull, or sickly that any one may be. Second, be kind to all; whether you like their parents or not, use persuasion not coercion, on all possible occasions. Third, use pure good language in your intercourse with your pupils. Fourth do not reprove a pupil in anger, for wrath sorts the lips, lets out ugly words, which are not proper to schools. Sixth, have order in everything, among the books and slates as well as the children. Besides the above as it is expected that every male teachers will preach as well as teach; it is scarcely necessary for me to say that every teacher must be a true christian of large faith, much patience, and very zealous and prayerful.

Yours truly
J. ANON.

Will Farming Pay?

Is an important question in this part of the world where agriculture is so little known in its improved or even civilized modes. Hitherto preaching, teaching and trading have so monopolized the energies of all classes of civilized life and the filling of the soil has been left to the evil genuius of the savagery about us. No one that had a smattering of the rudiments of an elementary education could go dirty his hands by filling the soil.

The same too, may be said of such as by any means came into the possession of a little money and in by-gone years these all succeeded in a measure at least as well as to disdain the farmer, and as things have gone until at length we awake to the fact that the times have so greatly changed. And there is no alternative except for the women to seek some other pursuits than those which have answered the fathers. So we guess, reflect and think until we hear of speculators, the long live leaves look beautiful, we pronounced it, and are persuaded of its beauty as a theme, then we want to discuss it and the question of our caption comes up "Will Farming pay?" will digging and ploughing and hoeing give a sufficient return to remunerate to a man for his toil and privation? Will sowing and gathering bring money to a family? Well it seems to be a fact established beyond the shadow of a doubt that farming will do all these in other lands even in parts of the dark continent. In South Africa farmers are becoming wealthy. And just a short time ago the writer visited a farm here on Sherbro Island and was showed a field of more than 300 acres of Cassada, which is estimated to be worth more than £1000. 0. 0 (Two thousand pounds sterling) at even less than Market value.

This sounds like big money for Cassada, and yet we are assured that such is the yeild of a single farm, and that too, in Sherbro. And as the outlay for such a crop can scarcely have one fourth or twenty five per cent of the value of the crop. I feel that it fully answers the important question of our caption in the affirmative,—i. e. that Farming will pay. More again.

J. ANSON.

The God of Wealth

or riches is, I believe, generally thought to be a heathen deity; and it is said that the male Chinese pay their greatest devotions to this god and the reason is obvious. But are not thousands of devotees to this god among the professed followers of the lowly Christ? surely there are a host of men and women in Christendom, yea, I will say more, in the Church of Christ, whose whole hearts and affections are set on the riches of this world—money, houses, lands, clothing—the perish by using. Do not these as truly worship the god of wealth as the heathen Chinese?

Bear.

Annual Meeting At Shaingay

At different times of the day, on Jan. 22nd, boats could be seen making their way into the Shaingay harbour, bearing thither United Brethren preachers, teachers and other workers to attend the tenth annual meeting of the Sherbro, Mendi and Bonpeh missions. Some of these workers felt that they were going home, others were going to a place made familiar by previous visits; while some were going to Shaingay for the first time. All were glad to see one another, where the interests of the Master's vineyard work were to be considered. And all were pleased to greet the Superintendent, Rev. D. Sower and wife, who had so recently returned from America. Those faithful workers seemed glad to be back in their old field of labor, though their sunshine had been short and had brought them little rest. Any one who heard the earnest speeches of Brother Gower in Conference, could not but feel that his love for the work; and his desire to save souls in Africa had become greatly intensified.

At a previous meeting, the Board of Education had prepared a two days' programme for normal instruction, which was carried out on Thursday and Friday. As the first day, Reading was taught by Professor Wilkinson and Geography by Rev. R. H. West. These subjects were discussed in an enthusiastic manner by a number of the teachers. In the evening an interesting and practical paper was read by Rev. R. H. West, on "School Organization and System." The paper was followed by some animated discussion.

On Friday morning the Geography lesson was taken up and in the afternoon, Rev. J. A. Evans taught Geography. After announcing the course of study for the ensuing year the Educational meeting adjourned at 2 P. M. Immediately after adjournment, Conference convened. Rev. J. Gower presided. He Read as a Scripture lesson, Psalm cxxxiii, and made fitting remarks on the same.

In the evening the Temperance Army Band, dressed in their bright band costumes and gilts their white ribbon badges on, marched through the streets, making merry music, thus calling the people to Fleshman chapel. At the Chapel the people listened to an interesting and instructive lecture by Miss Gammon-lyle, "The Effects of Narcotics and Stimulants on the Human Body."

Most of Saturday was taken up to the reading of Reports up the Preaching Places and Stations. These were all very interesting And while they showed that the work was under strong difficulties, they also showed that the work of the Lord was moving steadily on, and that in many instances complete victories had been gained.

Some very stirring speeches were made on Saturday evening in regard to carrying the work further into the interior. And we believe every worker received some inspiration from the enthusiastic words of Rev. Wilberforce, that will lead to more faithful service.

Sunday morning, the people gathered in the chapel to a love feast meeting.

(Concluded on Page 2.)

The Early Dawn.
BONTHE, SHERBRO, FEB. 28, 1890

EDITORIAL.

ANOTHER thousand and more have been added to the membership of the U. B. Missions during the past year.

THE WORLD for Christ, is now the war song of the army of our Blessed Redeemer, and the louder we sing the more courage we shall have for the conquest.

THE FUTURE to the present has always been desirable to the majority of mortals, perhaps, since the world began. Man has ever been want to know what is to come. And when, whatever, is to come, shall come what will it bring to him. Oh he exclaims at times if I could but know what is in store for me. But God has not made it possible to know the details of the future. Yet he has granted us a greater privilege. That of making the future a life of everlasting peace joy and felicity.

WEALTH for the million is placed with in the reach of all men of every race, kindred and tongue on the face of the earth, no matter how poor the man may be today, or when he may feel to make an effort, to secure this great and important treasure, unlimitted riches; far excelling the wealth of Creasus or the glorious Solomon of ancient times. And moreover this wealth, of which we speak, that is obtainable by the reader of these lines, is enduring wealth, of the most desirable kind; consists we are told of a *Crown* more beautiful than the stars of the sky: a robe of lustrous white, a mansion of pure gold, in a great city with towering and lofty buildings, based on foundations of finest gems; with gates of pearl and streets paved with transparent gold, watered by a river of living water having on either side of it trees of life. In that beautiful city there is no sickness, sorrow, pain or death. No darkness, no tears. Thieves never enter the city; so your treasures are always secure. To such wealth, in such a city, we invite the attention of all men and point to Jesus as the Life and the Way: and to the blessed Bible as the guide-book and prospectus of the unlimited wealth offered freely to whosoever will avail himself, today, of the opportunity of securing eternal riches in Heaven.

A Distinguished Negro.

Colonel Geo. W. Williams, Author of the *History of the Negro Race in America*, 1619-1880, *Two Vols. History of the Negro Troops in the War of the Rebellion*, 1861-1865, *One Vol. History of the Reconstruction of the Insurgent States*, 1866-1885, *Two Vols*, now representing the Associated Library Press of America and the "London Times" on a tour of inspection of the Congo State, recently gave a call at our Mission House in Freetown. Col. Williams goes on his mission to the Congo, under the special patronage of the King of Belgium. He was born at Bedford Spring, Bedford County Maryland *U. S. A.*, in 1849.

He ran away from home and enlisted in the Army when only 14 years of age. At the close of the Rebellion, he enlisted in the regular Army, and rose to the rank of Lieutenant Colonel. He was converted whilst a soldier and afterwards became a minister in the Baptist Church which he served in Cincinnati and Washington D.C.

Mr. Williams has also held various offices of trust. And is an efficient worker in the Temperance Cause. We wish him a successful tour, and hope to hear from him again.

(*Continued from page 1.*

Rev. E. C. Bickersteth led the meeting; and some warm testimonies were given.

At 11 o'clock, Rev. Gomer preached an earnest sermon from Philippians iii. 12. At the close of the sermon, he baptized several children and sixty-two persons gathered around the communion table to thus confess their Lord. They have a live Sunday School at Shaingay which is well attended. In the evening Rev. R. C. Taylor preached an earnest and practical sermon to an attentive congregation at the barra in Shaingay.

The closing sessions of conference were held on Monday.

The hospitality of Rev. Gomer, Rev. Wilberforce and their wives could not be surpassed. They entertained us in a royal manner.

On Tuesday we left these kind friends and departed for our different homes, and to our work, praying, that He who was the first missionary, and who had said to us "Go," to give us success in his work. FRANCES WILLIAMS.

Minutes of the Board of Education.

FIRST DAY—Morning Session.

The Board of Education met at Fitchinger Chapel at 2.30. A. M., Jan. 23rd., 1890, and was called to order by the President Rev. D. F. Wilberforce.

Devotional exercises were led by R. N. West. The roll was called and the minutes of the last meeting were read.

The President made an explanation as to the relation of the Board of Education to the Annual District Meeting. On motion Rev. J. Gomer, Miss Williams and Miss Grannedykie were admitted to advisory seats.

The Chairman was empowered to call for each exercise regardless of the time as indicated in the regular programme.

An explanation was made as to what kind of questions should be put into the question box, and by motion it was decided that persons appointed to answer said questions were limitted to five minutes each, and that not more than three persons be permitted to speak on one question.

The Chairman appointed R. N. West and J. A. Evans as a committee to prepare a programme of exercises for the next Annual Meeting. Adjourned on motion.

Afternoon Session.

The Board of Education met in afternoon session at the Chapel of the Training School building. Meeting was opened with singing, and prayer by H. J. Williams.

The first subject of the programme was "Reading," which was taught by Professor Wilberforce. Following the lesson Mr. C. A. E. Campbell and Mr. Doumbakiey were called upon to give examples in reading. This subject closed with an excellent rendering of a recitation by Miss Grannedykie.

The subject of "Grammar" was then taken up by R. N. West, who discussed "The Sentence and its Component Parts" giving outline of same on the blackboard. A half hour was then spent in answering questions and in general discussions.

Adjourned with singing Doxolgy.

Evening Session.

Meeting was called to order at 7:00. P. M. After singing and prayer, the roll was call-ed and all the members of the Board were present.

The principle exercises of the evening consisted of the reading of a paper by R. N. West on the subject of "Organization and System in the School." Then followed a general discussion of the subject. The question "Is Corporal punishment justifiable?" was pronounced and called out a lively discussion.

Adjourned with benediction by J. Gouss.

SECOND DAY—Morning Session.

Meeting was called to order by the Chairman—A hymn was sung and prayer was offered by W. S. Macaulay. Roll was called and minutes read and approved.

Committee to propose a programme of Exercises for the next Annual Meeting read their report as follows.—

Teacher's Course of Study for 1890.

I Reading—The general principles of reading as found in McGuffy's 5th Reader with exercises as follows:

Articulation—Lesson 9, Verses 5 to 9 and Lesson 8 First 10 Exercises in Articulation Page 12.

Inflection—Lesson 10, Lesson 29 begining at the 10th verse.

Emphasis Lesson 63 and 68

Monotone Lesson 64, Hamlet on the Skull of Yorick p. 31.

Practice Pause—Lesson 3.

II. Spelling The elementary sound and diacritical marks with lessons to illustrate the rules for spelling.

III. Penmanship, Principles of Spencerian System.

IV. Geography The British Isles and Europe.

V. Grammar, The parts of Speech.

VII. Arithmetic From compound numbers through common fractions to Exchange of currencies.

At eight o'clock the Subject of Arithmetic was presented by Miss E. Groom-dyke who Explained and illustrated the best methods of teaching the fundamental rules.

Adjourned with Doxology.

Afternoon Session.

At 11 a. m. the meeting was called to order and fifteen minutes were spent in devotion.

The next subject of the regular programme was Geography which was presented by J. A. Evans. After the lesson a few minutes was spent in general discussion.

On motion it was decided to close the afternoon sessions not later than two o'clock.

A short time was spent in answering questions.

Adjourned to meet at Flickenger Chapel at 7 p. m.

Evening.

The lecture of evening was delivered by Miss Groom-dyke on the "Effects of Narcotics and Stimulants on the Human Body."

A vote of thanks was tendered to the lecturer for the able manner in which the subject was presented and on motion the lecture was requested to have the paper published.

Minutes of the days sessions were read and approved.

The Secretary was ordered to record the Minutes in a proper book and preserve the same as property of the Board of Education.

Also to prepare a synopsis of the work of the Board and present same to the Annual District Meeting.

Adjourned to meet at the call of the President. Benediction by J. A. Evans

D. F. Wilberforce, President.
W. Sanford, Sec. Sec.

A Rural Scene.

Having to spend a sabbath in one of the towns of the Cockborrow district where a little school is being taught, I was awakened early by the ringing of a bell, learning that there was to be an inquiry meeting of the heathen people that was in training for church membership, I felt a desire to go and see how it was managed I was forcibly reminded too of my boy-hood days, when a mother now in heaven used to make several mischievous little ones wash their hands, face, and feet, and march off to sabbath school and to church. By following some children I found the place where the meeting was held it was an open barra there was a large number of children and perhaps 12 or 15 adults present, the catechist, was a man of perhaps 40 years of age evidently a native of Sierra Leone as he spoke altogether in English, a native boy took up each sentence and turned it readily into the native language, they sang the very familiar hymn—

Jesus loves me this I know,
For the bible tells me so.

Nearly all the children joined in the singing which was hearty, after this the catechist read a lesson from the Bible where it says God so loved the world and sent his Son to save the world, or something like that, then he made some remarkes about as follows, he said oh I am so sorry you do not understand that hymn, I like that hymn very much, because it tells how God loves me and not only me one but God like you all and so the bible talks too far: so I just read for God send his Son to die for we all. All the wickedness that you and all, we, have done, God Son, suffered and died to pay for that and mine you must thank God for that and beg him to take that heart away altogether and give you a good heart, so you cant vex God, he told them of one man that came and asked Jesus what he must da to be good Jesus told him, ye must be born again, and so to all of you if you want to be God's Children, you must be born again, after this he said, any one could talk or pray; several of the children asked, and some of the adults, but I could not understand what they said as they spoke in Sherbro.

I was pleased with what I saw and heard for [illegible] and the [illegible] spoke they were in earnest.

A TRAVELLER.

NEWS ITEMS.

Feb. 5—Formoso from Freetown with Mr. A. Fitzjohn, Mrs Barnister and several others.

Feb. 7—Formoso for Freetown with Rev. J. C. Thomas, Father Blanchet, master Theo. Jarrett and Mrs. Oriely.

Feb. 14. Drowned—Mr. Jere Beckles a well known trader at Goree in the Big Boom River was drowned at Shaingamah on his way to Bendoo.

Messrs J. B. Wright (J. P.) and G. R. L. Thomson arrived here on the 16th the former from England and the latter from Freetown.

A club was organised by the young men in this place for the purpose of enlivening the community in general, we wish the promoters sucess in their undertakings.

We regret very much to learn that our friend Mr. Bidwell Coker has been suffering for some weeks past with a severe abscess on his right arm. We wish him a speedy recovery to health.

Sherbro Revenue Report.

Imports 1888, £59,290 *s*11 *d*8
" 1889, £64,437 *s*15 *d*i
Increase, " £9,248 *s*3 *d*3
Exports 1888, £65,681 16*s d*6
" 1889, £85,985 *s*19 *d*10
Increase, " £21,805 *s*11 *d*11
Receipts 1888, £13664 *s*3 *d*4
" 1889, £16174 *s*12 *d*1
Increase, " £2510 *s*8 *d*9.

A Social Gathering
AT MR. ROLAND MAY'S.

On Tuesday the 4th inst, Mr. Rowland May entertained at his residence, in Medina St., quite a number of people to participate with him in enjoying themselves on the occasion of the "eve" of Mr. D. L. Collier's marriage which was to take place in Freetown the following day.

At 7- p. m., the hour appointed for the occasion, the house was quite full and every one seemed very merry and cheerful. It must be remembered that Mr. Collier is brother-in-law to Mr. May, hence this grand undertaking which at once proves for itself that these two gentlemen have been living in perfect harmony and in the bond of brotherhood, which noble example should be imitated by those who are thus circumstanced.

The women who are always jolly on such occasions, danced from 7. to 12 p. m., when the company seperated.

On Wednesday the 5th inst, the day the marriage was celebrated in Freetown, a concourse of women assembled at Mr. May's to do a "big cooking" in honour of the occasion; Cooking utensils of enormous sizes were to be seen finding their way to this gentleman's residences. After cooking was over, all with one accord did ample justice to what was provided; then followed the different native dancings, which gave satisfaction to all present. Dancing continued till late at night, when all went home satisfied.

"AN EYE WITNESS."

Feb. 7th., 1890.

Our New Edition.

The "EARLY DAWN" has been in existence for the last time about 7 years.

It first saw the light under the Mendi Mission control, and then ceased until it was again issued first by the Rev. D. F. Wilberforce in February 1884.

It has not yet accomplished its mission. Whilst we are thankful for the support that our friends have given us, we come now to make a new bargain with you. We want each old subscriber to be an agent to get new subscribers; we are too poor to offer premiums but a kind Father in Heaven will reward you. We intend to change the tone of it somewhat and make it a mission paper with Africa for the principal topic. We shall not discuss politics or personal matters; but Religion, Industry, Temperance and whatever will lift up and benefit the human family will have a hearing. People abroad have no idea of the trouble worry and disadvantage of publishing a paper here in West Africa: 1. Experienced workmen are scarce. 2. Materials are hard to get and high in price. 3. Very few people will subscribe for a paper. 4. Scarcity of news; all of the news comes from Europe or America, and it is quite stale before it gets here. 5. Our energies are greatly paralyzed by the climate.

We hope our friends across the water as well as here will bear with our infirmities and give us their support. Our chief aim shall be to show the actual condition of the people among whom we live; their wants and their capabilities, the the industries of the country, what they are and what they can be made by persevering industry, also we shall try to shew to the christians the duty they owe to Africa. The other nations have claims, but what nation have such strong claims as Africa; what nation has been imposed on, what nation has been so degraded and when educated and civilized; what nation has brighter talent. We shall prove without controversy that Africa is a splendid field in which to invest missionary money. J. G.

Shaingay, Feb. 1890.

On Vacation.

It has been my custom for some years, to spend the school vacation season, here, among relatives, and if time permits, make a visit into the adjoining territories. In the year 1885, I visited the late chief of Manoh, Carjoe, and in 1888, and 1889 I went into the Mo'Bantha territory. These visits were very short but resulted in an urgent request on the chief, to open a Mission in his town, promising that he would build a house for the purpose.

These visits have revealed to us, districts of countries remarkable for scenery, and resources, and crowded populations; locations, "beautiful for situation" for the worship of Jehovah our God, but which have been devoted to devil and spirit worship. I scarcely think that the church is justified in devoting all its energies in the sparsely settled districts of the sea-coast. I fear that the present methods of Mission work in most churches, have tempted many to take their "ease in Zion," thus disregarding th command of our Master, "Go ye into all the world and preach the gospel to every creature." Can any other, than Apostolic method of giving the word to the world gives the desired and long prayed-for results of Mission ary work? With our schools, by which the rising generation is brought under our influence, an l special messengers of truth, whose work must be to "go" and preach every where, greater will be our success.

On my way to this place two weeks ago, I was accompanied by Rev. W. S. Macaulay of Danville Station. We arrived at a town about this place about midnight. We had barely water enough given us to wash our feet. We were told that water was very scarce, and the people had to wait till the tide ebbed to get fresh water. About 5 a. m. I was awakened by a voice calling upon the occupants of several houses to go to the spring, as the water was low. Soon, girls and women were running about with kettles, and pots, and available utensils, which being filled, must serve till the next ebbing of the tide.

At daylight I proposed to the people that if they do not go to farm work next day, I would help them dig a well.

They thought it a big undertaking. But when I showed them how they would be situated should fire break out at night or any time, and no water on hand, they agreed to try. They worked hard the next day, and obtained water.

I came on to Danville and have spent two sabbaths with the people of this place. Among items of interest here, was the attendance of Mohamedans at the various meetings. Last sabbath morning a Mohamedan priest, a very intelligent man attended the meeting. He was very attentive during service, but complained that the school children troubled him too much. They would have him take his cap from his head and kneel during prayers, and added, "I been want to complain but I no want to make noise because I fear the book from which you talk because nar God book." We appointed an afternoon meeting in the town. Another attendant at morning service and other meetings was a Soosoo trader. He now closes his store on Sunday and promised me he will always do so. He went with us to the afternoon service. On the way, we met a man and a woman cruelly tied with rope. They were in charge of a man, who explained, that they were runaway slaves. Our trader stepped up to him and said, loose them! 5. These people cry to me to help them. I no want for see person so today, loose them, and go tell their masters he must come to morrow, I will pay him." I have seldom if ever, seen a more immediate answering to prayer. The most striking it is, when it comes from a Mohamedan trader. An interesting service, during which several chiefs were present, closed my second sabbath here.

D. F. WILBERFORCE,
Danville, [illegible]

From the Million.

No Night There.

"There shall be no night there." Revelation xxi. 25.

The unsaved world is a perfect contrast with the present world—just the very opposite of this world. Here we labor; there we rest. Here we have war; there is peace. Here we mourn; there we meet. Here we die; there we live. Here we are poor; there rich. Here humiliation; there exalted. Here in bondage; there in freedom. Here we have night—darkness; there we shall have light—eternal day. If it were not that sleep—or rather that night produces sleep, and sleep rest, without which no human or animal life could exist, it would be far better to have no night here; for, truly, it is unpleasant during the greater part of the year. It is only in mid summer that we welcome night as the messenger of relief from the sultry and the oppressive heat of the day. The rest of the year night is an intruder, except for the purposes above mentioned. The night also destroys the beauty of things on earth. The green fields and woods, the great variety of the most beautiful colors of flowers, and thousands of pleasant objects, are all turned to gloom by the shades of night. But, most of all, night is the time for the commission of crime. It is in the dark, black night that the thief and robber, the fornicator and the adulterer, the assassin and the murderer go forth to gratify their worst passions and commit the foulest, most horrid and shocking crimes of earth.

No night! No night! No night there!!! No dark! shadows, gatherings in the west, no evening twilight merging into the gloom of night, no summer sunset rays fading too soon, no threatening clouds by tempest chased athwart the noonday sky. No night there "All tranquil days, transcendent light a sacred chain, link after link, each locked in each," extending through eternal ages, amid the ceaseless hallelujahs and loud exclamations of unnumbered hosts of saints and angels there. "No night! no night of sorrow there, no midnight cry for dawn of day; for there day never dawns but ever, and never ceases but but only rolls, nor never loses in night a single ray. Happy place!

"O'er all those wide extended plains
Shines one eternal day;
There God the Son forever reigns,
And scatters night away."

"No night! no night with mantle dark to cover sin. No in to hide! Ecstatic thought! No ill to shun!" Endless day! begun—day, world without end, Amen! Then, for the first time, shall be sung in understanding, "As it was in the beginning, is now, and ever shall be, world without end, Amen!"

"No night! no night!! No traveler shall grope about to find his way;" for He whose visage marred" when incarnated—all glorious now—"the Light of Day," shall lead the heavenly traveler far over the fields of living green and everlasting day. Pilgrim traveler, take courage and travel on. Though tired and weary and ready to falter, you ask "Watchman, what of the night! Watchman, what of the night!" The Watchman replies, "The morning cometh;" the day too, the eternal day of rest and heaven. Soon you will reach the shining shore. The last song of your pilgrimage will be, "Farewell, mortality! Farewell, ye shades of night!" Soon you shall stand upon the "bright morning hills of the new world, welcomed there by those who passed on before you, through earth's weary night, up to celestial day. We speak of pain suffering and distress as night. And how many exclaim with Job, "O when shall the night be gone?" or with David "Weeping may endure for a night: but joy cometh in the morning." So, also, the night of pain suffering and tribulation will have an end. It may be a long dark night; but the morning will come, and the great the glorious and everlasting joy. Even the night for the patient, suffering followers of Jesus shall have signs of promise,

Dear reader, has your way been dark and gloomy? Has your life been more night than day? Falter not; the more night you have here, the more day you will have there. Is your night one of poverty—are you poor? Do those around you live in splendor? Have they more than heart can wish? Envy not their dainties. You will soon be richer far than all earth's wealth combined. Your splendor will eclipse that of the nations of the world. The Golden City is yours. The ceaseless, countless treasures of of heaven will be laid at your feet by the King, now invisible, but who has all power, glory and dominion. "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or things to come; all are yours; and ye Christ's; and Christ is God's" 1 Cor. 3: 21. 22, 23. O! happy state of the children of God! What an inheritance!

The begining of human life is a fair morning and bright day; but ere noon clouds and night obscure it. "Let us cast a wistful eye back to the period of childhood." How well we remember the old fields over which we roamed; the brooks on whose velvety banks we played on a bright summer's day; the hills, high and steep to or childish fancy, whose sides we climbed either in search of the earliest wild flowers in the spring time, or merely to exhaust the exuberance of a childish glee." Then all of life was bright and fair. No cloud was seen in the most distant part of the sky. And in youth there was, comparably, freedom from anxiety and care. It seemed not to border closely on sadness. Then there were pleasures obtained from the world which have no relish now; then fields had a freshness, and the sky an azure by the day and a spangled brilliancy by night which are not consciously noticed now; then society had attractions and amusements were participated in and enjoyed, for which there are now no affinities."

May those who are walking in the gloom of night and in the valley of the shadow of death see the morning light of an eternal day. It is just at hand, dear friends—companions of a night journey, bound for the land all fair and immortal, where no stormy clouds nor gloomy nights can ever come. As we are now in the midst of the time of the year when we have more night than day, and the night is long and dark and stormy, let us often think and talk of that land where there is no night. Let our conversation be in heaven, from whence we also look for the appearing of our Lord and Saviour Jesus Christ, at whose second coming the world we now inhabit shall be transformed into a new world, with no night to shade the beauty and the pleasures of the day. O, let us journey on through the night, far from the old home, and the quiet country church-yard, where we laid down to sleep our mother, sister, brother.

And in the silent night, as we dream of home again the vision tells us to be brave.

Though we may never see that dear place again, we will wait a little while—only a little while, and we shall see them all again. "For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him." No night! No night there! No night in heaven!

J. M. Gregory.

What Shall I Do To Be Saved? Is indeed an old question, it well sit upon from a multitude on the day of Pentecost, who gospel arrows, of searching truth had pierced, the obdurate hearts of three thousand persons, under the powerful sermon of that memorable day.

Again we hear it, as it were sounding out on the stormrent air this night in Philippi when the earthquake shaken loose the fetters of the Lords Ambassadors and burst wide open the prison doors of the Jail. Indeed it has been heard all along the line of history of the redeemed Church.

It has ever worked the arrest in wander souls return from the prodigal life of sin. No words perhaps have fraught with greater energy than these as they have escaped the lips of a deeply convicted person, struck down under the potent influence of the Spirit of God, feeling that he must get help or sink into the dungeons of eternal perdition. And yet while this is true it is also true that nothing is better for the soul to gain than that it should reach this experience. E.

Smiles.

His Last Resort—Physician; "Now, Mrs. Smallstalk, will you let me look at your tongue?" Mrs Smallstalk (two minutes later): "Well, doctor, why in the world don't you look at my tongue, if you want to, instead of writing away like a newspaper editor? How long do you expect I am going to sit here wit my mouth wide open?" Physician; "Just one moment more please, madam. I only wanted you to keep still long enough so long that I could write this prescription."

—Sel.

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"The Morning Light Is Breaking, The Darkness Disappears."

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The "Early Dawn."

Published Semi-Monthly at Bonthe, Sherbro. Under the Auspices of the Board of Missions of the **United Brethren in Christ.** Rev J. A. Evans, *Editor* and *Publisher, Bonthe, Sherbro, West Africa.*

AGENTS.

United States.—Rev. I. K. Statton, Cedar Rapids, Iowa. Rev. Wm. J. Davis, Bestl, Ohio. Rev. J. T. Jenifer, Chicago, Ill. Rev. J. L. Hensley, Marion, O. Rev. J. S. Cleaver, Elkhart, Ind. Revs. R. P. Martin and D. K. Flickinger, Willoughby, O. Rev. H. Ellwell, Dayton, Washington, Ter., M. J. Stoner, Manheim, Pa., Master Charlie Howe, Manchester, Ind. Rev. G. W. Arnold, Eldorado, Ohio.

West Africa.—J. A. Richards, River Gambia. Rev. J. R. Frederick, Freetown, Sierra Leone. Rev. James Deputy, Marshall, Liberia, Mr. Moses Boyle, Liberia.

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Minutes of the Tenth Annual District Meeting of the Sherbro Mission.

The Tenth District Meeting of the Sherbro, Mendi, and Bompeh missions convened in the chapel of the Training School Building at Shaingay W. A. Friday Jan. 24 1890, at 2 p. m.

The General Superintendent Rev. J. Gomer called the meeting to order and conducted devotional exercises.

Roll was called and the following members answered to their names

J. Gomer, J. A. Evans, D. F. Wilberforce, R. N. West, W. S. Sage, W. S. Macaulay, R. C. Taylor, S. B. Morrison, H. J. Williams, H. J. Weeks, and F. M. Stuart. Absent, J. B. W. Johnson, C T. Gray, J. C Sawyer, J. W. Pratt, and J. M. Lesher.

The conference was organized by the election of W. S. Sage as Secretary and D. F. Wilberforce assistant Secretary.

On motion it was agreed to hold the remainder of the sessions in Fiekinger chapel.

Mrs. Sage, Miss Groenendyke, and Miss Williams, together with all the regularly employed teachers who were not members of the conference were admitted to advisory seats.

The Chair then announced the following Committees: Devotion, Wilberforce and Sage, course of reading, West and Evans: Publishing Interests Morrison and H. J. Williams, Missions, Sage; Church Work How to reach the Woman and Girls of Africa Mrs. Sage, Day Schools Wilberforce and Miss Groenendyke, Sunday Schools, Miss Williams; Church Erection W. S. Macaulay. On applicants Wilberforce and West.

The following persons were appointed to correspond with the following papers, Telescope, Mrs Sage; Evangel, Miss Groenedyke, Early Dawn, Miss Williams; Weekly News, C.A.E. Campbell South Western Christian Advocate H. J. Williams.

Adjourned with prayer by Miss Groenedyke.

Second Day.—Morning Session.

Meeting came to order at 7.30. Devotional exercises were conducted by J. A. Evans.

Roll was called and minutes read and approved. The bar of the house was fixed and members requested to be seated within the bar.

Rev. J. A. Evans, S. B. Morrison, and R. C Taylor, were appointed committee on grievances.

J. A. Evans made his report as presiding Elder of Shaingay District, conference then proceeded with examination of the members of this district all of whom passed except Dr Berger whose name was refered to committee on grievances.

Chair then announced committee on boundaries, Wilberforce, Morrison, Luke, A. F. Campbell, stationing committee, West, Evans, Sage.

Adjourned with prayer by R.C Taylor.

Afternoon Sessions.

Meeting was promptly called to order at 11 30. a. m. A hymn was sang and prayer was offered by S. B. Morrison.

Chairman announced committee on resolutions R. C. Taylor, W. S. M'caulay and H. J. Williams.

The presiding Elder of Mendi District read his report and the Itinerants and Teachers, of this district were examined all of whom passed as to moral and official character.

The names of F. M. Stuart, C. T. Grey, and J. W. Pratt, were refered to the committee on grievance.

R. N. West, the presiding Elder of Bompeh District made the report of that district. His moral and official character passed as well as that of all the other members of Bompeh District.

In connection with the calling of the name of Rev. J. C. Sawyer, the Secretary was instructed to write to him expressing the sympathy of this body and to convey any contributions that might be made for him. The amount of £3 6 0 three pounds six shillings was received and forwarded by the secretary

The names of E C Bickerstetth, and, and C A E Campbell were presented as applicants for membership in the district meeting. The names were refered to the proper committee.

The report of committee on day schools was read and adopted.

An excellent paper was read on the subject of Sunday School work by Miss Williams the paper was adopted.

Chair appointed committee on Moral Reform C A E Campbell, Temperance, S. B. morrison.

The Secretary of the Board of Education made a report of the work of the Board for the past year and after considerable discussion the report was adopted. The following is the report:

The Board of Education would beg leave to submit the following report as a synopsis of its work during the year

The first meeting was held at Rotafank December 17. 89. And after due consideration of the work to be done a programme of exercises was prepared for two days normal work to be held in connection with the Annual District meeting. Lessons were selected and teachers appointed.

The Board again met in Shaingay January 23rd 1890 at 7.30 a.m. and carried out the full programme as previously arranged.

We would recommend that there be fewer schools and these schools be fully equipped with *good teachers*, black boards, maps etc, and that wherever practicable the teacher be required to give his whole time to school work during the school year.

On motion it was decided to continue the Board of Education as appointed at the last annual meeting for a term of four years from date, and to enlarge to seven members instead of five to include the general superintendent and any one that the Board might select.

A paper was read by mrs. Sage subject, How to reach the Women and Girls of Africa.

The paper was dopted. Adjourned with prayer by mrs Williams.

Evening Session.

Devotional exercises began at 7 led by R G Caulker.

Roll was called and minutes read and approved.

A finance committee was appointed to make assessment of the various fields of labor for the coming year. Chair appointed West, Wilberforce, and Evans, said committee.

The report of the committee on missions was taken up and after a warm earnest discussion was adopted.

Reports of the Committee on Church Erection moral Reform, and Publishing Interests were read and adopted.

Adjourned with prayar by J. Gomer to meet at 7.30. a. m monday morning.

Third Day.—Morning Session.

Meeting was called to order and a half hour was spent in devotional exercises conducted by W. S. M'Caulay.

Roll was called and minutes read and approved.

On motion the action of the meeting in referring the name of D. Berger to the Committee on grievance was rescinded as he is not a member of this body.

As the committees were not ready to report the meeting adjourned to meet at 11.30 a.m.

Afternoon Session.

Devotional exercises was conducted by W. S. Sage.

The committee on applicants or conference membership reported as follows:

Bro E C Bickerstieth, and Bro C A E Campbell appeared before your committee and were examined as per discipline.

They each gave very satisfactory answers in doctrine and were quite ready with scripture proof. Neither had pursued all the quarterly conference course of reading but as they have read other works covering the same subjects we recommend that they be admitted to this District meeting but that they be required to pursue the quarterly conference course of reading before taking up the Annual Conference course of reading

The report was adopted and the brethern were received.

The report of the committee on Temperance was read and adopted.

Committee on Boundries read the following Sherbro and Mendi mission.

Shaingay Station remain unchanged Tissanna and Senneboo District changed to Shaingay circuit to include the Party, Bondokoh, Tissanah, Cottah, Senneboo, Shoongeh, Tassah, Kangamah, go'Banneh, and go'Baily.

Yorgbafor Circuit, Yandahoo, go'-Yoor, Tegbeforon, Geebeenah, Cherbokoh Bereah, Yorgborfor Combay, Rongtoke manchegbar, go'Cauy, gokella, Wilberforce Village and Good Hope.

Manoh Circuit, Manoh, Thoombah, Bendoo Kooioonge and Bompehtooka to form one circuit but sub-divided as follows—

Bompehtooka Division includes Salt Pond, Boselaida, Paraywarboo, go'sara, Gaindarah Soomboyah wofiti, Mentibyo Geahoo, Gambia, Carmiloh.

N'Charmay circuit to remain as it is with Moharrah added.

Tongkolloh circuit remain as before and itinerants to visit as many towns as they like.

Rembee circuit also Mamboo unchanged.

Mo'Fuss circuit has Mo'will and Cancoloh added and as many towns as can be reached inland.

Mocobo circuit begins with golakhat Poonkey, Gaindamah, and towns along the river up to Mocobo and inland from Mocobo as far as itinerant can reach but not to take up towns on Matacong side.

Matacong circuit begins with Bendil matacong and Daaaboo including all towns now visited and as many more as can be reached.

Appointments on Mendi Mission District remains unchanged except that Mattro and its towns, be under Avery station and not under Koocoonay.

Bompeh mission—Appointments remain unchanged with such additions as may be made if opportunity offers.

Committee on second years course of reading made their report as follows.—

S. B. morrison appeared before us and was examined as per discipline.

He had read only a part of the books required. He appeared to be sound in doctrine, but does not sufficiently clear in statement nor grounded in the proofs of the doctrine and history of the Church and recommend that he be continued another year in the 2nd year's course of reading.

The following resolutions were read and adopted—Resolved that we most heartily endorse the action of the Executive Committee in the appointment of Rev J Gomer, as accredited superintendent and Financial agent for all the Sherbro and Mendi mission schools buildings farms, and other property.

Whereas Rev J. Gomer and wife have been safely brought to us again by the kind providence of our heavenly Father.

Therefore resolved, That we extend to them the hand of welcome and pray that they may be strengthened to labor a mong us for the conversion of souls and the building up of Christ's Kingdom.

(Continued from page 1.)

Therefore *Resolved* That we extend to them the hand of welcome and pray that they may be strengthened to labor among us for the conversion of sin and the building up of Christ's Kingdom.

That we most heartily appreciate the coming into our midst Miss Frances Williams and Miss E. Groenendyke who have lately arrived from America and hereby tender them and Mrs. Sage our thanks for the able papers which they have kindly prepared and read for the benefit of this meeting.

That we tender our heartfelt thanks to our beloved Superintendent for the kind and christian manner in which he has presided over the deliberations of our district meeting.

That we hereby return our thanks to Revs. J. Comer, and D. F. Wilberforce, and their wives together with Mrs. Biekersteth and other christian friends for the kind hospitable manner in which they have entertained us during our stay among them and pray heaven choicest blessings upon them.

Committee on grievance made their report which was refered back for definite instuctions.

Reports and Resolutions.

Presiding Elder's Report of Shaingay Mission District.

It is rather an unexpected duty that I am now called to perform in presenting this report to this meeting. Rev. W. S. Sage was appointed or chosen as presiding Elder of this district, and even in conjunction with Rev. D. F. Wilberforce accomplished the first second and third rounds when owing to other pressing circumstances, he was obliged to ask for relief which was granted by the Board of Missions and I was directed by their order to take charge of the District which I did on the 6th day of Oct. '89. But it was in November, before I was able to visit the district and commence active operations by which time the year was far spent: yet I found that the brethren had nearly completed the work of the year, and done it well, and I feel that much praise is due them for their efficient management of the work during the greater part of the year. The fourth round was made by the Rev D. F. Wilberforce and my self. We found the District every thing considered in fairly good condition, especially spiritually. I feel that Bros. W. S. Sage and D. F. Wilberforce should make some remarks in connection with this report as they had the work in hand during the earlier part, and the greater portion of the year.

J. A. Evans.

Mendi Mission District.

It is with mingled gratitude and regret that I appear before this annual gathering with this report; gratitude for blessings received from our God Heavenly Father but regrets for opportunities unimproved, especially for the glory of God and the good of men. Yet do these I may not dwell. The District as arranged at our last annual meeting consists of five principle and two subsidiary changes viz. Good Hope, Avery, Danville, Mandoe, Konoonany, Mosahlu South and Mattyo. These except the last were supplied at the annual meeting. The Brethren, all returned from the meeting in good cheer and determined on making a good year of it. Their reports to follow must show how they have succeeded, but viewing or reviewing from my stand point as Elder of the district taken as a whole the work has advanced on every charge, although there has not been an increase in members on all the charges yet there has been other, chiefly spiritual growth to compensate in a measure for lack of increase or even decline in numbers. Good Hope however presents spiritual, financial and organic development such as has never marked any previous year.

Everything has not been done that could have been, yet it is gratifying to note the vast improvement that has been made under the Rev. R. C. Taylor's pastorate.

One house of worship is far on the way in building in the limits of Bonthe, and materials are being gathered for a second at Bomplake, where Bro. Campbell has been especially laboring.

Avery has done well in a spiritual, sense has had severe trials. Several villages were destroyed by fire, and some Seekers Classes thus lost.

This in a measure accounts for the decrease in numbers, but not altogether as there were removals and deaths from other causes. Itinerating was hindered by cannibals that raged for a time throughout the rounds of the charge, also by sickness.

Danville, under W. S. MacCauley, prospered well, with increase of members but other work being built and dedicated. The use of worship which has given marked impetus to the work there.

Mando has just moved in numbers more than any other charge, but it has not had sufficient force, an assistant is greatly needed and the itinerant should be relieved from teaching. Konoonany was reached by the Elder during the early part of the year and Bro. Cole who had charge of the station was very ill for some time, infact we despaired of his life at one time, but by the mercy of our God in answer to many fervent prayers he was spared and returned to his work and by his energy and perseverance we have a good report from that station.

Mosahlu South was at our last annual meeting placed under the charge of S. E. Morris, son of Avery Station, by him the class was subsequently placed under the leadership of Bro. Marsden Brown and has done well. Matyo has also been under the supervision of Bro. Morrison, a boarding school has been erected there during the year which is nearing completion. In this connection I should state we were obliged to borrow under the legacy of Mrs. Johnson to the heirs she having deceased before signing the will. J. A. Evans.

Bompeh Mission District.

It is with feelings of love and gratitude to Almighty God and the dear Savior for His abundant mercies and blessings that I am permitted to meet with you again in annual district meeting.

The Lord has been very gracious to us in this Bompeh district. The health of all our workers has been preserved and we have had a year of earnest active work uninterrupted by wars or other disasters. There as been a good deal of opposition from the enemies of Christ, but the Lord has mercifully upheld us and the work has prospered. During the year Mr. Sage and [illegible] number of our mission boys made an interesting trip to the Mendi country. We were absent from home seventeen days, and extended our trip as far as Bo, a town of about 40000 inhabitants lying almost due east from Rotufunk and 150 miles distant. From our observation of the country and people we were greatly drawn toward them and feel that it is a rich field for missionary effort, and should be occupied at the earliest day possible. The Lord has at last answered our prayers for teachers for our school at Rotufunk by sending to us Misses Eliza Groenendyke and Frances Williams. These ladies have already begun their work of teaching though the pupils are dissheartened at the delay in the expected until the completion of a new school house which is now in process of erection. The distinctive work of these ladies is that of teaching and they will not be expected to do any other work. Should they however have time and strength to do any further work they can do house to house visitation and work among the sick.

At the annual district meeting last year the Palli school was stopped and the stations of Falli, Marmo and all of Bompeh except the town of Bompeh was united under the name of Bompeh Circuit and placed under the charge of J. P. W. Johnson. The town of Bompeh was made a station and both the school and pastoral work were placed under the charge of Rev. William Thompson.

This annual gathering is worked exceedingly well and the result has been that with only two workers engaged much more and better work has been done this year than any former year with three workers in the field.

The chart will show a gain in every item except in number of schools where there has been 5 Schools off of the year owing to the rearrangement of the district and in the number of scholars, where there is a seeming but not a real loss. The decreapancy arising from an error in the report of the teacher at Bompeh last year. The chart will also show a gain of one mission house and one chapel. These have been built during the year but have not been formerly reported for the reason that they had been originally provided by the people of the town and I had not regarded them as strictly belonging to the mission.

Our itinerants have during the year reached 122 towns. We have 82 regular appointments, there are two fully organized churches with 51 members, 35 seekers classes with 1369 members, making in all 1420 Members and Seekers. There are seven places for the year of 34 appointments, fully organized churches 22 seekers classes, 14 full members and 586 seekers; making 570 members and seekers in all. The collection for the year were £18 5 11. There are taken on the district 6 Telescopes, 1 Missionary Visitor, 1 Children's Friend, 8 Bible Teachers, 6 Bible Quarterlies, 110 Leaves for Little Ones, 1 Bible Lesson Picture, 10 Evangels and 3 Early Dawns.

Respectfully submitted, R. S. West.

Missions.

The key note of the church is found in the words of Christ when he said to his disciples "Go ye into all the world and preach the gospel to every creature." With this command the word of God has been carried into almost every country and preached in many languages. For this purpose we labor.

Our work is supposed to be purely missionary. To this end we ought to think and plan. We should ever keep in mind the fact that the great object of the church is to win souls for Christ and build souls up in Christ. We live in the midst of a heathen people surrounded by thousands who are dying without a knowledge of Christ. Doors are thrown open and invitations come from far in the interior for us to come and tell them of God. Let us do all we can do ourselves, and encourage all the native agencies possible, such as aid Societies and itinerating bands and also urge the church at home to send men and means sufficient to occupy these already ripened fields.

As workers together with Christ we should seek the endowment of power such as comes only with the baptism of the Holy Ghost.

We are truly thankful to God that so much interest has been manifested during the past year by the church at home in the subject of missions. That the parent Board has been able to pay so much toward the liquidation of the mission debt and that the Womans missionary Association has been able not only to send reinforcement to the work here but also to open a new work in China.

We are glad that God has so graciously blessed our own work and we will continue to look to him who has promised to be with us even unto the end.

Church Erection.

Whereas, it has become necessary to build places of worship throughout the fields upon which we labor. Therefore Resolved 1st, that it should be the duty of the Elders and itinerants whose business it should be to impress the same upon the minds of the people as far as possible.

Resolved 2nd: That sincere prayer be offered to Almighty God for what has been done in the past and for his grace, so that each heart may feel their responsibility.

[to be continued next issue.]

The Early Dawn.

BONTHE, MARCH 15, 1890.

[EDITORIAL.]

Aim High is as good a motto in religion as physiography.

Keeping the heart cleansed is as necessary to godliness, as the keeping of the blood pure is to the health of the body.

"Watch and Pray" is an old and revered maxim, but for the exiegencies of the present church, it seems that it should be watch, pay and pray.

The visit of the Governor, Sir James S. Hay, on the 25th. inst. to this district so shortly after his return from England although not attended with any public demonstration or civic display of the populace of the Sherbro capital, was nevertheless an occasion of real rejoicing on the part of the people of this place; and his Excellency can feel assured that if any were remiss in formalities, that none were so in their devotion. His Excellency's early visit of several days to the district reassures us of his great interest in our general welfare.

The departure of Commandant Mosely, on the 3rd inst; on leave to England, is in a sense rather more significant, as it is expected that if he can secure promotion he will not return to Sherbro. In such an event his leave will be final; should it be so, we wish him all possible success elsewhere, if not a safe return.

The eyes of the commercial world are upon this dark continent and prospectors and explorers of almost every description are delving into the juicles of our dense forests, or roving over the extensive grass plains. Voyaging along our coasts or pushing their way through our numerous rivers all in search of valuable products to enhance the perishable wealth of this low ground sorrow where at best it can be enjoyed but for a little season by those who toil for it. But how strauge that the same energy and enterprise does not seem to be put forth by missionary societies in general. For it must be evident to the most casual observer that with all our boasted missionary energy, of this nineteeth century, we are not keeping pace with the energy and push of the mercantile world. Surely Christians should arouse from their present lethargic state, and make greater efforts since our cause is a highly worthy one, and the end songht is for the peace of earth, the joy of heaven where all shall be amply rewarded for all their labors. We have too, a decided advantage on our side, as regards materials; for we have no need of seeking scarcely, the materials for our work are at hand every where, myriads of degraded souls are present all over this broad land. In every hamlet the gospel hammer is sadly needed to break the adamant heart of viet and ignorance, and search for the diamond of virtue and wisdom with which to enhance the wealth of heaven.

Falconbridge Letters.—on the early history of Sierra Leone will appear soon in our paper

LOCAL NEWS.

From Bendoo.—A Mrs. Jones delivered of a daughter on the 22nd of February.

Feb. 21—A soiree given a select number of gentlemen in honor of the return of Messrs. J. B. Wright (J. P.) and G. R. L. Thompson, to Sherbro. The band of the Amateur club was in attendance. It was a nice gathering.

Feb. 28. Countess of Derby from Freetown with mails.

Feb. 28. S. S. Mandingue, for Freetown with mails; Messrs C. Barthelomew and Walter of the F. O. A. passengers for France.

Mar. 2. Countess of Derby from Freetown, with Rev. J. C. Thomas as passenger for this place.

Mar. 2. Countess of Derby for Freetown with His Excellency, Gov. Hay and suite. Also Commandant Moseley who leaves for England on leave of absence.

S. M. Bennett Esq., assumes charge of the District in the absene of Mr. Moseley.

Died—Mrs. Lucy During on the 4th inst. after a protracted illness, and was buried on the 5th.

Boat "Ellen," Williams master for Freetown.

Mar. 7. Mr. T. F. French, late of York Island, who was brought down from Koranko sick, died at Bonthe the 7th inst and was buried on the 8th.

Boat "Adeline," for Freetown with mails.

Mar. 10. A sailing ship arrived from Freetown consigned to S. B. A. Macfoy of Yelbana.

RIVER ITEMS.

From Shaingay.—We hear of the arrival of a distinguished guest, Mrs. Leavitt the great temperance advocate who has gone round the world.

It is also rumored that Rev. W. Vivian and Rev. Mr. and Mrs. R. N. West have recently visited Shaingay.

Mr. Claudius A. Clemens, son of Mr. J. A. Clemens of Bonthe, is on hand to assist Prof. Wilberforce in the Rutus Clark and Wife Training School.

Wounded Sevecely— Henry E. Tucker, a young man of Avery Boarding School at Manoh Gbargroo. The story is about as follows: Henry started out early on the morning of the 8th. to buy a plot of cassada, and and flesh being scarce for food took his gun along to try for a little game on the way. In firing the gun it bursted in his left hand and completely destroyed it. He was brought down at once and the Colonial Surgeon has amputated the mangled hand above the wrist joint.

Push It.—The new subsription of the Early Dawn, as we intend to make it a really interesting paper for 1890 and as soon new type can be had to give it an entirely new dress.

Communications.

Distinguished Visitor.

Mrs. M. L. Leavitt, the representative of the World's Womens Christian Temperance Union, accompanied by Rev. R. N. West and Wife of the Bompeh Mission, Rotofunk, landed at the Shaingay Mission about 10 p. m. March 6th.; they were just from Freetown. Mr. and Mrs. West had gone there to meet her. Mrs. Leavitt commenced her address on temperance on Friday night and closed Sunday night. She delivered four addresses in the Chapel, two meetings were held with only women present. A Womans Temperance Union was organized with 27 names.

One lecture was given Sabbath afternoon to the students of the Rufus Clark and Wife Theological Training School; and an address to the Sabbath school. Thus the Shaingay Mission has been favored with 8 addresses by this great and good woman on this all important subject, temperance. She is complete master of the subject; I have seldom seen such close attention paid to a speaker here there was that earnestness in her manner that carried conviction with every sentence. She is a good woman and God will bless her labors here. Shaingay has been greatly favored and we thank God for it.

J. Gomer.

Shaingay, March 10 '90

Indifference or Inability?

The Public no doubt will be able to unrival this problem that has long been a subject of deep consideration with me, and one which I am of opinion is important and proper food for thought and needs solving in its entirety.

Brooding on the history of Bonthe and Sherbro generally I have carefully noticed the advancement made in the country, and have been able to gather up facts and matter for deep thought with regard to the young men who are expected to take the lead and keep up the social, moral and literary tone of the place.

It little matters from what place each person is: he may have belonged to the much beloved and boasted capitals, Freetown, or the salubrious island of the sea, found in the Western Districts, or the zephyr-fanned and fine watering places of the Eastern or the stately romantic scenery and high towering splendor of the Mountain districts, or to this very district, rich in agricultural and, no doubt, mineral products; no matter what place may have been his nativity. Whilst he remains in and enjoys the privileges advantages of the district whether a resident, *ab urbe Condita* or newly arrived, he is a denizen of the place, and it should be his honorable and magnanimous desire to subscribe a sufficiency of his own time and ability towards the development of the community, and the raising of the mind to nobler deeds in all respects.

But is it not markedly noticed, at young men, the successors of their fathers, upon whom the hope of the country depends, are not alive to their duty? do we not not notice with deep regret the pusillanimity of their feelings?—a sort of inertia feasting on their very core, and imbedding its corroding and morbid effects in their bones and marrow a gangrenous ulceration of their vital principles; a sort of cribbed, confined, decrepit, condition and stinted narrow-mindedness which instils in them the bitter, unmanly and irrational desire to be selfish and concieted? a disposition to be comatosed and fast approaching the state of collaspe, the inevitable end of them, if things thus continue?

Yet each wishes to have a universal respect, each says "Give honor to whom honor is due", remains in his home unconcerned and regardless of his countrymen.

He makes no attempt bland-ish his sword in protecting his country, to apply his pen in the defence of his race, to use his tongue in support of his colour.

He lives well and happy who lives to a purpose—It is an appeal with great fervour to each of you young men here, either in the civil service, in the mercantile service, or in the educational and mechanical departments, yours is the duty as an intelligent and civilived beings to rise above the ignoble crowd; and to use the words of Longfellow say,

"Through every fibre of my brain
Through every nerve through every vein,
I feel the electric thrill, the touch
Of Life that seems almost too much.

There are among us men who are making themselves men who do not live in the ideal world whose language is not words but acts.

To be continued. Regulus.

SMILES.

To Church by Proxy.—"No," said Mrs. Lofticus; "now that Sunday breakfasts are so fashionable, I really don't get time to attend church any more; but I send one of the servants to sit in the pew and put my card on the plate.

I understand it's all the go now in Bosting."

"Yes," said a dry goods merchant, "I always mark the most expensive of my goods as 'sold.' Then when the women read the sign it makes them crazy to have the same article, and they are so disappointed that I finally promise to try and get them another. Oh it's a great scheme."

"Now, little boy, what is the meaning of the word hypocrisy? asked a Sunday-school teacher of her favorite pupil. "I cant explain what it is, but I know it all the same.'

'Give me an example of hypocrisy"

'When a fellow says he loves his Sunday-school teacher, that's hypocrisy.

Opera managers now pay distinguished singers a fixed sum for every time they sing. Formerly, when these famous birds of song were paid by the month, they were apt to be sick two or three times a week, so that they could not sing. But they were never too sick to draw their pay. Under the present arrangement their health is much better, and they can sing whenever required to do so.

A fine-looking well-dressed negro, as black as inK, entered a drug store and inquired confidentially of the clerk:

"Do you keep lampoiak?"

"I can give you some," was the reply; "how much do you want?"

"Well, you see, sah—sh—is it very nice?

I would like a little, sah, in a pretty box-like thoss," pointing at boxes containing toilet articles in the show-cases.

"Well," said the clerk, dubiously, "I dunno; what do you want it for?"

"For de toilet, sah; for my wite—she powders, sah."

Communication.

Sabbath Breaking.

DEAR MR. EDITOR,—At the Creation of the World God appointed one day in seven to be kept holy for religious purposes: he has required this in the law of Moses, Remember the Sabbath day to keep it holy etc, and that it is required likewise in effect by Jesus Christ it is called the Lord's Day, so called in remembrance of his resurrection on that day, the Sabbath has been kept holy by Apostles and first christians, and in all the christian nations ever since.

It is therefore most evidently the day of every christian to observe it as a day of rest from work, buying, selling, and travelling, except in cases of great and unavoidable necessity. And from all kind of sport and diversion, and we are to empty this day in attending church both morning and evening; and sabbath school, reading the bible and other good books at home. But we find that so many christian (if such person deserve the name of christian) at Bendoo do not keep the sabbath day holy, instead of attending divine service and to all the duties of that holy day; may be seen spending the sacred time in amusements, idleness and in buying palm wine from the natives.

To all sabbath breakers at Bendoo, you are earnestly entreated to consider your duty and interest; immediately to leave off this pernicious practice of sabbath breaking, and apply yourselves vigorously to the proper duties of that day. For death will soon close (forever close) the day of grace and mercy. If you continue to profuse the sabbath, you bring more wrath upon yourselves, and if you now neglect, and especially after this faithful warning, the things which belong to your peace, they will then be hid from your eyes. You will hear from me again.

Yours truly,

TELL TRUTH.

Letter From Rev. J. C. Sawyer

DEAR MR. EDITOR,— Permit me through the medium of your valuable journal to express my unfeigned and hearty thanks to my fellow brethren and sisters of the Annual Conference meeting held sometime last month at Shaingay: who, in good and sincere Christian affliction, at once united to make supplications and prayers to Almighty God on my behalf during this one year and seven months I have been prostrated in the bed of languishing sickness.

The Gracious Lord in answer to their effectual fervent prayers, has restored me to a partial health and strength.

Experienced medical practitioners have certified me disabled for vigorous service in the mission field: yet in this I am confident in my heart and soul, that by the aid of the great Physician both of the soul and body, I may yet, contrary even to our sanguine expectation, be made useful in some way or other, to His praise and glory.

I recieved to day with unmixed joy and gratitude from the Secretary a letter of sympathy and an order to recieve the sum £8. 6. 0., (Three pounds six shillings,) the result of a self denying and cheerful contribution for myself and family: coupled with the assurance that such like favors will be sent from time to time to relieve not only my wants but also those of my wife and family after I shall have gone to yonder world.

May the Lord bless and prosper pecuniarily and otherwise every one of those who give of a willing-mind to this liberal contribution.

Besides the sum above-mentioned, the Finance Committee have paid my doctors' bill of £9. 0. 0. (Nine pounds) being the *largest portion* of the amount: and when I was in my greatest sufferings and extreme need last year, I receivd from Bishop Flickinger the sum of £1. 0. 0. At different times from the General Superintendent and his wife the sum of £2. 6. 0.: from the Rev. D F. Wilberforce £1. 15. 0. and from the Rev. W. S. Sage the sum of 5s. five-shillings.

It would be an unpardonable injustice in me were I to omit the following important facts, which by the way is a tangible-proof, not only that our labours, as Christian Teachers in the Shaingay mission fields, and among the generous and comparatively peaceful Sherbros, is not in vain, but that they do highly appreciate those works of faith and labours of love bestowed on them for from Bompehtooke, Koolounge, Mamboe, and in each of their farkies, prayers have not only been put forth for me to recover, return, and resume my spiritual work, but deputations have been now and then sent with supplies of food:—Consisting of, fowls, rice, foofoo, palm-oil etc, to meet us here in Freetown.

How forcibly are the truths of God's word exemplified in this case—" He that watereth shall be watered also himself."

Words are really inadequate to express my deep feelings of gratitude to Almighty God for these tokens of recognition of my humble services in the Shaingay Mission.

Only pray that I may also stand " Approved in Christ," In that last day of reckoning when He cometh to make up his Jewels.

Excuse me for occupying your valuable time and space.

Yours truly,

J. C. SAWYER

To Our Patrons.

I will call the attention of our patrons and friends to the following from Mr. D. F. Wilberforce.

We are exceedingly desirous to give to our readers and the public, a neater paper but our means and receipts do not justify an outlay for the materials needed.

I therefore call upon our friends and patrons in England or America to send us help. Any material sent us will be thankfully received. Send at once, by steamer. If from America send in care of Messrs Yates & Porterfield, 19 Williams Street, New York. And if from England, in care of R. P. Pooly Esq., Freetown Sierra Leone.

J. GOMER.
Superintendent of Missions.

THE EARLY DAWN PRINTING OFFICE.

Rev. J. Gomer:

Dear Bro.—In accordance with your request I made a visit to the above named office I found the Editor in his "sanctum" as busy as ever. Messrs R. G. Caulker, N. S. Thomas, F. Johnson, were hard at work in the type room. A number of "devils" were about seemingly at home in the office of a religious paper. An inspection of the work on hand showed, that these gentlemen were quite competent to get out a neat paper. But the office is poorly supplied with materials for work. The type now used, is old and worn. There are very few leads and rules and poor ones at that. To get out such a paper as is desired, I would suggest that you furnish the office with new type.

(Small pica, Long primer, and Bourgeois, are the types we should have) with sufficient spaces, figures etc, leads, brass-rules and composition for casting inking rollers. A new head for the The Early Dawn is needed. Wooden Quoins can be thrown in with type.

Cannot our friends and patons in England or America help us in this particular?

Respectfully submitted,

DantaF. Wilberforce.

Sometimes I compare the troubles which we have to undergo in course of the year to a great bundle of fagots, far too large for us to lift; but God does not require us to carry the whole at once. He mercifully unties the bundle, and gives us first one stick, which we are to carry to-day: and then another which we are to carry tomorrow, and so on. This we might easily manage, if we would only take the burden appointed for each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to morrow's burden to our load before we are required to bear it.—*Sel.*

A St. Louis drayman made his mule drunk the other day, and the mule exhibited his gratitude by eating three of his master's fingers. If all the two-legged donkeys had as much horse sense as this St. Louis mule, it would go hard with the dispensers of stimulant. —*Sel.*

To be poor in worldly goods and rich in heavenly treasures is far better than to be poor toward God and own the world.

"Lay up for yourselves treasures in heaven."

Hours mark to us the passing of time, and should be carefully employed for good.

THE
Early Dawn
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THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears."

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The "Early Dawn."

Published Semi Monthly at Bonthe, Sherbro. Under the Auspices of the Board of Missions of the

United Brethren in Christ

Rev J. A. EVANS, *Editor and Publisher, Bonthe, Sherbro, West Africa.*

AGENTS.

United States.—Rev. I. K. Statton, Cedar Rapids, Iowa. Rev. Wm. J. Davis, Basil, Ohio. Rev. J. T. Jenifer, Chicago, Ill. Rev. J. L. Hensley, Marion, O. Rev. J. S. Claver, Elkhart, Ind. Revs. R. P. Martin and D. K. Flickinger, Willoughby, O. Rev. H. Elwell, Dayton, Washington, Ter., M. J. Stoner, Manheim, Pa., Master Charlie Howe, Manchester, Ind. Rev. G. W. Arnold, Eldorado, Ohio. Rev. Wm. Mckee, Dayton Ohio.

West Africa.—J. A. Richards, River Gambia. Rev. J. R. Frederick, Freetown, Sierra Leone. Rev. James Dupuity, Marshall, Liberia. Mr. Moses Boyle, Liberia.

TERMS.

One Year by mail,	£0	6	0
Delivered in Bonthe,	0	5	0
Half yearly by mail,	0	3	0
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In an Article on this page headed "the Amistad Captives" We propose to show how God does move in a mysterious way, his wonders to perform.

We shall show that the leaven has been and still is working and will continue to work inspite of all devices of the enemy. We shall have to continue the Article through several numbers of the paper but we believe it will be interesting to a large majority of our readers.

The main facts were taken from a pamphlet published by the American Missionary Association some years ago.

G.

The Amistad Captives.

There were 42 of them all told 38 youths and men 3 girls and 1 boy there was also among them a Spaniard, Pedro Montez, and Jose Ruiz, these twolatter claimed to be the owners of the vessel Amistad and its living freight. It was on the 26th of August 1839 when lieutenant Gedney of the United States navy captured the amistad off the east coast of Long Island, these Spaniards appeared to lieutenant Gedney for protection.

The schooner was brought into port at New London and after an examination of the case by Judge Judson of the United States District Court the africans were committed to jail on the charge of murder on the high seas.

The trial was set down for Sept. 17th 1839 at the circuit Court to be held in Hartford. The affair at once created to small stir among the ranks of anti slavery men. The latter had already begun their agitation of the subject of American slavery, and were not in a mood to stand by and see these Africans remanded to servitude, or condemned for rising up against their masters to regain their liberty.

Accordingly, at a meeting of the friends of freedom, held in New York, a committee was appointed to solicit subscriptions, employ counsel and do whatever was possible to secure the liberation of the Africans. It was a somewhat singular incident that from a British armed brig, then lying at New York, a native African interpreter was secured, and with his help the Rev. Mr. Raymond was designated to instruct the captives.

Among the latter was found almost every type of the African race. Some were intimated and repulsive in their looks, others intelligent, pleasing in appearance and, as subsequent events proved, capable of considerable moral and mental attainments. On the one side were arrayed the two Spanish officers, the Spanish Minister at Washington, and the United States Government, uniting in their efforts to have the Africans delivered over to the Spanish authorities. On the other was the council for the slaves, backed by the anti-slavery opinion of the North, opposing any such measure. After protracted litigation, the case on appeal was finally argued by Hon. John Quincy Adams and Hon' Roger S. Baldwin, before the supreme court of the United States; and on the 9th of March 1841 the former communicated to Lewis Tappan, a member of the above committee, the results of the legal efforts in these words:—

The captives are free! The part of the decree of the District Court, which placed them at the disposal of the President of the United States, to be sent to Africa, is reversed.

They are to be discharged from the custody of the marshal, free. The rest of the decision of the courts below is affirmed. "Not unto us, not unto us, etc., but thanks, thanks, in the name of humanity and of justice, to you."

It was now decided by the friends to whom the freedom of these late captives was due, to send them back to Africa, and with the funds in the Amistad committees' hand to establish a mission in that country. This committee was merged into the Union Missionary Society, the sixth article of its constitution giving the aim to the character and aim of the organization—that it would "disountenance slavery, and relieve the fruits of unrequited labor." This Society together with two other kindred ones, since jointly united to form the American Missionary Association.

-Extract.

Minutes of the Tenth Annual District Meeting of the Sherbro Mission.

(Continued from last issue.)

Moral Reform.

Whereas it becometh all christians to live a holy and righteous life and knowing the pernicious influence which mitigate greatly against the good work of lifting up the people. Therefore resolved 1st. That all Teachers and itinerants, make it their special efforts of showing the glorious gospel by their profession by their lives and conversation in living soberly righteously and godly as becometh Gods children. 2nd. That they may endeavor themselves to be morning and shunning lightness, foolishness and discontentious and all practices and influences that are contrary to God's word and manifest by their practices the truth of what they preach.

Publishing Interests.

Whereas the publication of the Religious Telescope, Missionary Visitor, Bible Teacher, Woman Evangel, Early Dawn, and other interesting papers of the U. B Church, have effected great good in the conversion of the sinners cause. Therefore Resolved 1st. That we sincerely thank God for past efforts by the publishers and we hope they may continue for our good and for the general interest of the christian world.

2nd. That we also rejoice at the success of the Early Dawn in the past and would suggest that the untiring efforts of its Editor be not relaxed to persuade subscribers with no appearance of the above named paper nearer than recently.

Day Schools.

Since the fact is apparent that the hope of this land is in the children and as no provision is made by the government and people for the education of their children, and since the work must be done by the church. Therefore Resolved. That we will use our efforts to make our schools effective and that the Board of Education devise such plans as will secure this end.

2nd. That special labor should form a part of the Education of the pupils in all the schools supported by our church.

Intemperance

Whereas reads the remarkable instructions on customary vices as penned down in the writings of Solomon and ponders the thrilling language of a father to his only child whereas doest observe the dreadful end to which he is brought by intemperance. Believing then that it chains a man out of his personal rights injures and exposes him to the destruction of both body and soul.

Therefore resolved, That it shall be the duty of all our workers to become total abstainers.

2nd. That it shall be the continual work of our teachers and ministers to co-operate with each other to put down this monster Vice.

3rd. That we recommend a serious examination of our consciences whether we as a christian body should in any way tolerate the use of liquor ordinarily in the face of the various miseries it is capable of producing.

4th That earnest prayer be made to Almighty God to enlighten our minds fully on this subject.

A paper had been read by Miss Groenendyke on the "Effects of Narcotics and Stimulant on the Human Body." On motion the said paper was requested to allow the publication of said paper in pamphlet form. Also the paper on "Sunday School Work" by Miss Williams be published together with the paper. "How to reach the Women and Girls in Africa" by Mrs. Sage in an other pamphlet.

The finance Committee was instructed to make assessments necessary to defray expenses of such publications.

The report of the committee on Temperance was read and adopted.

Committee on grievances again head their report which was adopted as follows:

We your committee on grievances beg to report, that we have heard Bro. F.H. Stewart and from the evidence we are convinced that there was some reformation but that it seems to have been somewhat relaxed owing to circumstances over which he seems not to have had sufficient control and we hereby recommend that he be admonished by the Chair to greater diligence in sustaining from the very appearance of evil and that his pension be lifted.

As touching C. L. Grey, and J. W. Pratt, we recommend that they having assisted themselves three consecutive conferences without expressing any desire to continue with us, that their names be dropped from the roll.

Report of Committee on Finance was then read and adopted as follows. We your committee on Finance met as per appointed and after careful consideration of the work to be done, beg leave to submit the following.

We would favor making assessments of the various fields of labor for 1st. Preachers Salary, 2nd Missions, 3rd Church Erections, 4th Sunday Schools, 5th Preachers Aid, 6th Beneficiary, 7th Presiding Elders Conth Bishops etc, to appoint parishioners to each of these field of labor the amount of these several assessments as requires more time than can now be devoted to it and we respectfully ask this body to allow us more time that we may carefully survey the whole field and publish through the Early Dawn not later than June 1st July the full report.

The Election of Elders resulted as follows

Shaingay District.	"	Rev J. Gomer.
Mendi Mission,	"	Rev. J. A. Evans.
Bompeh,	"	W. Sanford Sage.

Chair then announced the standing committees.

Applicants,	"	Wilberforce and Sage
1st. Years course of reading,	"	Evans and West.
2d	"	"
3rd	"	"
Day schools,	"	Miss E. Groenendyke.
Sunday schools,	"	" F Williams.
Church Erection,	"	" S. B. Morrison.
Temperance,	"	" R. C. Taylor.
Moral Reform,	"	" G. C Taylor.
Finance, C.A & Campbell and H.J Williams.		
Missions,	"	" R. C. Bickerstetb.

On motion the minutes were ordered published in the Early Dawn. The editor of the Early Dawn was appointed to see to the publication of the conference papers in a pamphlet form.

Next annual district meeting to be held at Rotofunk the third Wednesday in January 1891.

Stationing Committee reported as follows.

Shaingay District.

Rev. J. Gomer,	"	" P. E.
Shaingay Station,	"	" R. C. Bickerstetb.
Mgnah	"	" G. C. Taylor.
Koolounge,	"	" Rev. J. C. Sawyer.
"	"	H. P. Humprey, Itinerant.
Otterbein,	"	" A. F. Campbell.
NCharmanay	"	" F. C. Dixon.
Pongolubu,	"	" John Lewis.
McCobo.	"	" Jno. T. Medegar.
Matakong,	"	" Frank D. Will.
MoFass,	"	" R. P. Luke.
Mamboe,	"	" W. A. Caulker.
Rombee,	"	F. M. Stewart and Martin.
Yorbarfore,	"	" H. J. Williams.
Senchoo and Tissanah,		D. F. Wilberforce.

Mendi Mission District.

Rev. J. A. Evans,	"	" P. E.
Good Hope Station,	"	R. C. Taylor.
Danville	"	W. S. MacCauley,
Avery, Mosoiula (south) Mattro,		S. B. Morrison, and T. B. Avery.
Kanconanny,	"	" Thos. M. Cole.
Mando	"	J. W. Domingo.

Bompeh Mission District.

Rev. W. S. Sage,	"	P. E.
Rotofunk,	"	R. N. West.
"	Circuit	" W. S. Sage.
Bompeh Station	"	Mrs J. Thompson.
"	Circuit,	" J. W. B Johnson.

The Superintendent gave the teacher and itinerants some very good instruction and many words of encouragement as they go out to the of another year.

Adjourned with prayer by J. A. Evans.

W SANFORD SAGE, } Secretaries.
D.F. WILBERFORCE, }

[For statistics see page 4.]

A Man's Soul Sold.

A gentleman who was very anxious about a man's soul, said to him one day, "I'll give you half a-crown, if you will promise me you will never pray again." Very willingly the man consented, and went home, and said to Wife, I have earned half-a-crown in the easiest way I ever earned money in my life. "To what way have you earned it?" asked his wife, rather astonished; "Why, just for not praying, and you know I never do that at any rate." "Surely surely you have not sold your soul for half-a-crown?" replied his wife. Next day being Sunday he went to Church. While the minister was engaged in prayer, he began to think "Have I really sold my soul for half-a-crown! He grew desperate; the thought was dreadful. What should he do? He never had such a strong desire to pray in his life. Going in haste to the gentleman who made him make the strange promise, he said: O! take back your money my heart is burning to pray." This ample method was the means of leading that man to Christ, and he subsequently led a life of prayer. Like Enoch "he walked with God."

N. S. T.

The Early Dawn.

BONTHE, MARCH 31, 1890.

[EDITORIAL.]

Let every man speak truth with his neighbor.

Unity, purity and virture, should be the aim and practice of all professing christians.

Africa has to-day more liquor dealers than missionaries, and they are better supplied with means to curse the people.

The hope of Africa is the children: then let every missionary, minister or teacher, do their utmost to bring them into the the fold of Christ.

Can the heathen be permanently christianized and civilized in Africa? yes, provided christian nations will cease to send their wicked men and fire-water among them.

Tapioca—We received through the kindness of Mr. S. B. A. Macfoy of Yelbanna, from his farm at Jamica, a sample package of tapioca raised and prepared on his farm; and he has since informed us that he is preparing a large quantity for shipment to Europe.

The aniversary of Good Hope auxiliary of Shaingay Mission Aid Society, held here on the 16 and 17this inst., was a grand success. More than forty two pounds had been collected by the society during the past year. It aids largely in the support of Kone many station, and is now building a neat board chapel in one of the farkies of Bonthe. We congratulate the Aid society, and wish it much greater success.

Printing.—We are much hindered in our work for want of suitable *types* to go forward with our work, especially in printing pamphlets; we have in hand some good manuscripts which we expect to get published at our earliest convenience; but which up to date we have been unable to accomplish for lack of sufficient type. However, with this explanation added to that of our agent, Rev. J. Gomer in our issue of February 28th, we hope our friends and patrons will try to bear with us a little both in regard to the pamphlets and also further improvement of the Early Dawn.

From a communication on the fourth page of this issue, it appears that the people of Rembee, a town in the Shaingay district, have really made a move to suppress the sale of spirits; this, although strange movement, for people in West Africa, is certainly in the right direction; and if the traders of that town will only see with the people, and adjust their business to this popular movement, get rid of their spirits, and substitute other and useful articles in its stead, they will ere long see a better business and more prosperous community, and that instead of a business of £456 per annum there will be more than four times that amount. For we are sure that the increase of industry among the people, when they have no rum or gin to drink will be such as to enable them to gather four times the quantity of produce that is now gathered in.

Street Pancans and Mad theorism, are becoming a nuisance in this place but especially along Victoria Road and through Monument Lane, better known as Baggar Town in the Yandahun Quarter of the Town, and we feel that the Authorities here ought to take some steps to enforce order in the interest of the peaceable portion of the Community. We were horrified with the abusive and wretched language of a profession-

edly christian man, on the evening of the 24th inst, on Victoria Road, a little south of Monument Lane. And only a few hours later when, we had made safe our escape, we understand that another disturbances broke out a little further South on the same Victoria Rd.

Now these rows or whatever else you may call them, occuring so shortly after one of a whole nights duration, on the previous week, are indeed very disreputable to any civilized community, as well as disturbing to the public peace and should by all means be checked, or at men and women cannot be otherwise controlled they should be taken into public custody, where they could be secured under lock and key at nights and thus prevented from disturbing the public peace.

Correspondence.

Dear Mr. Editor:—You desired me to furnish your readers with intelligence respecting the religious condition of this part of the country. I am truly willing to do so as regularly as I can, overburdened as I am with work of all kinds. I sincerely wish you every success in the renewed effort of keeping your paper alive. I believe it will be a mighty engine if you could succeed to obtain regular correspondents in different places in our vincinity at least.

Truly the events of our day are so striking that they cannot be overlooked in any reference to the Kingdom which the God of heaven shall set up, which is to break to pieces and consume. Freetown for the past few weeks has been remarkably favoured with religious activity. The Wesleyan District Meeting with their usual rounds of interesting meetings has just adjourned. The U. M. F. Churches too had their Annual Meetings and as far as I am aware neither of these bodies made any important changes in their ministerial appointments. We're ngratulate both on the accession of the ministry by the ordination of the Rev. M. W. Randall of the Wesleyan, and the Rev. J. P. Coker, of th U. M. F. Churches. Faithful native ministers and missionaries, are what we stand most in need of in this country, may the Lord raise up such.

This town has been singularly privileged by the visit of the Rev. Mr. Selwyn, a London Clergyman of the Church of England, who having returned from Lagos some weeks ago has been holding a series of interesting meetings in St., George's Cathedral from Ash Wednesday 19th Feb., to the 4th March inclusive. On Sunday afternoons, special meetings were held for men only. At the meetings were crowded. I attended on 1 one, and I think it my duty to acknowledge the spiritual gratification which I received. I was deeply impressed by the earnest, and sincere longing after the salvation of souls, which undoubtedly is the basis of the Rev. gentleman's labor. Much good I trust has been done. I am sure however that the occasion will be long remembered by every one that devoutly participated in the various and highly appreciated religious exercises, which though not characteristic of the Church of England, were nevertheless, enjoyed by all the members of that Communion, who appeared to manifest as much interest and perfect pleasure in all that was said and done, in common with Dissenters, who always attended in large numbers.

After all there is only one way:—Except a man be born again he cannot see the Kingdom of God! I am so glad that Mr. Selwyn made this the whole burden of his message.

A church cannot exist without conversion. A good deal of what we ching to can well be dispensed with, but this one thing cannot be overlooked. I am so pleased that this fact is becoming more and more prominent and the people are getting to comprehend it more fully.

In my opinion we want more protracted meetings in our Churches; for those who have obtained the true life, the usual Sunday Services may perhaps suffice to keep them from falling away entirely, and may promote some growth in grace.

But after all, even this is a question for the large majority of our people read and meditate so little in private that what they acquire [illegible] naturally soon slip. The work one is ever too ready to each away that which was sown in the heart. But there is a greater difference still with those who are in a natural state. An isolated Sunday Sermon may awake them, and in a few cases may result in conversion but with many it is absolutely necessary that the truth after it has attracted their attention should be kept before them as constantly as possible. The first blow of the gospel hammer must be quickly followed up by more, so as to produce the desired effect. A single sermon may indeed make an impression, but an uninterrupted succession of Sermons may do more than merely impress

To be continued.

AFRICAN METHODISM.

Freetown 8. Leone 7.90.

Intemperance and Superstition

Dear Mr. Editor;—The subject mentioned above is such and important one requiring perfect attention and thought that in case the writer take too much space in your valuable paper, he begs to be excused.

In any pursuit whatever there *are* some obstacles in the way which makes and compels the aspirant to be careful in order to gain his desires. A man who wishes a good employment or any one at all, in going to the supposed employer tries to make himself respectable so as to be successful. A General makes his troops accustomed with different drills, prepares his army before he attacks or be attacked, and arranges everything in the line of war before any movement is taken. A man goes to a seminary, before anything is acquired, he watches the different symtoms of disease, studies the ins-and-outs of man, and then comes out as a doctor; if not he will be fit for naught.

Just the same with any other occupation. These are all surmountable difficulties in the way of the *World And States*; but in the church there are no said movements or routines between the christian and the heathen. The heathen sees no direct attainable result in the church, no good comes out (in his eyes of course) why he should be a christian, no advancement either pecuniary religious or otherwise (because the chains of sinful habit enwrap him) and he is perfectly satisfied to be wherehe is. The obstacle of the worldly man in his endeavonr to gain a certain position or height bears an unlike resemblance with the difficulties in the way of the church and the Mission Field.

It is the King and He alone who can touch our hearts yea even the hearts of the unprofessed church that will cause the eyes to see far in the days of Immortality, the glorious advantages of being a christian; the great privileges of being Christ's man: for the glories of this world fade away: because it is transcient; the sceptre of the earthly monarch and even his Kingdom crumble away: because they are earthy. The successive stages of pleasure *below* so vary, that the observer sings out,

"Tis Greece but living Greece no more."

Whilst the man tries and

shapes himself for the occupation he intended to get, the Mission Work, cannot readily shape itself for the daily hindrances in her way; so that when the destroyer receives a hundred men, the church only has one. What! will not the Christians pray? Will the civilised man with religious advantages close his eyes, heart, ears, and efforts against the work of Christ in heathen lands?

Will the Brethren of the Occident and the New World lull sweetly in their couches and pay no attention to the Orient, *Africa* especially? Will they not pray that the evils and vice which hinder the rapid growth of the church in Africa be suppressed? God Grant so.

"We are thine, do thou befriend us
Be the guardian of our way
Keep thy flock from sin defend us,
seek us when we go astray."

There are only two things in Africa which hinder christian progress. Intemperance and Superstition. In all things, great; religion, art, and science, Africa has mixed herself. When the babe Jesus was born, Africa gave him shelter; when Christ was carrying His cross, Simon the African gave him assistance. Learning or the seat of education had its birth from Alexandria; when Moses miraculously turned his rod to a serpent, we find the magi did the same. Truly this testimony is kept of Africa, "*Salus populi, mundus est lux.*"

But today we are sorry to pen down against her, that she is one of the most Intemperate and Superstitious Continents.

Shall we not help in rescuing her from one and then the other? My dear reader (foreign especially) just see the amount of evils injustices, and wrongs that are yearly done to Africa. According to the 'West African Times' Dec. 31 1889, Germany sends to Africa thousands of gallons of *rum, gin*, etc, England and America so many and more of that liquid which is not fit for the brute creation.

Imagine if you cannot see the wrong done, and the state of intoxication where so many millions of gallons of Rum, Gin, etc, are in the heads of people when the year closes. Reflect a moment and see how the fruits of the Good Missionaries are hampered and destroyed!

Come over and see the hundreds of homes left neglected by fathers who would have been dutiful and loyal in all respects. Take the mind's eyes and view the many churches left vacant: the men being drunk must consequently be at home to get sober. The soil of the Missionary Fields must ever be hard and barren, if these fermented drinks continue to find their way to Africa. Unless you dear reader fight as it *your yourself* are on the Fields. Unless you assist by way of money which will help. We shall always complain of this and the other.

C. A. CLEMENS.

To be Concluded.

Visit of the Archdeacon at Bendoo.

The Venerable Archdeacon J. Robbin who came to Sherbro on special Mission visited this district and remained here for a few days before leaving Freetown. He administered the Lords' Supper on two occasions in Jan., and February last, baptized 22 children and 1 adult, and also preached here four times. The attendance at these services was good, the congregation comprising bota Sierra Leoneans and *natives*—

There can be no doubt whatever that these special Missions greatly tend to strengthen the hands of the solitary agent who has this wide mission field in charge.

Sunday and Week day Services and itinerating amongst the natives in their Farkies are still progressing.

But, Satan is nevertheless busy with his work of destruction and discouragement. On the night of the 21st inst. the mission premises were attacked by thieves, who after breaking through the Kitchen and finding no "booty," to remove therefrom flung a large stone through one of the windows of the house, smashed the glass panes, and doing other damages.

The Catechist in charge who was sitting at a short distance from the window, having just sent his children to bed after having family prayers with them, had a very narrow escape, for the stone fell just behind his chair, and would certainly have resulted seriously if not fatally, had it struck his head.

No motive can be attributed for the perpetration of this wicked act. All we can say is, that as the dark places of the earth are so full of the habitation of cruelty, all good christians should not cease to offer up their prayers on behalf of those who are laboring in such parts.

We hope Archdeacon J. Robbin will shortly renew his visit as the good he has done here is already bearing its fruits. The natives continue to attend divine service as usual, and we have occasionally large numbers of them as we had last Sunday. The Sermon preached on the occasion was interpreted to them so that all may understand in their own tongue the wonderful works of God.

Many of them signed during the interpretation which I think is an indication that the word of God went through their ears. We fervently hope and pray that this state of things will continue as heretofore and that many more will be added to the Redeemers' fold.

Bendoo,
25th March 1890.

Report of Jehovah Station

For the month ending Feb. 28th 1890.

Rev. J. Gomer:

My dear bro.—In giving a report of the work of this station we have great cause for rejoicing and of giving thanks for the way which he has led us as to us a marvel: for since we have been labouring in the Master's vineyard, we have never had an experience of the prosperity of his work and of our mission state charge. To all appearances this field was fully ripe for the gospel. When we wrote you in America, that a school ought to be established in this place, little did we expect that Providence had appointed us to begin this work. There are those here who were longing for the time when they would have some one in their midst to teach them continually the word of life. We commenced work with ten natives who had given up themselves to seek the Lord, and we were not in doubt that with these effectual work will come.

The first sabbath morning class, (that is first without since we took charge,) 25 persons gave up themselves to seek the Lord, on the second sabbath 16, and on the third sabbath 5, amongst whom is an old lady who had positively told us that she did not think she'll ever attend any of our meetings, but the Lord is with us and she is now one of the earnest and diligent seekers. We have now in the seekers class a total number of 46 souls here. We also established a regular weekly prayer meeting, and in the first meeting, as we were engaged in exhorting those present, a man who sat near us and whom we observed was paying close attention to what we were saying, rose up and commenced telling of the goodness of God. We were lost in wonder, love and praise to see a poor ignorant man moved by the spirit to talk of God's goodness and Mercy. It would have been good for you and other friends and patrons of this work to have been present. In that same prayer meeting four others participated in prayer.

We are happy to say that the members of the Seekers' class can now stand in the midst of their brethren and tell of the love of Jesus. The subject of baptism has been presented to those who are seeking the Lord, and the majority of them desire to be baptized. The sabbath is well observed to that extent to which they have been taught respecting it, and we need only to teach more respecting the observance of that day.

H. J. W.

(To be continued.)

NEWS ITEMS.

From Freetown.—The Death of J. B. Elliott, late Manager of Kent, is announced to have taken place recently.

s. s. Formoso arrived from Freetown on the 20th inst. with Mails and passengers, to the great joy of our whole community.

Messrs G. R. L. Thompson, C. S. Brown (catechist) W. Davies were nominated patrons and vice patrons for the Bendoo Amateur Club.

Messrs R.G. and B S.Caulkers made flying visits to Shaingay district on the 16th. inst; the former to Bompehtoke, and latter to Shaingay.

From Bendoo—A special sermon in behalf of the Sierra Leone Church Missions was preached at St. Luke's church by the catechist in charge.

Bendoo—the Sabbath school of St. Luke's church is losing its grounds fast; Superintendent shew yourself worthy of the name and work up your school.

From Bendoo—We hear of interesting services on the 23rd at St. Luke's many of natives were in attendance We congratulate Mr. Brown Sn'r., Catechist-in-Charge for continu- success.

s. s. "Formoso" left for Freetown on the 20th, with a large number of passengers. Among whom were Messrs. T. E. Macfoy, Sapsford, J. B. Wright, Mrs. Rev. J. C. Thomas, Mrs. T. F. French and many others.

Quarterly Communion,—Services were held in this place by the U. B. Church on the 23rd inst. by the Presiding Elder, assisted by Rev. W. S. Macauley of Dannville, and Rev. R. C. Taylor Pastor. It was an interesting occasion.

March 16. Mr. G. P. Wilhelm formerly head master of the Wesleyan day school in this place, arrived from Bartharst Gambia to resume his former post to commence on 1st. proxo.

21 Mar.—Cutter "Jersy" for Freetown with produce from Paterson Zochonis & Co. Mr. Theodore King was a passenger.

SMILES.

"Good day captain [captain gratefully answers] 'Good day' "Well, when will you leave the haven?"
"I guess I shall sail to heaven next Thursday."

Mother—Did you steal the cake, Johnny?
Johnnie—No, ma'ma. Did I, Maudie? Maudie (who got a piece of the cake!) No, deed, mamma I I saw him didnt.'

"Good morning Mr. Weatherock! warm day." "Yes, oh very warm indeed." "What is the temperatne?"
"Well I think it is Xerxes above Thermopylae, Mrs. Weatherhen."

Two very argumentative men casually met.
Mr. A. "Hallo Mr. B., how much will 2 and 2 be?"
Mr. B. "Well, I don't know."
Mr. A. "Why 4 aint it?"
Mr. B. "Oh, no; 2 and 2 make 22."

Leaving home for the office, the editor kissed his little four-year-old goodbye, saying to him: 'Be a good boy to-day. He somewhat surprised the family by saying: 'I will. Be a good man, papa, Sure enough. Papa is likely to need the exhortation more than the child does.

Said a little school girl to her teacher; 'Mamma gives me two cents every day for taking a dose of thoroughwort tea without making any fuss about it.
'Indeed! And what do you do with so much money?,
'Oh, mamma takes care of it for me, and uses it to buy more thoroughwort tea.

Our contributors will kindly bear in mind that we are not under any obligation to publish articles written on both sides of the paper; it is very troublesome to both editor and printer, especially to the printer. Write something short and interesting. Send your articles in time for publication. Spell your words correctly and you save the printers the trouble of running to Webster.

Communications

Rev. J. Gomer's Visit to Rembee.

On the evening of the 22nd inst., at 8. 30. p m., the Rev. J. Gomer, General Superintendent of the Shaingay and Mendi Missions entered the unfinished mission house at Rembee.

Just two days after the writer was sent to take charge of the Station. The Rev. gentleman found great inconvenience as the house was incomplete, and no room prepared for strangers, but as he is acquainted with such inconveniencies as a Missionary in Africa, his travelling mattress was thrown on an empty bed, and he went to sleep for the night. On Sunday morning the 23rd at 7 a. m., we had a class meeting in a small Barra, 56 persons were present. The Parable of the Prodigal son was read and explained a little by the writer and enlarged on by the superintendent. After which the leader Mr. Faux spoke of the love of the Missionaries for Africa, especially Rev. J. Gomer whom they rejoice to see in their midst, he also spoke of the circumstances relating to the hinderances of the completion of the new barra. At 11 a. m. divine service was held in the new barra, though not quite finished.

81 persons were present among these, were the principle men of the town viz:-Coug Boom, Bear Yammy, Gbannah Sobole, Moses Faux, and several others, who are taking great interest in the affairs of the church in this place. The Superintendent addressed the people from Eph 3 13-18. He spoke strongly of the Riches of Christ's grace, and the wonderful love which He has for the world. After the close of the service 16 persons, mostly natives, partook of the Holy Communion.

As soon as the Rev. gentleman and the writer returned to the mission house, they were followed by two of the head men, Gbannah Sobole and Mr. Faux. The latter related the circumstances of the station and work during the absence of the Superintendent to the U. S. A

After some conversation, the Rev. gentleman put before these men the evil of the rum traffic and how it ruins them both body and soul.

He then asked how many factories in the town that are selling rum, we come to know that there are five factories which sell at least five bottles of rum each per day at 1s. per bottle, that is £1 5s 0d per day, which brings £456 per year the superintendent then spoke of it before the people and showed them the amount of money that is paid by the little town of Rembee for such needless indulgence.

After a good talk on the subject, both by the Superintendent and mysell, it was agreed by the people through the advice of the Superintendent, that a paper be drawn prohibiting the sale of intoxicating liquor at the town of Rembee, and that it be read at the evening meeting and those who are in favour should sign it. The paper reads as follows:—Whereas it has been clearly shewn to us that the five trading factories at Rembee, actually sell to the people of this district not less than £1 5s 0d worth of intoxicating liquors per day making the enormous sum of £456 per year thereby impoverishing us the people, we are determined no longer to support them.

Therefore resolved, That we the head men and women of Rembee, do hereby pledge ourselves, not to consent for any person to engage in the sale, or in any traffic in intoxicating liquor in the town of Rembee.

And we do most respectfully request that neither our Chief at Shaingay nor the Authorities at Freetown, will insist that the trade in spirits be carried on here. We humbly ask that no grounds be given to erect any buildings in which to carry on the business.

The superintendent conducted the evening service at 6.30 p.m. the barra was more than filled with people, when he took for his text I John 5. 17

"All unrighteousness is sin."

After pointing several sins he came down on the *Monster Rum*, and then called the attention of he people to the enormous sum, that the five factories are making yearly by the cursed traffic.

After a few more words of encouragment and advice, he sat down, for others to give their opinion. I then spoke of what I saw in my former station, how two men lost their lives suddenly through the effects of rum, and with other words encouraging the movement of the paper. Gbannah Sobole said that he was now ready to sign. As it was getting late, and the tide was ready for the return of Supt., the meeting came to a close, and the paper was left with me to see the principal men individually.

"Down with the tyrant, the cruel usurper,
For millions of hearts will rejoice at his fall
To-day are waiting and eager to help you,
To banish forever king alcohol."

F. M. STEWART.

Indifference or Inability.

Continued from last issue.

Need I rush on to enumerate those now with us? What of our "John D" who sits there over his portefeuille; the able black sub-Collector of H. M. Customs, whose merits we hope will soon arrest the attention of the Authorities: of Terrence Cole who boasts in the Shakesperian couplet that

"Honor and shame from no condition rise,
Act well your part, there the honor lies."

Of Max. Thompson who is walking on in his fathers footprints left on the sands of time. Or need I go further to touch on T. E. Macfoy the people's "Tommie", the glory of Africans in this district who believes that "Thoughts are but dreams till their effects be tried" thereby striving to emblazon his name in the annals of his country.

Each like them can nail his color to the mast, can efflorescence from a bud into a rose, and with others form a brilliant bouquet in honor of his race and country

Robert Browning when away from his dear country, England, and composing his "Home thoughts from afar" was equally loyal and patriotic as Lord Wellington on the field of Balaklava with his six hundred, fighting for England's glory. We have each a destiny to meet. Nature bestows capabilities on us for our proper use; not for beautifying ourselves simply but for the framing of our minds, for making each nerve-fibre tenacious and unyielding to the untoward circumstances, that we come in contact with, circumstances that are tinged with the miasma of vice and selfishness; for building up our calibre and giving us more stamina that although we may have started in life under the influence of a gusty morning, we may make it subside into an afternoon of sunshine. REGULUS.

The Early Dawn ought to find a place in the home of every member of the United Brethren Church; whether at home or abroad.

Statistics.

Shaingay and Mendi Missions.

	1889	Reported last Year.	Gain.	1890	Reported last Year.	Gain.	Total in the Field.
No. Appointments	354	278	76	82	68	34	416
Itinerants	44	22	22	19	10	9	63
Organized Centres and Classes.				55	33	22	55
Communicants.	266	220	46	51	37	14	317
Members.	4374	3826	548	1369	813	556	5743
Day schools	13	15	2	2	3	loss 1	15
Day school ars	443	339	104	125	129	loss 4	568
sunday schools	11	9	2	3	3		14
s. s. Scholars.	451	350	101	148	156		599
Telescopes	26			10	8	2	36
Evangelists	2						2
Bible teachers.	22			8	8		30
Visitors	36			1	1		37
Quarterlies.	25			60	60		85
Our Little Ones.				110	100		220
Collections.	£126	13	9	£18	5	11	£144

Bonguh District.

The Rum Traffic.

It seems to be a real fact, we may use the expression that most men engaged in the African Trade think or believe that spirits are actually necessary, to at least a large business and indeed many seem to arrive at this conclusion from good reasoning; for instance the percentage of the imports of every extensive dealer, the tonnage of spirits in every cargo brought to the Coast, the number of Vessels almost entirely devoted to the Liquor Trade, then again the unlimited demand in these parts. The business man easily perceiving this and having an eye to these as his guide is persuaded, that without rum, gin, or something of the kind his trade would scarcely be worth the name, and really this does seem reasonable on a first thought.

But if we just look a little on the other side of the Question we shall see something else.

First of all it is readily observable that the more men drink the less they work, and that this impoverishes the community, and that it requires a larger number of poor men to buy out a stock of Merchandise than it would of rich men.

Again a man that drinks does not require much of anything else; so that as his wants are decreased by the consumption of Spirits his gathering produce will be proportionately decreased. It cannot be doubted that a lot of sober natives will gather more Palm Kernals and make more oil than a lot of drinking carousing fellows. And what may be said and is true of one community, is true of any community where there is a larger traffic in spirits than anything else. E.

THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. VII. BONTHE, SHERBRO, WEST AFRICA, APRIL 15, 1890. No. 6.

The "Early Dawn."

Published Semi Monthly at Bonthe, Sherbro. Under the Auspices of the Board of Missions of the United Brethren in Christ.

Rev J. A. Evans, *Editor and Publisher, Bonthe, Sherbro, West Africa.*

AGENTS.

United States.—Revs. B. F. Booth and Wm. McKee, Dayton, O. Rev. I. K. Statler, Cedar Rapids, Iowa. Rev. W. J. Davis, Bull, Ohio. Rev. T. J. Leafer, Calcutt, Ill. Rev. J. L. Hensley, Marion, O. Rev. J. S. Clever, Elkhart, Ind. Revs. R. P. Barton and D. K. Flickinger, Willoughby, O. Rev. H. Elwell, Dayton, Washington, Ter., M. J. Stover, Manheim, Pa. Master Charlie Howe, Manchester, Ind. Rev. G. W. Arnold, Eldorado, Ohio.

West Africa.—I. A. Richards, River Gambia. Rev. J. R. Frederick and Mr. E.A. Lewis, Freetown, Sierra Leone. Rev. James Dupuy, Marshall, Liberia. Mr. Moses Boyle, Liberia.

TERMS.

One Year by mail,	£0	6	0
Delivered in Bonthe,	0	5	0
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Ditto. delivered in Bonthe,	0	2	6

Falconbridge Letters.

As promised in our issue of Mar. 15th we now commence with this issue, as an order the publication of the letters of Mrs. Anna Maria Falconbridge written by her from Jan. 5th. 1791 to Aug. 11th 1794 and which contain an account of the early efforts of the S. George's Bay Company, and afterward the Sierra Leone Company in planting the colony, and although it is but a reprint, we trust it may prove of great interest to our readers, and that we may be encouraged thereby to more extended efforts in historical research of this and other colonies.

Letter I.

London, Jan. 5th., 1791

My dear Friend: The time draws nigh when I must bid adieu to my native land, perhaps forever! The thoughts of it damps my spirits more than you can imagine, but I am resolved to summon all the fortitude I can, being conscious of meeting the reproaches of friends and relatives, for having hastily married as I did contrary to their wishes, and am determined rather than be an encumbrance on them, to accompany my husband even to the wilds of *Africa*, whither he is now bound, and meet such fate as awaits me in preference to any possible comfort I could receive from them. Mr. Falconbridge is employed by the St. Georges' Bay Company to carry out some relief for a number of unfortunate people, both blacks and whites, whom the government sent to the river Sierra Leone, a few years since, and who in consequence of having had some dispute with the natives, are scattered through the country, and are just now as I have been told, in the most deplorable condition.

He (Mr. Falconbridge) is likewise to make some arrangement for collecting those poor creatures again, and forming a settlement which the company have in contemplation to establish; not only to serve them, but to be generally useful to the natives.

Mr. Falconbridge, his brother, Mr. W. Falconbridge and myself, are to embark on board the Duke of Buccleugh, captain McLean, a ship belonging to Messrs John and Alexander Anderson, of Parliament Lane; these gentlemen I understand, have a considerable factory at a place called Bance Island. Some distance up river Sierra Leone, to which island the ship is bound.

The company have either sent, or are to send out a small cutter called the Leopard, to meet Mr.——, on the coast. She carries the stores for relieving the people etc. This is all the information I can give you at present, respecting my intended voyage, but as it is an unusual enterprize for an English woman, to visit the coast of Africa; and as I have ever flattered myself with possessing your friendship, you will no doubt like to hear from me, and I therefore intend giving you a full and circumstantial account of every thing that does not escape my notice, till I return to this blessed land, if it pleases him who determines all things, that should be the case.

I have this instant learned that we set off to-morrow for Gravesend, where the ship is laying, ready to sail; should we put into any port in the channel, I may probably write you if I am able, but must now bid you adieu.

March to the Conflict.

"In vain the furious heathen rage,
Against our conquring Lord.
In vain the darkness they engage
To set at naught his word."

On Monday the 10th. inst. Gbannah Sobole, Moses Faux, Bear Yamie, and the writer left Rembee for Gerhooyah, a town about five miles from here, to meet Coug Boom, the oldest of the head men of Rembee, to sign the paper drawn to prohibit the sale of intoxicating drinks in the town of Rembee. One of the natives, a Mohammedan man, who was previously acquainted with our going, sent before hand a case of gin, and went with us with a bottle of rum. What he was going for I do not know, but when I saw the rum with the man, I thought to myself, well we are going to a battle; my bible and paper in my pocket, going to oppose the cursed traffic, and this man with his rum, going to encourage it. I shall see who will conquer, vice or virtue. He was trying by the way to get the men's hearts against the motion. I put one or two questions to him of their own religion against rum, which kept him behind the remaining part of the way.

As soon as we reached, the rum and gin was given to the men, but what was said I do not know, for he took them aside. After they returned I read a letter to the people from the Rev. J. Gomer, on the very subject. One Pemh Bean, the landlord of the said trader being under the influence of the rum, opposed the motion. There was a great confusion, Pear Bean, the trader and two other men, said so many things which I can not mention. Bar Coug Boom, the old man, said nothing all this time. After they had talked on for a long time, he then called for audience, and said very coolly, "I really see with Mr. Gomer, that the rum traffic ruins the country, for most of the chiefs of countries, that were banished and hanged, if we consider closely the effect of their crimes, comes through the influence of rum. therefore I now put my hand to this paper, that no rum or any intoxicating drinks are to be sold in the town of Rembee." He signed, then followed, Gbannah Sobole, and others and with few words to Pear Bean the opposer he signed with the other two men, to the great shame of the follower of Mohammed, who returned with us without a single word as Last ends the battle.

"Down the tyrant the cruel deceiver,
And let not a sign of his traffic remain
Thrust him for out in the regions of darkness,
And sup out forever this terrible stain.

Mar. 14th. '90. F. M. STEWART.

Rembee Protest.

Whereas, it has been clearly shewn to us that the five trading factories at Rembee, actually sell to the people of this district, not less than one pound five shillings £1 5s. worth of intoxicating liquor per day, making the enormous sum of £456 per year, thereby impoverishing us the people, we are determined no longer to support them.

Therefore Resolved, That we the head men and women of Rembee, do hereby pledge ourselves not to consent for any person to engage in the sale, or in any way to traffic in intoxicating liquors in the town of Rembee.

And we do most respectfully request that neither our Chief at Shaingay, nor the Authorities at Freetown, will insist that the trade in spirits be carried on here. We humbly ask that no grounds be given to erect any buildings in which to carry on the business.

(Signed) Cong X Boom mark his
" Gbannah X Sobole mark his
" Moses Faux his
" Bear X Yammy mark his
" Poar X Bean mark his
" Gbannah X Conny mark his
" John A. Davies his
" Qaiih X Tucker mark his
" I. B. Faux his
" Sale X Rabbie mark his
" Gbannah X Lobbah mark his
" Carrah X Lobbie mark his
" Humph X Yankeno mark her
" Quiah X Lucia mark his
" Bear X Lokkah mark his
" Barrah X Canny mark his

Report of Jehovah Station

for Month ending Feb. 28th, 1890

concluded from last issue

Out-stations.—In order to facilitate our work we are trying to induce the people in three farkies (villages) not very far off to come to this place on sabbaths for divine service, and we have succeeded so far in getting those of two farkies who are coming regularly. We have visited all the towns in connection with this station and in our last visit we organized a class of 13 seekers in one of the towns. There is nothing to complain of at present. As one goes out to scatter the word of life, despite the work is an arduous one, yet the manifest interest of the people to hear the preached word stirs us up and makes us forget the long walk we sometimes make and the exposures to heat and cold we have to endure. The towns in the out-stations want more of our attention especially those in which we have seekers' classes; this we have not been able to do during the month that is passed from the fact that we were pressed in fixing up before the arrival of our family. We hope in the next to do more itinerating work if the Lord will

Day-School.—We began in this department with six children but now we have an increase of 11 more making 17 in all. The towns that these children put on help to stimulate others to send their children to school. Those who are strangers to the manners and habits of the people can not understand how it is, but we know you do.

To have a good school requires financial help, and to have the children properly trained means that we should get them solely under our control. The name two gave the School (Jehovah School) is an appropriate one, and we are looking to the Lord for its support.

We trust He will provide benevolent friends who will come to our help in educating the youths of the land who are the hope of the church. This being a good centre where a good number of children can be had, we therefore ask for aid in the support of the children till we are strong to be left to ourselves.

We trust the friends who are so interested in our country's welfare and are anxious for the salvation of the souls of our people, and have come up to the help of the Lord against the mighty, will not grow weary in well-doing knowing that what they have given is accomplishing grand work for God.

The present prospect is a hopeful one; and if the work continues to prosper as it is, we will look forward for grand results.

Yours in the service of the master,
H. J. Williams.

School Teaching.

Mr. Editor: No one but those who have tried it know the trials of school teaching, especially in the country where one is isolated, as it were, from all helpful society. Although he may enjoy the dignity of being even the first, or first gentleman in the village, and quietness may reign supreme about him, yet how lonely is the life! and what a dullness there seems to the silence, even of quietude. Yet those only know how tired of such a rural retreats, and long for a vacation is which he may take a little change, to whose life is more active. But while thinking on these things, there suddenly came to me as if in a dream a vision of the unseen. And these things were these: Why sit down and moan out the loneliness of solitude? why not find visit the nearest people, if in the town or by the farm near by. If then visit is not forth coming, or not to see, or pray with some sick one, or visit other farkies if these and many other thoughts came to me of which I must write again.

YRS. J. ANN.

Righteousness exalteth a nation; but sin is a reproach to any people. Prov. XIV. 34.

The Early Dawn.

BONTHE, APRIL 15, 1890.

[EDITORIAL]

Great deeds proceed out of great hearts.

My son, if sinners entice thee, consent thou not.

Make no friendship with an angry man; and with a furious man thou shalt not go.

Wine is a mocker, strong is raging: and whosoever is deceived thereby is not wise.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

Religion, whether false or true, requires the heart in it to make it felt in other hearts, but most especially does the religion of Christ requires the heart.

Our Creeds.—Good as we may admit them to be, are not perhaps after all, the most important thing in our religious life; for our salvation depends upon our faith in the Lord's Christ far more than upon the way we may be able to define our beliefs, or even the particular communion to which we may belong; for all the good that we can devise from either must depend on God through him. So that the more we consider the question of creeds the more we are led to believe that we may easily lay aside our objections to this or that one and go on to seek higher and greater perfection in a life hid in the glory of a Saviour's dy-love. And may heaven inspire our souls to higher and holier asperations.

The Police Force.—We have been cautioned, under the new arrangement, to keep as far from political matters as possible, however, we feel it a duty to call attention to the paucity of the Police Force in this place which gives opportunity to considerable disorder, and allows the pilfering fraternity to prey altogether too freely upon the properly of our citizens. And while we concede the greater importance of the frontier Police Force; yet we feel the necessity of a sufficient local force to preserve the peace and order of our large town.

And it does not seem possible to us that six or eight men can do this in a town like this of at least five thousand people, including natives of course, as they are the larger element, and ought to require the most attention. Of course our figures of population may not Tally with the usual estimate, but all we ask as vindication is a fair count of the people in the place.

Pious Meditation.—Seems to be but very little practiced by the professing christians of these parts or perhaps in any part of West Africa. And while our remarks, apply to native Christians, yet we regret to say that they are too largely applicable to all classes of Christians resident here, Missionaries not excepted However, a word of explanation is necessary, after making such a sweeping assertions as the above, first of all Missionaries are mostly overburdened with duties, second officials are largely engrossed with secular duties, third the enervating nature of the climate indisposes the mind as well as the body this last perhaps effects the nature rather more than the foreigner. Yet all should and must labor to overcome these difficulties, to a sufficient extent at least, to find time for religious meditation; for holy thoughts cannot prosper without serious meditation and without holy thoughts the soul cannot commune with God. It is in meditation on the blessed word of God that the soul grows in grace.

Hints To Correspondents.—Our space is of necessity limited and Articles ought to be short unless very interesting, not only to the writer, but to our readers in general. Half columns for letters, and not more than a column in other matter as a rule would suit as better, subjects of sufficient weight may be continued, at discretion and convenience of Editor. current matter as news reports etc, taking precedence of merely subject or ordinary Articles. Biography if of sufficiently interesting persons; would, it well and briefly written be acceptable, ravels especially inland on our own continent, if carefully written would no doubt be interesting. Zoology, something about the Animals of this continent Something also of Birds, Fish, Insects etc. would not fail to interest if written in a plain way not too much cumbered with scientific terms and big words. And again Articles should be sent in time, and must reach us, from five to ten days before the date of the Issue for which they are intended.

But, however, early they may be sent, all with us depends on their coming to hand in due time. Articles under no circumstances will cared, for if not accepted, they go forthwith to the "Waste Basket" as a rule.

Missioners here again.—It was our extreme pleasure to attend St. Matthews Church this place on the evening of the 10th inst., and witness the opening exercises of another special series of services of a revival character; which commenced on that evening.

We were favorably impressed from the very begining with the manner of the performance of the services of the first evening.

But there was one thing above all others that deeply impressed us; and that was the theme of the discourse "The necessity of the new birth," preached from John iii 3., by the Rev. Mr. Selwyn. Of course it is needless to say that we endorse fully every sentiment uttered by the preacher on the occasion; for it would only be to reiterate, a fact that is well known of all who have read our columns. We may only add that many were touched, deeply moved, under the potency of the prescient holy words of love and spiritual power. Our readers will no doubt be favore I with a fuller report of these services in our next Issue.

A Great Man Fallen!

John Backnor Elliott Esq., was the son of Rev. Anthony Elliott, one of the eleven hundred Nova Scotians who first landed here in 1792, and for many years pastor and Superintendent of Countess of Huntingdon Churches. His mother's name was Nancy Brasy, a devoted servant of God.

Mr. Elliott was born on the 28th of August 1822 at Freetown.—He obtained the very best education of the time, having had the advantage of the training of two of the most efficient masters then in the Colony—, Mr. White a European, and Mr. Geo. Faux, a native gentleman who was himself trained in England.

PUBLIC LIFE.

He entered the Government ser ice at the age of 18 years as a clerk in the Liberated African Department where he remained for a year and was afterwards promomoted to the Barracks, as Brigade Clerk, a post held for 25 years. He was appointed in 1863 Manager and Coroner of the Western District, and at different times with his own arduous duties, he acted in the same capacity in the Eastern District. For 20 years he held this position with great satisfaction to the succession of Governors during that period, and was only compelled to retire from active servic in 1883 when his health was completely shattered, and as a mark of high appreciation he recieved as a pension £200 per annum from Imperial and Colonial Funds. During these 46 years of public service, he only had eighteen months vacation. In 1851 for six months, which he spent in England in the interest of his Church. In 1861, he was forced to visit England again, where he remained for 9 months to recruit his health. During the time of his manugership he very often exposed himself to many daring exploits, capturing and rescuing large numbers of natives from slave canoes. The last occasion he rescued 123. The Government never had a truer and more loyal subject.

SOCIAL LIFE

He was married on the 27th Sept., to Susan the daughter of the Hon. William Cole Merchant of Freetown. She was an excellent woman. They both lived together happily for 32 years, and had 13 children 2 boys, and 11 girls. This marriage was the making of the man. "He that findeth a wife findeth a good thing." He was very fond of pleasure, and more inclined to flightiness and extravagance before marriage, but by the affectionate and gentle disposition of his wife, and her taste being entirely opposite, he was induced to settle down in domestic circle a real pattern to Society. On the death of his wife, he soon after found a partner in Elizabeth Quin a young widow. He often said, he married soon after his wife's death, so as to avoid any suspicion as is natural to men exposed as he was to so many temptations. In this wife he was again blessed with a loving and faithful companion.

By her he had 3 boys 2 of them with 6 of his first children survive him.

(To be concluded.)

NEWS ITEMS.

April 4th.—Capt. Le Power from Mullay.

Divine Services were held in Wesleyan Chapel at 11 a. m, and in St. Matthew's Church at 11 a. m. and 7 p. m., it being Good Friday.

6th.—Holy Communion at Wesleyan Chapel on Easter Day.

10—"Countess Derby" from Freetown with Bishop Ingham, Revs. Selwyn (Missioner) Liversuch also Dr. Ross, Col. Surgeon, Freetown.

10.—s. s. "Formoso" from Freetown with Messrs. C. J. Cole, J. B. Wright, Thompson Brothers and several others.

The first of a series of Evangelistic Services by Rev. Selwyn, commenced at 7 p. m. at St. Matthew's Church.

These services will continue to Sunday 13th. inst.

Holy Communion was administered in St. Matthew's Church on Sunday 11th at 8 a. m.

There was also a Confirmation Service on the same day at 3. p. m.

Dead and buried.—It is reported that Mr. Henry I. Graham, formerly a merchant and J. P. of Sherbro, died at Gbangbama and was buried at Bendoo-bah on the 28th inst.

Measles.—It is also reported to be prevalent in the Gorgroo, several cases in the Mano's district.

April 12 The s. s. Formoso left for Freetown.

Good Friday was a grand day at St. Luke's Church, Bendoo. There was an overflowing congregation in attendance; among whom were many natives.

The U. B. Church in this place held interesting services on the 4th inst., Good Friday. The pastor Rev. R. C. Taylor delivered a fine discourse to a good gathering of interested hearers.

Prohibition.—The authorities of Rembee town, Shaingay district, have signed a protest against the sale of intoxicating liquors, we believe this is the first of the kiad in West Africa, but more will follow.

Report of the Shaingay Missionary Aid Society Good Hope Auxiliary.

Read at the Anniversary Meeting
D. V. C. Bonthe Sherbro
March 17th, 1890.

Mr. Chairman Ladies and Gentlemen—Some introductory remarks seem rather necessary this evening, in order to set clearly before your minds the purport of this gathering; first of all it must be understood that we report upon the missionary collections of a single charge, and in this report, we do not include monies raised for other, than missionary purposes; so that in this our Anniversary, is unique in its nature from those of other connections. Second it should be borne in mind that the Aid Society raises its own funds and that these funds are used alone for the extending of the Gospel to the heathen, and destitute of Gospel privileges and that in every respect the Society is truly Missionary in its operations. Third I should remind you of what we said to you in our last report of this kind three years go, viz: that the Aid Society is not of foreign but of native Sherbro Origin and is in that respect a lasting monument to the praise of a handful of native christians in and about Shaingay. And now possibly you may bear with me a little while I reiterate briefly the Origin, History, and Aim of this humble Society.

Its Origin was the destitute condition of the outlying regions of country that the Parent Board of Missions in America was unable at the time to provide for. In one of these Districts known as Yondoo in the year 1878 or 79 there were being atrocious acts committed by Canabals upon human victims the news of which reaching the native Christians in and about Shaingay stirred them to action, the result of which was the organization of a Native Aid Society, with Rev. D. F. Wilberforce, a native Sherbro then lately returned from America, as its first President.

The object of the society was well indicated by that which gave it birth. Attention was given at once to the work of rescue which in fact brings us to the second point of discussion.

The History which although it has been repeated several times, yet will bear a repetition of interest to you here to night. From Yondooo, as I have before remarked the news came of Canabals eating people in that region, and Missionary Aid was needed to stay these ravages. The Parent Board could not respond to the cry of the people, who were actually sitting in Darkness and the Shadow of Death.

So the Native Aid Society, then in its infancy, bravely and sacriiicingly, responded to the call. Purchased a canoe, and hired an Itinerant to go over to Yondoo and preach.

The first man employed, I believe, and sent out to that dangerous field of labor, was the late Rev. Thomas Tucker a man of great faith, energy and zeal, but who subsequently died at his Post of duty on Mo'Fuss charge in the Kargboro river. After Mr. Tucker, others were sent until a station was opened there by Rev. W. S. Macaulay now of Danville Station. Under his Ministry the work progressed, rapidly, canabalism ceased, and many were brought to embrace, the truth. And the Work was eventually turned over to the Parent Board.

The Aid Society next sent out Itinerants in the Kargboro District where they met with much success and laid the foundation of the extensive work that is now being carried on by the Parent Board in that region from four principal Stations and reaching more than one hundred towns. The next work of the Society was on the North Branch of the Hyal Tucker; here it opened N'Charmmy Station and after getting it in successful operation the Parent Board took over the work and relieved the Aid Society which shortly after began operations in the Imperch in the vicinity of Gbangbish supporting a teacher at Danville, until that Station subsequently passed into the hands of the King Street, U. B. Church of Chambersburg, Pa., U. S. A. Since which time the Society has opened and principally supported a Station at Konconany which is now in successful operation.

It may be well to state here that this Society has operated so successfully, that it has magnified its name and office to such an extent that it has become the recognized channel through which the Missionary funds of the U. B. Church of this country are transmitted.

And in this way much help has been rendered to different religious enterprizes not mentioned in this report.

The Local Society of this, Good Hope, Station is Auxiliary to a an opposition to the many with the General Aid Society of Shaingay and is indeed one with it. The Society has been successful in raising funds and has raised from all sources since its organization in 1879 more than four hundred pounds sterling and would have raised far more but for the war and other troubles on the Shaingay District which for a time has almost paralized the energies of the Society on that side.

However we have been informed of late that the work of the Society in gathering funds on that District will be resumed with all possible speed.

On this side the Aid Society has been largely blest in its efforts, especially here and at Avery station. And we are glad to report for this station that the year just closed has been the best year for this Society.

The Aim of the Society is to collect funds for Missionary purposes only, with which to send out and support Missionaries wherever opportunity offers, to open when practicable stations to be afterward handed over to the Parent Board.

It will also for the present build or assist in building places of Worship to a limited extent, and send out prospectors into the regions beyond who will Itinerate and preach to as many in out of the way places as can be reached, and at the same time will be on the look out for good locations for stations. Thus we appeal to you for your patronage of an *aggressive* Missionary Work unencumbered by the operations of any *local* charge. Itinerants *should aim* to solicit funds at all times for the support of the Society which they report to the Treasurer and also to the pastor of the charge. The Aim of the Society being the spread of Gospel as rapidly as possible and for the salvation of the greatest number of souls. We appeal again to your sympathies for your prayers and financial support. You will now be favored with the report of collection.

Are We Protected?

Dear Mr. Editor.—For the past few months Bonthe has been left without any protection whatever and at the present moment the lives and property of its inhabitants are only left to the mercy of the natives who may bounce upon us at any moment and commit any havoc they choose when it is least expected there being only a handful of policemen (sometimes only two or three) to be found at the Police Station in the day or well on in the night.

Excuse me if I write for insertion in your valuable paper and redress my just, as you are always been the medium of communication between the people and the Government in this part. And we also trust you will use your influence in this particular in calling the attention of the Government to make a move for the protection of this place.

It is evident that the Revenue collected at Sherbro could pay for the services of 50 able bodied Police men to station at Bonthe for the protection of life and property. And why should we be denied such a privilege?

Instances are not wanting to prove that the absence of a sufficient number of Policemen at Bonthe has proved detrimental to the interest of the whole community.

I. In September last when the unfortunate Moosa was acquitted at Bonthe in open day no policemen could be found to leave the station to go to the scene; Boatmen were therefore substituted in lieu of Constables.

II. Only a few weeks ago, a man named Canray Lee was committed to the Gaol on a charge of assaulting and wounding at the Bargroo.

This man effected his escape from prison. A few nights after he entered the jail yard, where there was not a policeman on duty, (as on former times) and after he had broken open the cellar leading to the Office etc., and thereafter one can of Palm Oil, the property of the jailer. Having satisfied himself of the success achieved, he went upstairs and climbed over and was successful in taking away the cutlass with which he committed the assault, and afterwards quietly left the place. Although he was seen and pursued yet he made his escape and is now safe where he is. It might be observed that the jail office is adjoining the Treasury and Customs. Now, must this state of things be allowed to remain so?

Is it impossible for this same man to collect a number of men and come at night and do any harm he likes, after finding that we are not protected?

Mr. Editor the subject might appear strange but it is a reality; and as such we are not safe.

We therefore hope that the Authorities, into whose hands this might reach, will do their best by reinforcing the policemen at Bonthe, The interior is safe and we should also be safe.

Thanking you for space accorded,

I am, Yours Mr. Editor,

THE VOICE OF THE PEOPLE.

Bonthe, 11th April 1890.

SMILES.

"Doctor, if a poor young man named Hicks or calls on you to-day for a prescription don't let him have it."

Why not?

He wants something to restore his appetite, and he boards at my house.

The little boy was on his knees in his night dress, saying his prayers, and his sister could not resist the temptation to tickle the soles of his little feet. He stood it as long as he could, and then he said:

Please, God, excuse me, while I knock the stuffing out of Nellie.'

Stranger (at the door): "I am trying to find a lady whose married name I have forgotten, but I know she lives in this neighborhood. She is a woman easily described, and perhaps you know her. She is singularly beautiful complexion, with pink and white embroidered cheeks, lovely eyes, and hair such as a goddess might envy."

Servant.—"Really sir, I don't.

Voice (from head of stairs).—"Jane tell the gentleman I'll be down in a minute.

Correspondence.

(concluded from last issue)

Until the heart is truly broken and contrite there is no true foundation laid. I am really convinced that the reason of this half-awakened, half-converted, neither cold nor hot condition of our Churches is the direct result of this neglect of the occasional application of protracted preaching for several days in succession. I take this opportunity of expressing my long-entertained and deliberate opinion, that protracted meetings being among those things which are essential to the proper discharge of the duty of stead-fast continuance in the apostles' doctrine might be of incalculable advantage to the prosperity of the Church.

The Holy Scripture, Church History observations and experience all combine to establish not only the usefulness but also the great need of such meetings. The practise of assembling the people for several consecutive days for prayer, praise, and preaching, which has fallen into disuse, we trust will be revived.

In other places it has continued with good success. What we need is a general revival of religion; this only can counteract the influences which are now paralising the energies of the church and every legitimate means should be employed to bring about this. Protracted Meetings are as old as the gospel itself and ought not to be lightly set aside. Special effusions of the Spirit the Church has a right to expect in every age, in proportion as she is found faithful to God's covenant and using the means of grace vouchsafed to her.

In our own department we have much to be thankful for. To give my impression of the spiritual state of affairs with us, I may be beguided into one extreme or the other. It is often the case. We have every reason however to state that the Lord has not utterly withdrawn his spirit from us. There has not been wanting evidences of awakening in our midst. During the past month we were blessed with evidences of 14 hopeful conversions, after a week of special efforts. But without doubt we have occasion to humble ourselves before the Lord and still to pray "Savior visit thy plantation."

Mrs. Leavitt the "World's Women Christian Temperance Organiser," is now visiting our city. She invited a meeting of the ministers and others instructed in gospel work in Wilberforce Memorial Hall last Saturday afternoon; over which the Bishop of S. Leone was asked to preside. In a very terse address to those present, she stated the object of her visit, and craved the co-operation of the various churches, in her endeavor to organize the Womans' Christian Temperance Union here as in other places she has done, in her tour round the world. A committee of 4 gentlemen and 4 ladies was formed, the Bishop being one, to make preparations so as to facilitate her in her work on her return from Sherbro. We are all intensely anxious for her success, and wish her God speed. Yours truly,

7th Mar., 90. AFRICAN METHODIST.

From the Weekly News.

Prince Bismarck On the Signing of Names.

Dear Sir,—I respectfully beg to enclose you a small newspaper cutting shewing the general order in which Prince Bismarck lately gave to the German officials respecting the illegibility of many of their signatures to the documents transmitted to the the imperial Chancellor and to ask for the memorandum a space in your valuable columns.

"Owing to the trouble given by the undecipherability of many of the signatures attached to the documents addressed to the Chancellor, the latter, on December 2nd, 1880 issued a general order on the subject. His admonitions appear not to have been forgotten, and, accordingly, the Prince has just repeated his official notice on the subject which is to the the effect:—

'Some of the gentlemen who send in documents to me sign themselves in such a way that their signatures while, no doubt, indicating their names to themselves, are unintelligible to others. This is absolutely impermissible. A legible signature is necessary, on the ground, not of official duty, but of simple courtesy. Every one who receives an official document has a right to be enabled without difficulty and without doubt, to determine the names signed below it without the assistance of Official Directory. It would be contrary to my wishes to be compelled to draw the attention of certain gentlemen specially and personally to the obligation, but I shall do so if occasion is given me. I demand officially that every official shall write his name so that not only it can be deciphered, but also read easily at first glance.'" Jan. 17, 1890.

It is evident, The order is interesting from whatever side it is viewed. I trust the officials of the Colony will not impose a similar task on the Governor's Colonial Secretary; as the practice of mystifying instead of signing names by some officials among us is increasing and is becoming more and more outrageous.

There is such a thing as the alphabet in the economy of the world and of words; the characteristic formation of each letter was happily not left to individual discretion or caprice. All mankind who know how to read or write have been taught to form these letters after the accepted and unchangeable particular fashion of nations; but some men either through pride or folly or both, think they are at liberty to transform the alphabet because they have to put together a few letters which represent the *illustrious* names by which they are called or known. Let these read what the most illustrious Statesman of the day has said to his officials and through them to all officers whether they be government officers or private persons.

Dear Sir, I trust you will lend me your valuble assistance in denouncing a practice so foolish and stupid which is becoming prevalent, of the mystification instead of the signature by individuals of their names.—I am dear Sir,

Yours respectfully,

DAR ES SALAAM.

Freetown, March 13 1890.

Sabbath Desecration.

Dear Mr. Editor: In your issue of March 15th something similar to the above named subject appeared from a correspondent of Bendoo about citizens buying and selling on the Lord's holy day. I therefore call the attention of the public of Bonthe as elsewhere on the same subject for the good of all.

In the commandment of God to the Israelites, (Ex. 20. 8,) he reminds them the importance of keeping the sabbath day holy; but I am quite sorry to say this has been reversed among us here. From Monday to Sunday you will see men and women lurking at the wharves buying and selling cassada, cocoa, etc., to one another in staunch defiance of the law of God and man. Are there no Sunday laws in this settlement that can be enforced by the authorities? Shall these natives be allowed to infringe upon our civilised laws, and thereby desecrate our Lord's blessed day? In a conversation with one of Her Majesty's employees the other day with regard to the police force who are to enforce these Sunday laws, I was made to understand that there was only six or seven police in this whole town! and that these six men can not see all the mischiefs going on the intown either week days or on Sundays. They have found that there are not enough police to keep them in awe of the law, hence they can do what they please on the sabbath day.

But there are always two sides to all questions. Why should we blame the natives alone, what do they know of the sacredness of the sabbath? Do not our intelligent class of citizens give the poor heathens tobacco and cash to buy for them at the wharf while they dress themselves grandly to attend divine services? Who can deny these facts! and yet this has been the state of things and even continues up to the present. If the authorities would take severe measures with these sabbath breakers, and also see to it that the peace of the town is maintained by enlarging its police force, I am sure that we will soon see better observance of our civil laws and that of our God. R. G. C

Church News.

Dear Mr. Editor,—It was a pleasing sight on Sunday morning the 29th inst to find about 50 natives attending service Upon enquiry why they were so many in church, I was informed that during the course of the week the Catechist was to be seen going about the surrounding villages, inviting the natives to the house of God hence we see this grand result.

We hope that the people may so continue, and that the word of God may have free course in their midst. After the preacher had finished his sermon a young man by the name of Hogan was called upon to explain to the people in the Mendi language, which was done to the general satisfaction of those present. Great praise is due to the Catechist for this work; we hope that christians in this place may exert themselves in like manner. For we do not well if we hold our peace and do not carry the glad tidings to our brethren who are perishing day by day for the lack of the knowlege of God.

I am Yours truly, FAGE.

Bonthe, 24th March, 1890

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"The Morning Light Is Breaking, The Darkness Disappears."

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Rev J. A. EVANS, *Editor and Publisher, Bonthe, Sherbro, West Africa.*

AGENTS.

United States.—Revs. B. F. Booth and Wm McKee, Dayton, O. Rev I. K. Statler, Cedar Rapids, Iowa. Rev Wm J. Davis, Basil, Ohio Rev. J. T. Jenifer, Chicago, Ill. Rev. J. L. Hensley, Marion, O. Rev. J. S. Cleaver, Elkhart, Ind. Revs. R. P. Burton and D. K. Flickinger, Willoughby, O. Rev. H. Ellwell, Dayton, Washington Ter., M. J. Stoner, Mayberin, Pa. Master Charlie Howe, Manchester, Ind. Rev. G. W. Arnold, Eldorado, Ohio

West Africa.—J. A. Richards, River Gambia. Rev. J. R. Frederick and Mr. E. A. Lewis, Freetown, Sierra Leone. Rev. James Duputy, Marshall Liberia. Mr. Moses Boyle, Liberia.

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Falconbridge Letters.—

LETTER II.

Spithead,
January 12th, 1791.

My dear Sir:—Contrary winds prevented us from proceeding directly out of the channel, and made it necessary to put into this place. We have been here two days, but I am told there is an appearance of the wind changing, and that it is probable we shall make the attempt to get away some time this day; therefore I think it best not to defer performing my promise of writing to you, lest we sail and I be disappointed.

We embarked at Gravesend between eleven and twelve o'clock, the night after I wrote you. Every thing seemed in dreadful confusion; but this I understand is commonly the case on board ships when on the eve of sailing; besides the captain had several friends who came from London to bid him farewell.

You may guess that my mind, in spite of all the resolution a young girl is capable of mustering, could not be undisturbed; but I would not give way to any melancholy reflections, and endeavored to smother them as often as they did; although I must confess they sometimes caught me off my guard, and my heart for the moment was ready to burst with the thoughts of what I had to encounter, which was pictured to me by almost every one in the worst of colors.

However I went to bed, and being fatigued, was in hopes every care would be buried for the night in delightful sleep; but in this I was disappointed, for though my eyes were closed as soon as I got my head on the pillow, yet it was not of long continuance.

I had slept perhaps two hours, when the shocking cries of murder awoke me. I did not at the instant recollect where I was, but the first thoughts which occurred upon remembering myself on ship board were, that a gang of pirates had attacked the ship, and would put us all to death. All the cabin was by this time alarmed; the cries of murder still continuing while the captain and others were loudly calling for lights; and so great was the confusion, that it was a long while before any could be procured: at length the light came, when I found myself somewhat collected, and had courage enough to ask what was the matter.

My fears were removed, by being informed it was a Mr. B—, a passenger, whose intellects were a little deranged: he continued his disagreeable indications the whole night, and prevented every one from sleeping: for my part I scarcely closed my eyes after.

At breakfast Mr. B—apologized, by telling us that his wife had murdered his only child, for which reason he had left her. "And," said he "the horrid act has made such an impression on my mind, that I frequently think I see her all besmeared with blood, with a dagger in her hand, determined to take away my life also: it prays upon my spirits, for I want strength of mind to conquer the weakness"!

Mr. Alexander Anderson came on board, and dined, he politely enquired if I was comfortable; assured me, that everything had been put on board to render us as much so as possible.

In the evening he returned to town, and we got underweigh. Nothing occured on our passage here except such frequent returns of Mr. B's delirium, as has induced Captain McLean to put him on shore, from the opinion of his being an unfit subject to go to the coast of Africa.

I did not experience any of those fears peculiar to my sex upon the water, and the only inconvenience I found was a little seasickness, which I had a right to expect, for you know this is my first Voyage.

There is one circumstance, which I forbode will make the remainder of our voyage unpleasant. The gentleman whom Mr. Falconbridge is employed by are for abolishing the slave trade: the owners of this vessel are of that trade, and consequently the Captain and Mr. Falconbridge must be very opposite in their sentiments. They are always arguing, and both are warm in their tempers, which makes me uneasy, and induces me to form the conjectures I do, but perhaps that may not be the case.

I have not been on shore at Portsmouth, indeed it is not a desirable place to visit. I was once there and few have a desire to see it a second time. The only thing that has attracted my notice in the harbor is the fleet with the convicts for Botany Bay, which are wind bound, as well as ourselves. The destiny of such numbers of my fellow creatures has made what I expect to encounter, set lighter upon my mind than it ever did before, may nothing could have operated a reconciliation so effectually, for as the human heart is more susceptible of distress conveyed by the eye, than when represented by language, however, ingeniously pictured with misery to the sight of those unfortunate beings, and the thoughts of what they are to endure, have worked more forcibly on my feelings than all the accounts I ever read or heard of wretchedness before.

I must close this which is the last in all probability, you will receive from me, till my arrival in Africa, when if an opportunity offers, I shall make a point of writing to you. Pray do not let distance or absence blot out the recollection of her.

Who is truly yours,

The Amistad Captives.

(Continued)

Were now free to go where they pleased, their friends whom God had sent to espouse their cause felt for them, they were indeed strangers in a strange land, they could not speak the language of the people the kind of labor done in this country was all new to them they had no means of support, the climate was severely cold if they remained there they would surely perish, besides they would be a burden on the government so these God sent friends thought best to return them to their own country and to their own people and if they would not send them alone, but determined to send Missionaries with them who would teach them of the great God the white man's God. Having decided on this a public farewell meeting was held by their friends in New York in the Broadway Tabernacle sabbath evening Nov. 27th 1841 when instructions were given by Rev. S. S. Jocelyn to the missionaries under appointment viz., Rev. James Steel, Rev. William Raymond and Mrs Raymond and parting counsels were given the liberated Africans, some of whom took part in the services.

After a long passage, of some eighty days the party landed at Freetown in the colony of Sierra Leone Jan. 15 1842.

All their stores, tools and implements of agriculture were admitted by Gov. Fergusson free of duty, all needed assistance was most generously proffered, the impracticability of reaching the Mendi country, together with the fact that some of the "Amistad" captives belonged to the sherbro country, led, after some delay, to the selection of a site on small Boom River, 150 miles southeast of Sierra Leone and some 6 miles from the coast, near the village called Kaw Mendi. On their arrival here the King Henry Tucker, ordered a salute to be fired as a token of joy and a multitude of men, women, and children flocked about the newcomers, interested most of all in Mrs. Raymond the first white woman ever seen.

On the Lord's day, Mr. Raymond held a religious service which the king attended, seeming to be much impressed.

In 1845 a terrible war broke out in the Sherbro country and continued several years. Many towns were burned and hundreds fled to the mission for protection, which even amid these unfavorable circumstances, exerted a power for good. The persons and property of all connected with it were respected, while its character as a place of freedom, peace and temperance, was known far and wide. The Mission school was sustained at great expense for famine followed in the wake of war. Mr. Raymond redeemed a large number of children from bondage, and thus saved them from slavery or death. One of the English Missionaries at Sierra Leone Rev. Henry Badger, wrote to a member of the committee. Did you ever hear of a mission strengthened in the midst of war? Here is one, and it has advanced during the war more than previously. A school has been formed and is doing well. The mission establishment at first regarded with suspicion, is now looked upon with great respect. It is a sanctuary and while other towns and places are consumed by fire and their inhabitants destroyed by the sword or carried in to slavery, this flourishes and improves."

The mission kept enlarging its operations, new buildings were put up, and the number of scholars in the mission school constantly increased. Miss Harnden was the first to join it, reaching there in 1843, in company with Mr. and Mrs Raymond, who had returned for a visit to the United States. Mean while Thomas Bunyann a converted mendi who had previously acted as an interpreter and teacher, had become an efficient helper.

In February 1847 Mr. Garnick an Englishman, who had been some years in this country, joined the mission, but his career was early cut short by death July 10, 1847. Under the direction of Mr. Raymond who was a man of rare capacity for the work and had gained a wide influence among the people, the mission had made great progress. He had a broad conception of the kind of mission needed in that country, and had, from the start mechanical and agricultural departments with it.

All this increased its expensiveness, but the decided opinion of those now most conversant with the needs of Africa, is that only a mission thus arranged can become, in the largest sense successful.

Election at St. Matthew's Church Bonthe.

On Tuesday the 8th insant, an election of officers for the above Church for the present year, took place immediately after the service for Tuesday in Easter Week was over at about 8 p. m.

The Catechist in charged read a portion of Scripture from the Acts of the Apostles 1st. chapter from 22 verse,

After which he introduced the subject for the evening and that is, the Election of officers to serve in the church-ships of of paper were handed round to the male members (communicant) present, when the following gentlemen were selected by votes to serve in the following orders,

Committee Members

Messrs C. R. Collier.
" R. T. Collier.
" D. L. Colley, Pastor's Warden,
" J. D. Macaulay People's "
" H. R. Williams, Secretary
" J. B. Parkinson, Treasurer
" Dr M. L. Jarrett.
" S. B. A. Macfoy.
" T. E. Macfoy.
" M. Z. Macaulay,
" C. J. Cole.
" J. G. Williams.

Sidesmen Bidwell Coker. J. N. Cowen,

It is now two years since an Election took place in this Church and as it is believed that the District will soon be favored with a resident pastor, it is to be hoped that the gentlemen thus elected to the responsible and sacred offices they severally hold will prove true to their respective offices, and we hail the time when old Mr Pycha who has been in charge since the death of the late pastor Nicol will soon be relieved from his multitudinous and arduous duties.

Abstain from every appearance of evil.
Show yourself approved unto God.

Bonthe, April 11th 1890.

The Early Dawn

BONTHE, APRIL 30, 1890.

Christian Ministers must seek power from above if they would be effectual workers.

New hearts are more necessary than *avenues* for the Advancement of Christian Women.

Ye Must be Born again, was the great burden of the love, Mr. Selwyn's message to the Church of this place in his recent visit.

Our Streets,—are receiving due attention in nearly every part of the Town, but how about the fences are they all right?

Cannibals and Kannah.—It was reported to us about the 14th inst., that while the Kannah people were trying to detect the person or persons who caught a boy near Gbamgbiah some time ago. Another person was caught by the Cannibals casting a suspicion on the whole matter, as a failure at least in so far as the Kannah people are concerned as detectives. Of course we have not expected any great results from these magicians from the Interior, however we had trusted their presence would check the ravages of the man eaters. But this bold act hardly looks like it.

W. C. T. U. Press Work—of the Rotafunk Organization, with Miss E. Groenendyke at its head will occupy a column or more in our Journal in future and we entertain the hope that it will greatly enhance the value of the paper to our readers; most especially since the Subject of Temperance is now brought the front and is being so ably supported by the Bishop of Sierra Leone, the Church Missionaries, African Methodist Episcopal Church, and other religious bodies besides, our own which has ever stood firmly by the great cause of temperance in Africa and at Home.

We wish the Womens' Christian Temperance Union'ed the world great success and their work here a sweeping victory, under the Leadership of the earnest and thorough going Miss Groenendyke, over Intemperance, Impurity, and every degrading vice of this Dark Land.

The Regions Beyond—have in a sense ever been the consideration of the true Missionary of the Christian religion; while yet the Saviour was in the flesh he himself felt the necessity of reaching the other towns beyond where he had already preached, he made excursions himself and also sent out his disciples; on one occasion as many as seventy in number to Itinerate. The church at Jerusalem by some means planted another in Antioch, and from thence the Holy Ghost sent forth Barnabas and Saul to the regions beyond, until not only distant Roman Provinces were reached but Rome itself and more than this the great Missionary Apostle crossed the Ægean to regions beyond the sea, even to Macedonia and Achaia and planted the standard of the cross in voluptuous and Idolatrous Corinth. If then such was the character of the Church of this time, when it must be conceded that the christian religion is the grandest achievement of this, the most enlightened, age of the world. And indeed it is gratifying in a measure to observe that the great body of the Church of Christ, the Church in general is more than ever anxious to reach out to the regions beyond. And that indeed much is being done to push forward the work of evangelizing the World.

That great Missionary enterprize are at work; and that there are men and with hearts set [illegible] with holy zeal, going forth to the conflict with sin and error. But while it is true that so much is being done, by the church of today as it not also true, that much more could be accomplished if every division of the great army of Christ would push forward with the same energy that others are pushing. Then if every battalion and every company, or in other words, if every communion, and every local Society of Christians, could be so aroused as to put forth every effort in their power to send the gospel to the regions Beyond.

Should we not see a more rapid spread of the Gospel of Christ? Surely we would; and the earth speedily be filled with the knowledge of the Truth.

Egyptian Cotton.—We have received from the Colonial Secretary by the direction of His Excellency the Governor a Public Notice on the subject of *Egyptian Cotton*, a very superior staple, it is believed, and commanding a high figure in the markets. The reason for the circulation of the Notice is to call attention to its growth in this colony.

As we have not space for the notice we take this means of calling attention to the introduction and growth of this particular kind of Cotton, which sells for 6d., to 10d., per lb., while other kinds only sell for about 3d. per lb., seed may be had on application to Commandants Office in this place.

Pamphlets.—In a previous issue we mentioned that we expected to print two pamphlets. The first now ready on "Sunday Schools;" and "How to Reach the Women and Girls of Africa," 16 pages.

W. C. T. U.

From Rotofunk

(For the "Early Dawn.")

I know of no more interesting way of telling of the success of our branch of the World's Woman's Temperance Union, than of quoting from our first minutes, as read by our Secretary, Miss Frances Williams.

"March 11th and 12th of 1890 will be among the memorable days in the mission at Rotofunk, on account of the visit of Mrs. Clement Leavitt, the ("Round the world" missionary of the W. C. T. U. of America) who has for nearly 5 years been traveling around the world, talking and working in the interests of social purity and temperance, and seeking in every possible way to hasten the coming of our Lord, and prepare the nations of the *for* that coming."

Both of the mornings [illegible] was with us special meetings were held for women only. The first meeting was attended by 60 women and the second day there was a goodly number present.

As we listened to her words of truth, accompanied by the spirit of Him who had sent her [illegible] going forth to the conflict with sin and error. But while it is true that so much is being done, by the church of today as it not also true, that much more could be accomplished if every division of the great army of Christ would push forward with the same energy that others are pushing. Then if every battalion and every company, or in other words, if every communion, and every local Society of Christians, could be so aroused as to put forth every effort in their power to send the gospel to the regions Beyond.

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Both of the mornings [illegible] was with us special meetings were held for women only. The first meeting was attended by 60 women and the second day there was a goodly number present.

As we listened to her words of truth, accompanied by the [illegible] us of what an organization consisted kind of the work of Unions that she had organized. Mrs. West then made some earnest and fitting remarks. She stated plainly that all who came into the organization pledged themselves to neither drink nor trade with, or palm wine or fermented liquors of any kind.

Mrs. Leavitt then gave an invitation to all to take the pledge and join the Union.

The result of this invitation was that 19 women signed the total abstinance pledge and became members of the Union.

With these members the organization was partially effected. Miss Groenendyke being elected president. Miss Williams, secretary; Mrs. West vice president, and Mrs. Sage, treasurer.

On the evening of the 25th the organization was completed by taking up the following departments of work and electing Superintendents of the same:

Organization. Ellen Groenendyke; assistant, Miss Williams and Mrs. Ta[illegible] ...enile Work. Miss Groenendyke; Temperance Literature, to be supplied; Press Work, Miss Grace Groenendyke; Portuguese Rules, to be supplied; Mary Parks; Medical Temperance, Miss Williams, [illegible] Eng. Miss Williams; [illegible] Rosse [illegible] Sarah A. [illegible]

I [illegible] apart from time to time to [illegible] each of these departments. We [illegible] no active work as yet except to organize Local [illegible]

[illegible] intoxicants [illegible] and probably missing at least 50 persons in our little town who do not use intoxicants. We think there are more than this number who are genuine teetotlers for which we thank God and take courage.

ELLEN GROENENDYKE.
Supt of Press Work.
Rotofunk W C T U

REPORTS.

Passion Week.

Divine services were held at 7 a. m. every day, from the commencement of Passion Week to the end of Easter.

These Services were well all attended, especially when it was taken to consideration the nature of the employment of most of our people necessitating their being away from town on week days to earn their livelihood elsewhere. The natives still continue to attend our services in large numbers, stimulated by the exertions of some of our brethern who visited them in their various Fi kies urging them to come.

The interpretation of the Sermon into their own language immediately after the English portion of it is over, is also I believe a source of encouragement to them. When requested to ask any questions they would like on the subject of the discourse, they sometimes ask some suitable ones and also some very childish ones.

The Catechist answered all these in good grace and to their satisfaction.

These are encouragements in themselves as they manifest a desire of knowledge of the [illegible] as it is in Christ Jesus.

May the time soon come when this knowledge shall cover the earth as the waters do the mighty deep.

The texts from which Mr. Brown the Catechist preached during the week are as follows: Monday 31st March, Mark xiv: 1—2. Tuesday 1st April, Mark xiv: 44; Wednesday 2nd April Luke xxii: 31—32; Thursday 3rd April xxiii: 27—31; Good Friday 4th, Matt. xxvii: 29 (Morning); Luke xxiii: 42-43 (Evening); Easter Day 6th John xx: 20 (morning) Luke xxiv: 34. (Evening)

The discourses were both practical and edifying, and I do not think even the most critical could have anything to say against them, as they were most suitable for the occasion and easily comprehended by every member of the congregation. The childrens meeting which was also largely attended by adults, was conducted at 3 p. m. on Easter Day, when they where addressed in very simple but explicit language by Mr. Brown from Matt. xxviii 1-10. Questions bearing on the resurrection of Christ were put to them to which they gave very satisfactory answers.

There was a marked feature in the observance of Good Friday this year which is worthy of attention. Having been warned by the Catechist to keep the day as holy as the Sabbath, those of the Natives who attended church informed their friends of it and there was not a single instance of drum beating and dancing as has been usual in former years.

This was also the first occasion on which divine service was conducted here both morning and evening on Good Friday. Let us now hope that having "Onward" as our motto we may continue to progress heavenward as time rolls on.

Bendoo, 10th April 1890

Dannville Station.

Dear Brother—I am thankful to Almighty God for mercies vouchsafed to us in the past.

That amidst the many discouragements and distress of mind as also sickness in our midst, yet the Lord has led us through and we are previleged at this time once more to have our place among the living.

The attendance on public worship every sabbath is encouraging many of the natives generally attend to hear the word of life dispensed to them our Mohammedan friends also are prompt in attending the means of grace. The sabbath that was once disregarded and polluted by them is now kept sacred.

I regret to state that the many Towns I have visited in the past Quarter has not been visited since the beginning of this Quarter owing to want of interpreter.

The sabbath school is increasing, the native young men are endeavoring to make improvement, nevertheless we shall with joy look forward to the time when all shall be able to learn of Jesus and his word.

Day school is showing some signs of improvement although many had left us and gone away owing to want of means yet there is some parents who are looking for the future, they send their little ones to be trained and we believe that good will redound to the glory of God, may the great Head of the Church preserve his little flock.

Sister Macauley has organized a seekers class which she holds every sabbath at noonday may our loving Father in Heaven prosper her labour.

Number of Towns	"	16.
Believer's Class,	"	1.
No. of Mem. in Believers	"	8.
Seekers Class	"	7.
Number of Members	"	56
Day School,	"	24
Sunday School,	"	40
Itinerants,	"	1

Amts. collected the 1st Sunday in every month. £0. 8. 3.

Communion Service held at Gbamgbiah Sunday April 20th 18 persons communed, the service was interesting and will be long remembered by all who were present.

I am your Bro. in Christ,
W. S. MACAULAY.

April 20th '90.

From Jehovah Station.

The first quarterly meeting of Jehovah Station was held in the Piazza of the Teacher's house April 12 1889.

An appropriate sermon was preached by the Presiding Elder [Rev. J. Gomer] from Matt. 3 : 1–2. The Presiding Elder made a verbal report of his work, and his character was passed, morally as well as officially. The Preacher in charge gave a verbal report respecting his work which was very encouraging and his character passed. Mrs Elizabeth Fry Williams, the class leader was called upon and she reported favorably of her class. She also remarked that she organized a Women's Prayer Meeting which meets every Monday morning, and in this prayer meeting the women are learning to pray. Her character was passed. The presiding elder asked the people whether any one had anything to say respecting the work. Three natives rose up respectively and expressed how glad they are in that they have the gospel in their midst and they appreciate it as a great gift from God. They also thanke the American people who hired missionaries, and also thanked Bah Gomer for sending to them one to teach them, and one who is urging them to accept Christ. They said further that they love their teacher, but he never gives them time because he keeps meeting three times on Sundays. Mr. H. P. Humphrey of Kooloong station made some interesting remarks which drew the attention of the people.

On the next day morning (sabbath morning) the Seekers' class was crowded to the full. There were 86 persons present, 8 of them prayed and talked of "Jesus and his love." At 11 A. M., we assembled for divine service conducted by the presiding [illegible] who preached a soul [illegible] sermon taken 10 chapter latter crosse of fifth verse. After [illegible] 10 children were presented for baptism, and two adults [illegible] of about 40 and 53 years presented themselves for the Sacrament of the Lord's supper, was administered to Superintendent. After the ordinances of the Lord's supper and baptism were duly attended to, the natives could not keep their seats, but managed to get near so as to see how they are performed: this being the first time that these ordinances were done in the presence of of most of them. The evening service was conducted by Mr. H. P Humphrey. He preached from Dan. 3 : 17. The sermon was plain and practical, and every body went home satisfied. We were highly gratified to see how the people turned out. We trust they were benefited by these meetings and that such a visit of the Presiding Elder, Mr. H. P. Humphrey and wife may bring about a glorious result.

A FRIEND.

Jehovah Station,
Yorgborfor, April 14th '90.

NEWS ITEMS.

Scarcity of Food:—Still prevails in the Manoh Gbagroo.

From Gbamgbiah—We learn that Mr. S. B. A. McFoy is opening a large plantation.

Danville Station:—Near Gbamgbiah, Imperch land, held its Quarterly Communion Services on the 20th inst. It was an interesting occasion.

Koconany:—Police Station has of late been favored with a large Canoe for conveying persons across the rivers at that town. This is a good thing for which the thanks of the people are due to the Government.

Failure of Coffee Crop:—Has been reported from Avery Station farm of the Mendi Mission. This is the sadder as this farm supplies a large district with Coffee for home use.

Mr. A W. Elliott feels thankful to many friends for their many expressions of sympathy with him in the loss by death of his grandfather, J. B. Elliott, late of Freetown.

Quarterly Communion—Services were held at Avery Station on the 13th inst., and a conference on the 14th inst., by Rev. J. A. Evans presiding elder of the district.

April 12th—The following were the passengers per s. s. "Formoso" for Freetown:—Dr. M. L. Jarrett, Capt. Le Power, Sergt. D. S. O. Pratt, (who leaves finally) Mrs. W. A. John and daughter, (the latter to remain for schooling) and several others.

13—Evangelistic services by Rev Selwyn closed this day.

14th—"Countess of Derby" for Freetown with Bishop Ingham, Revs. Selwyn and Leversuch and Dr. Ross.

A meeting for the election of Delegates for the Native Pastorate Church at Sherbro, took place at St. Matthew's Church at 7 p. m. Rev. O. Moore and W Hughes Esq., Freetown were elected.

15th—"Formoso" from Freetown with mails, and passengers. viz.
Dr. Jarrett, Mrs. Thomas, wife of the asst. Printer of the *"Early Dawn"* and others.

17—"Formoso" for Freetown Mr. J. V. Pratt ex-schoolmaster of the Wesleyan connection was a passenger.

23—"Formoso" from Freetown with the following passengers:—Messrs. John A. Williams of P. Z. & Co., Danner, Mrs. Peter Johnson and others.

25—"Formoso" for Freetown with mails and passengers.

The Mocolo Road is under going proper repairs and will be completed, shortly.

Several cases of influenza and fever are reported to be raging in Freetown, on account of which the Female Institution was advised to be closed earlier than usual.

The Missioner—Rev. Mr. Selwyn, we understand, left for England per s. s. Lagos on the 19th inst. We wish him a safe and pleasant voyage home.

Burned.—Moyampie near Avery Station, and one of its flourishing villages has been entirely destroyed by fire.

(concluded from our last.)

A Great Man Fallen!

He had a passionate fondness for his family, which he made it to appear that he lived only for them, and perhaps this was his greatest weakness.

RELIGIOUS LIFE.

His father and mother were eminently pious, and by their exemplary life and earnest endeavors they were instrumental in bringing their son to Christ. He was wonderfully converted in 1841 in Zion Chapel. After this he became an active worker in the church, increasing in zeal and usefulness till the moment he laid his armour down to die. He filled every position in the church.

Sunday School teacher and Superintendent, Class Leader Exhorter, Local Preacher, and on the death of his worthy father, he succeeded to the General Superintendence of the Churches of the Lady Huntingdon Connection. During his services as Manager and Magistrate he delegated his power to his late brother Richard Elliott, but as ever was deeply interested in the prosperity of Zion, and at the same time, the Wesleyan and Free Church pulpits in the District were frequently favoured by his ministrations. Retiring from secular work, he resumed his regular duties and through much bodily sufferings and many adverse circumstances he continued at the head of affairs, endeavoring meanwhile affect the union of his church with some well established evangelical body, and succeeded in 1887 to amalgamate and transfer by legal documents the church and property to the African Methodist Episcopal church in America, when the Rev J. R Frederick was sent out to take charge of this long isolated church. He however continued to preach and to use his influence in the upbuilding of the A. M. E. church. He was an able preacher, with a powerful voice, and without doubt one of the best public speakers in the colony. He could always present his subject in such a way as to interest his hearers. The Bible was his study and delight. He searched the word of God and knew how to apply it and was always deeply concerned at the prevailing spiritual destitution of the people and ever solicitous for the revival of vital godliness in the land. Never did he lose a chance of bringing the subject of religion into prominence. He was sound in doctrine. We may safely reckon him among the old fashioned believers. He had the deep conviction of the depravity of human nature, and the need of the new birth, and simple faith in the atoning blood.

He was eminently a man of prayer. Always in his element in the prayer meeting. Zion Church will long feel the loss of this great man.

The distressing affliction which prostrated his health, and rendered him unfit for Gov't work could not be arrested, and during the last 4 years he was scarcely ever well. Though his health was delicate the hope was cherished that his life would be longer spared, but he gradually grew worse till Sunday 23rd March it was observed by his friends that he was sinking. His spiritual needs were well attended to during the absence of his pastor. And having declared his firm trust in his Redeemer, said "I am waiting for the tide." The last person he desired to see was his pastor, was soon after bourn down the stream, and at 3 30 A. M. on Monday 23rd March he entered the harbour of eternal rest.

As a proof of the high esteem he maintained in the community, the funeral service that afternoon was numerously attended by the most respectable citizens of Freetown; among them were noticed the Hon. Major Crooks, who represented His Excellency who was then absent in the interior, his Lordship the Bishop of Sierra Leone. The funeral service in the Church was conducted by the Rev, G. C. Nicol, retired Chaplain of the Gambia, an old friend of the deceased, and at the grave by the Rev. J. Augustus Cole and the Rev. J. C. May. May he rest in heaven.

MEMORIAL SERVICE.

A Memorial Service was held to improve on the death, on Sunday, the 30th when in the morning the pastor of Zion A. M. E. Church the Rev. J. R Frederick preached to a crowded, and respectable congregation from the text, "As the man is so is his strength"–from which he tried to impress his hearers more particularly on the life of the deceased. In the evening of the same day long before the service commenced the church was well crowded, and the Rev. J. Agustus Cole preached–His subject was "J. B. Elliott's last moments–" choosing for his text Gen. 49 33–No wonder that a life so remarkably characteristic should close so grandly+ "Them that honor me, I will honor" has been verified in the life and death of this remarkable man.

Freetown, 8th April 1890

Max O'Rell's Lecture.

The audience laughed immoderately Sunday night when Max O'Rell, in the course of his lecture in the Boston Theatre on "John Bull and His Son Jonathan," said in his inimitable manner that the former had given the British Isles the queer name of the "United Kingdom. He continued by saying that John Bull was the largest landowner in the world. The East Indians blacked his boots and were happy. In America he did not possess as much as he used to. [Much merriment.] He had acquired all this territory at the expense of little bloodshed. It was all the gift of a friend. He considers himself the master of the seas as well as the land. "You in America, if I am to believe the statement of Chauncey M. Depew, are invincible in peace and invisible in war. French men fight for glory. Germans for a living. Russia to divert attention from home affairs and England to develop trade.

[Laughter] John Bull is a queer mixture of the lion, the mule and an octopus. [Great applause and laughter.] He has no equal at making bimself at home. At prayer time he is a man who looks a little uncomfortable. The Frenchman proclaims that France is the light of the world; but he says it in such a way as to show he has a lurking suspicion that he may be mistaken. The English man is absolutely sure that England is all that and more. It is so much a settled fact that he does not think it worth while to discuss it.

His geese are all swans, and he knows beyond doubt that the kingdom of heaven is one of the British possessions. The English are philosophers. Their philosophy is of the kind which teaches them to be content with what they have when they can not get what they want.

"In France, if a Republican meets a Monarchist they glare at each other. In England, when a Liberal meets a Conservative they greet each other, shake hands, and chat like old friends, because they know the political doctrines of both are all humbug. The Scotchman is different. If you mistake him for an Englishman he will draw himself up proudly, and say, 'Excuse me; I am a Scotchman.' For convenience we will call the Scotchman Sandy MacGregor. I have never known a christian so confident of going to heaven, and less eager to set out. His religion teaches him to trust in God and rely upon his own resources.

[Laughter] It is always more dangerous to deal with one who believes that one day a great deal will be forgiven him. However, in business he is circumspect, and in conversation insinuating. In love even he will not lose his head.

He has a way of treating his Maker like his next door neighbor. If he in prayer uses a far fetched or dictionary word, he will explain its meaning to the Lord. The Scotchmen are the sinew of the British Empire.

The greatest man of the future of the Anglo Saxon race is Jonathan. That is a name for the American people. There is no typical Americans. The race is going through an evolutionary process and by-and-by the man Jonathan will disappear.

You are not all beautiful in America, but you are intelligent. [Laughter.] A person who looks intelligent can not look plain. Jonathan is the man who enjoys all liberties, including those he takes with you. The typical American is yet to make his appearance.

The Anglo-Saxon race is the only one that can supply men who sing hymns and play poker with equal facility and gusto. I suppose woman in America are allowed almost every liberty—and they take the others. [Applause and laughter] What America has done in one hundred years makes no future, however grand, impossible to her."—*Cincinati Gazette.*

O music! thou that bringest the past and the future with their flying flames so near to our wounds art thou the evening breath of this life, or the morning air of the life to come! —*Sel.*

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"The Morning Light Is Breaking, The Darkness Disappears."

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The "Early Dawn."

Published Semi-Monthly at Bonthe, Sierra Leone, Under the Auspices of the Board of Missions of the United Brethren In Christ.

Rev. J. A. Evans, *Editor and Publisher, Bonthe, Sherbro, West Africa.*

AGENTS.

United States.—Revs B. F. Booth and Wm McKee, Dayton, O. Rev. I. K. Statler, Cedar Rapids Iowa. Rev Wm J. Davis, Basil, Ohio. Rev. J. J. Jenifer, Chicago, Ill. Rev. J. L. Mersey, Huron, O. Rev. J. S. Culver, Elkhart, Ind. Rev. R. P. Burton, Peru Ind. D. K. Flickinger, Willoughby, O. Rev. H. Elwell, Dayton, Washington, Ter., M. J. Stoner, Manheim, Pa. Master Charlie Howe, Manchester, Ind. Rev. G. W. Arnold, Eldorado, Ohio.

West Africa—J. A. Richards, River Gambia. Rev J. R. Frederick and Mr. R. A. Lewis, Freetown, Sierra Leone. Rev. James Dyson, Marshall Liberia, Mr. Moses Boyle, Liberia.

TERMS.

One Year by mail,	£0	6 0
Delivered in Bonthe,	0	5 0
Half yearly by mail,	0	3 0
Ditto, delivered in Bonthe,	0	2 6

Falconbridge Letters.

Letter III.

Bance Island Feb 16th 1890.

My Dear Friend—We sailed the very day I wrote you from Portsmouth, and our passage was unusually quick, being only eighteen days from thence to this place.

The novelty of a ship ploughing the trackless ocean, in a few days became quite familiar to me: there was such a sameness in every thing (for some birds were all we saw the whole way) that I found the voyage tiresome, notwithstanding the shortness of it. You will readily believe my heart was glad-dened at the sight of the mountains of Sierra Leone, which was the land first made.

Those Mountains appear to rise gradually from the sea to a stupendous height, richly wooded and beautifully ornamented by the hand of nature, with a variety of delightful prospects. I was really pleased while sailing up the river, for the rapidity of the ship through the water afforded a course of new scenes almost every moment, till we cast anchor here. Now and then I saw the glimpse of a native town, but from the distance and new objects hastily catching my eye was not able to form a judgement or idea of any of them; but this will be no loss, as I may have frequent opportunities of visiting some of them hereafter.

As soon as our anchor was dropped, Captain McLean saluted Bance Island with seven Guns, which not being returned I enquired the cause, and was told that the last time the Duke of Buccleugh came out, she, as is customary, saluted, and on the fort returning the compliment, a ball was drove by the force of the sea breeze upon the roof of one of the houses (which was then of thatch) set fire to the building, and consumed not only the house but goods to a large amount.

When the ceremony of saluting was over, Capt. McLean and Mr. Falconbridge went on shore but it being late in the evening, I continued on board till next day. Here we met the Lapwing cutter. She sailed sometime before us from Europe, and had been arrived two or three weeks. The master of her, and several of the people to whose assistance Mr. Falconbridge is come, and who had taken refuge here came to visit us. They represented their sufferings to have been very great; that they had been treacherously dealt with by one *King* Jemmy, who had drove them away from the ground they occupied, burnt their houses, and otherwise devested them of every comfort and necessary of life; they also threw out some reflections against the Agent of this Island, said he had sold several of their fellow sufferers to a Frenchman, who had taken them to the West Indies.

Mr. Falconbridge, however, was not the least inclined to give entire confidence to what they told us; but prudently suspended his opinion until he had made further enquiries. Those visitors being gone, we retired to bed–I cannot say to rest, the heat was so excessive that I scarcely slept at all.

The following day we received a polite invitation to dine on shore, which I did not object to, although harassed for want of sleep the night before. At dinner the conversation turned upon the slave trade; Mr. Falconbridge, zealous for the cause in which he is engaged, strenuously opposed every argument his opponents advanced in favor of the a[illegible] the gentlemen growing warm round, and the gentleness growing warm I retired immediately as the cloth was removed. The people on the Island crowded to see me, they gazed with apparent astonishment—I suppose at my dress, for white women could not be a novelty to them, as there were several among the unhappy people sent out here by the government, one of whom is now upon the Island. Seeing so many of my own sex, though of different complexion from myself, attired in their native garbs, was a scene equally new to me, and my delicacy, I confess, was not a little hurt at times. Many among them appeared of superior rank, at least I concluded so from the preferable way in which they were clad, nor was I wrong in my conjecture, for upon enquiring who they were, was informed one was the women or mistress of Mr.—, another of Mr. B—, and so on, I thus understood that every gentleman on the Island had His *lady*. While I was this entertaining myself with my observations, two or three of the gentlemen left their wine and joined me among them was Mr. B—, the agent, he in a very friendly manner begged I would take a bed on shore.

I thanked him, and said, if agreeable to Mr Falconbridge, I would have no objection, however, Falconbridge objected, and gave me for a reason that he had been unhandsomely treated, and was determined to go on board the Lapwing, for he would not subject himself to any obligation to men possessing such *diabolical* sentiments. It was not proper for me to contradict him at this moment, as the best of argument and the judgment of an over portion of wine had quickened and *disconcerted* his temper; I therefore submitted with out making any objections to come on board this ten of a vessel, which in point of ease and cleanliness, comes nigher a hog trough than any thing else you can imagine. Though I resolved to remonstrate the first convenable opportunity, and to point out the likelihood of endangering my health, should he persist to keep me in so confined a place.

This remonstrance I made the next morning, after passing a night of torment but to no purpose, the only consolation I got was,—as soon as the settlers could be collected, he would have a house built on shore, where they were to be fixed.

I honestly own my original resolutions of firmness was now warped at what I foresaw I was doomed to suffer, by being so much in [illegible] for God knows how long, as a prisoner disgusting as this was, in my opinion, at that time.

Conceive yourself pent up in a floating cage, without room either to walk about—Stand erect, or even to lay at length, exposed to the inclemency of the weather, having your eyes and ears momently offended by out of jealousy, and language too horrible to relate add to this a compliation of filth, the stench from which was continually assailing your nose, and then you will have a faint notion of the impending Critter.

However, upon collecting myself, and recollecting there was no remedy but to make the best of my situation, I begged the master [who slept upon deck in consequence of my coming on board] to have the cabin thoroughly cleaned and washed with vinegar, entreated Falconbridge to let me go on shore while it was doing, and hinted at the indecencies I saw and heard, and was promised they would be prevented in future.

With these assurances I went on shore not a little elated at the reprieve I was to enjoy for a few hours. The gentlemen received me with every mark of attention and civility, indeed, I must be wanting in sensibility, if my heart did not warm with gratitude to Messrs Ballingall and Tilly, for their kindnesses to me; the latter gentleman I am informed will succeed to the agency of the Island, he is a genteel young man, and I am told, very deserved ly, a favorite with his employers.

(To be continued.)

Help Yourselves.

In a letter received from the Treasurer of our Missionary Society a few days ago, the sentence occurs, "The African Mission is needing money more than anything else just now." Today the *Early Dawn* of Jan. 31, 1890 came to hand, and reminded me that, its Editor asked me sometime ago and that I had promised to do as he requested, viz. to write an article for publication in its columns.

The subject is *Help yourselves.* The pressing necessity for this, is that help from other sources is not so abundant as formerly in behalf of that missionary work. There has been in connection with the Mendi, Sherbro missions, first by American Missionary Association, and later by the United Brethren Missionary Society large sums of money expended in Africa since the year 1850. The results of the work done have not at times been very satisfactory, but, at other times abundant success has attended the efforts put forth.

The Mission stations commenced, and Farms opened, the Saw Mill, and Ginnerating, which have been successfully operated, the Day and Sunday, schools, conducted, including the Rufus Clarke & Wife Theological Training School, altogether have been doing good work in promoting the civilization of the people being in the bounds of these various operations.

Owing to various causes not necessary to mention in this paper, less money is available for the further prosecution of this mission than formerly, and hence the people within its bounds ought to do all they possibly can to help themselves. For their own good, the good of their children, and of their country, they ought to bestir themselves to the utmost extent of their ability, to keep the good influences which have been put into motion in their midst, continue, and even make them more potent for good [illegible] in the past. YAH BUTTON

There is not a single interest in civil or commercial affairs, to say nothing of religious, but what will be helped and made to redound to the good of the people, by supporting the work done by the mission.

It is to the advantage then of all the people in the territory occupied by these missions, to *help themselves*, and assist to give money to the support of them. This is the best way to interest those abroad in continuing their patronage. May God's richest blessing rest upon the friends and helpers of his cause, so that is being carried forward, in connection with our work in Africa. D. K. FLICKINGER.

March 26th 90

"Neither the world nor the things of the world can ever give the soul of man rest. Soul rest can be found alone in God."

The Amistad Captives.

There are several things in this part of Africa that militate against mission work that other heathen nations do not have to contend with.

1st. The frequent country wars that keep the country in a constant state of ferment, in consequence of which the population is continually changing so that it is next to impossible to build up a society of Christians, on a solid foundation i. e. with tried and trusted members for pillars, and these are indispensable in a properly organised Church.

2nd. Great hindrance to progress is the great number of dialects spoken each by a few thousand people only frequently two and three dialects will be spoken by the people of one village, so that the missionary must reach them through an interpreter in this way the message loses much of its power.

If the missionary decides that he will study the dialects, he must learn at least 2 or 3 before he can accomplish much in the way of preaching in the native dialect and the climate is so unhealthy that before this can be accomplished the missionary might die or have to quit the field to go and recruit his health as very many are doing every year.

3rd. Great hindrance to the progress of Mission Work is what is known as the white man's rum. I might say much under this head, but its evils can never be told, so I will stop before I begin, all of these and many other obstacles stood in the way of the success of the new mission, though the society sent out noble men and women as leaders, many who fell at their post and were buried on Africa's soil Mr. Raymond the boss and muscle of the mission who had interested agriculture and a mechanical department into the mission died Nov. 26th 1647 in him the mission lost its leading spirit one who had wisely shaped its development thus far, who was an enthusiast in his work and eminently fitted for; his place. Mr. Sanyans was left in charge until the first reinforcements arrived from the United States in the persons of Rev. George Thompson and Anson I. Carter who reached Kaw Mendi July 1848 they were received with every expression of joy, though coming in the midst of war and before Mr. Carter died 6 days after he reached the mission and his loss was most passionately deplored by the natives. His associate Mr. Thompson attributes his death not so much to the climate as to causes which had greatly impaired his health and would have resulted in death almost anywhere else.

Under Mr. Thompson the mission made steady progress though till in the face of adverse circumstances owing to the yet continuing war. In Nov. 1849 Mr. and Mrs Brooks and Miss Hatch Rixon (May God who was one of the Amistad Captives) arrived from New York to join the mission. Mrs. Brooks died of the African fever before reaching Kaw Mendi.

The Early Dawn.

BONTHE, MAY 15, 1890.

[EDITORIAL.]

It is better to say little and do much, than to promise a great deal and fail to fulfil.

WHY THEY DIFFERED.—About the *Early Dawn*, the first gentleman said it is of no use; the second said it is an improved paper. By further conversation they found that the first gentleman does not read it, while the second does and hence the difference. So we say, rather beg the public to give our little journal a trial; read it and judge of its merits.

Itinerating,—needs to be pushed as much as possible by every worker now, as the rains are coming upon us, and will soon hinder us much. Class rolls or lists as they are usually called, should be carefully kept and as far as possible every member seen and spoken to by the Itinerant, we must by some means become more fully acquainted with all our members, and enquirers should have the closest care as they are under the more special instruction of their Teachers.

But as has been observed by Professor Wilberforce, to us several times, all our Classes in the Itinerating towns, need more frequent visits of the Itinerants, who on such occasions should hold prayer and class meetings and instruct the people more on the lines of practical piety.

Certainly our people whether believers or seekers, ought to have frequently opportunities of relating their experience, not in a mere formal manner as is often the case, with more intelligent Christians, but let them tell their feelings without restraint and then the leader should make it a point of duty to speak a suitable word to each member of the class present and to openly in the meeting enquire in a kindly manner, for those who may be absent.

Every Itinerant in his rounds should so arrange that now and again he can hold meetings for social Worship as above stated, and endeavor in these meetings to exhibit a warm interest in all the members of his classes. And everywhere try to find a suitable leader for the class and instruct that leader in all those duties of his or her Office. We are aware that that our suggestions in this paper involve much labor and study but they are useful and will greatly advance the development of piety not only among our members, but in the communities where our societies are established.

Echoes from the Country.

The country we are told is quiet from north to south save perhaps now and then a little bush palaver or something of very minor importance. The frontier Police Force is beyond doubt the happiest thought hit upon by the Authorities and ought to be kept up; even if it should require some additional expense to the Colony. But we hear now and then a murmur about some of the Force and suppose that Frontier Police like other men are not always perfect in their views of matters and sometimes mistake a man's wife for his slave. And some it is thought do not impress the people favorably as regards the government these evils with others that come to our ears from the country, are possibly some of the necessary evils with such an institution as the frontier Police, however, in noting these or any other facts about those matters we do hold ourselves responsible for these reports.

Hail—commonly called ice—has fallen in some places of late and the weather prophets have been interpreting these Hail storms to be harbingers of a fruitful Harvest. But whether Hailstones will give us plenty of rice or not we cannot tell yet we are sure that the frequent rains of the last few weeks are giving us plenty of grass, which will, especially, need to be carefully watched in town and country otherwise our fine streets and roads will soon be filled with it, to the great inconveniences of all classes, both as to health and travel.

It has also seemed to us that if chiefs and headmen in the country could be induced to clear away the bush for a few paces around the out side of their towns and especially from the Landing places or Wharfs along the Rivers; that it would be a preventitive of theives escaping so easy with their booty, and also of that form enssbalism that disguises itself under the form of Alligator and Leopard.

The frequent fires that occur in the country Towns and villages destroying the little effects of many persons leaving them destitute, seem to suggest very strongly that something ought to be done to regulate the handling of fire for it does seem too bad that so much damage should be done from sheer carelessness.

The Rum Traffic.

This subject of the traffic in alcoholic beverages, is one of so much importance to the people of this continent that it should receive the greatest attention of all classes of men and women, for is a subject that needs to be studied very closely, especially by the commercial public, who now seem to feel that it is against their interest to say a word against this commodity of trade. To them it seems to be a settled fact, that rum, gin, and a uch like spirits are really necessary to the life of commerce; not, they say, from the direct profits on the drink itself, but on account of the activity or life it gives to business. But, really, there perhaps was never a greater delusion than that involved in the notion that spirits give life to trade; for they do not, but only stimulate it for a time as they do a man and then die away, leaving the trade weaker and weaker just as alcohol does the system. And to stimulate the trade again more spirits must be used with the same weakening results, and as a result of this we see the trade of today far weaker and less productive than years ago; to say nothing of the almost countless numbers of persons, who, too weak to resist their appetite for strong drink have become wrecked in business. These things ought to be well considered by the business man of today who is now handling the very stuff that has wrecked the fortunes of so many that have preceded him on the commercial stage. And this seems the more important, when it is admitted, by so many, that there is little or no profit in the liquor trade. In another paper, I hope to speak of the influence of The Spirits Trade on Religion and Morals in our communities. E.

(Selections)

Confessions of the Infidel Rousseau.

"I will confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospels hath its influence over my heart. Peruse the works of our philosophers: with all their pomp of diction how mean, how contemptible are they, compared with the scripture. Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred Personage whose history it contains, should be himself a mere man? Do we find that he assumes the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manner. What an effecting gracefulness in his delivery. What sublimity in his maxims. What profound wisdom in his discourses. What presence of mind, what subtility, what truth in his replies. How great the command over his passions. Where is the man, where the philosopher, who could so live, and so die without weakness, and without ostentation?

"When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ; the resemblance was so striking that all the fathers perceived it.

"What prepossession, what blindness must it be, to compare the son of Sophronicus to the Son of Mary. What an infinite disproportion there is between them. Socrates, dying without pain or ignominy, easily supported his character to the last: if his death, however easy had not crowned his life, it might have been doubted whether Socrates with all his wisdom, was anything more than a vain sophist. He invented, it is said, the theory of morals. Others however had before put them in practice. He had only to say, therefore, what they had done, and to reduce their examples to precepts.

"Aristides had been just, before Socrates defined justice; Leonidas had given up his life for his country before Socrates declared patriotism to be a duty; the Spartans were a sober people before Socrates recommended sobriety; before he even defined virtue, Greece abounded in virtuous men.

"But where could Jesus learn among his competitors, that pure and sublime mortality which he only hath given us both in precept and example?

"The greatest wisdom was made known among the most bigoted fanaticism, and the simplicity of the most heroic virtues did honor to the vilest people on earth. The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus expiring in the midst of the most agonising pains, abused, insulted, and accused, by a whole nation, is the most horrible that could be feared. Socrates, in receiving, the poison, blessed indeed the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors.

"Yet, if the life and death of Socrates were those of sage, the life and death of Jesus are those of God. Shall we suppose the evangelic history a mere fiction? Indeed, my friends, it bears not the marks of fiction; on the contrary the history of Socrates, which nob ody presumes to doubt, is not so well attested as that of Jesus Christ.

"Such a supposition in fact only shifts the difficulty, without obviating it: it is more inconceivable that a number of persons should agree to write such a history." —*Millon.*

NEWS ITEMS.

FROM GAMBIA RIVER.

Mr. Rose, the well known colored Evangelist arrived here per S. S. Africa, from Sierra Leone on the 3rd. instant, looking hale and hearty. His advent caused a great deal of surprise as it had been reported sometime ago that he had joined the majority and was no more. No doubt some like Herod thought that the beheaded John the Baptist was alive again.

He was holding a very successful week night services in the parish church of St. Mary's of which the Rev. N. S. Davis, B. A. is the distinguished pastor.

April 17.—On Thursday the 17th. inst. Mr. Nathan C. Nathan, Auditor's clerk of this colony and late of the establishment of S. B. A. McFoy Esq., prince Merchant of Sherbro was married to Miss Emelia Henrietta Ogoo, in the parish church of St. Mary's.

Many of your readers will remember the bride-groom in connection with the name of the late Mr. Nathan who was a very successful merchant and resident of Sugrbro for several years.

Freetown.—Mr. Geo Zechonis, (of Paterson Zechonis& Co.) left Freetown on the 9th inst. per s. s. Gaboon for England.

SHERBRO.

April 28th—s. s. "Susu" from Freetown with Messrs Tambacci general agent for Fisher and Randall, and T. E. Macfoy agent P. Z. & Co. Sherbro.

30—Cutter "Jersey" from Freetown with Mr. W. A. E. Wray clerk to P. Z. & Co.

30th—"Susu" for Freetown with mails and passengers viz, Mr. J. N. Hamilton of P. Z. & Co, and Mrs. J. A. Williams.

May 2—Mr. S. B. A. Macfoy was a passenger per s.s. Formoso for Freetown on April 25.

May 2.—s. s. Formoso from Freetown with Mr. W. B. Campbell of Surveyors' Department, Freetown.

Cutter Jersy for Freetown with general cargo of African produce from P. Z. & Co.

Boat Marrie, Devel master from Freetown consigned to W. D. Pratt.

May 3.—Mr. H. N. May, photographer returned from his tour to the Boom River.

May 6.—Formoso for Freetown with mails and passengers as follows: Messrs W. B. Campbell, H. N. May, W. S. D. Pratt, J. E. Macfoy and H. Morgan Lewis.

Rev. J. Gomer, General Supt. of the Sherbro and Mendi Missions with his Neice Miss Fanny Clark were in this place from the 6th to 8th instants they were both in good health.

May 12.— Cutter Empress cleared for Freetown with general cargo of African produce.

May 7.—Boat Marie Dewvre master for Freetown.

May 10.—Colonial steamer, Countess of Derby from Freetown with mails and the following passengers:— M. V. D. Stuart collector of customs, Freetown; Major J. J. Crooks, col. treasurer, Freetown; Major Moore Inspector general of Police and F. Burman Agt. Pickering & Berthoud.

Cutter Empress from Freetown with general cargo of clean rice consigned to Messrs Pickering & Berthoud.

Mr. S. B. A. Campbell Agt. for French Co. at Mesnah arrived on the 10th inst. and left on the 12th.

May 11.—Countess of Derby for Freetown with mails and Messrs Stuart, Crooks, Col., Treas. and Burman.

It is rumored that a telegrah cable will soon be brought to Sherbro, how true this rumor is we can not say at present.

Major Moore who arrived here per Countess of Derby on the 10th proceeded to the Bargroo to take the overland route to the different police stations.

May 13.—s. s. Formoso from Freetown with passengers and freight and will proceed on to Sulimah.

We regret to learn that Copl. Sepwen who left here sometime last month for Freetown is sick and will be leaving shortly for England on sick leave of absence.

From Big Boom—We hear of another theft. 69 pes cotten and other valuables taken from the stores of Bondukoh Factory belonging to G. R. L. Thompson Esqre of Bendoo. It is however further reported that the theives were apprehended at Moffuay with a part of the stolen goods It is to be hoped that they may be punished for their misdoing.

From Koncohany.—We hear from Mr. T. M. Cole, the teacher that interesting sermons were preached there on the occasion of the Quarterly Communion services by the presiding Elder of the District, the Rev. J. A. Evans of Bonthe, he only regrets that the attendance was thin. However, three children were baptized on the occasion, and the Lord was present to bless his people.

Merry-Go-Round—for the amusement of the public on the 24th instant Corner of Victoria road and Thomas Sts.' Mr Jenkins the proprietor will be pleased with a large patronage on Her Majestys birth day.

Mando Station—We learn that Mr N. O. Thompson, formerly an asst of Rev H. J. Williams at NCharmany, has been appointed to the charge of Mando. We wish him success in his work.

Otterbein Station,
Bompehtook, May 10th, '90.

Dear Bro. Evans:— As you would like to hear from us frequently as possible, I take this opportunity to send you a few jottings that may be of interest to your readers.

Two weeks ago the Town of Mosam on the Tucker river was burned, from the burning of a little farm of Chief Mallegesa, near that place. On the 7th inst Maupoo hiet Bassays own also was accidentally burned by a child about three yars old. You will be pained to learn that the kitchen adjoining the Mission-house of Koolonge Station was blown down by heavy Tornado, which passed over that place on the 9th inst.

A little girl of Mrs Sawyers had a narrow escape from the falling building; but was taken unhurt from the ruins. A Miss Nancy Caulker one of ourchurch members, daughter of Mary Freeman of Gaindamah, died a christains death, and was buried in like manner on last sunday. May all our people exemplify the christain life as she did and their end be as peaceful as hers. Kambeh Hannah of Mosam also a member of our church died recently a geahoo; her remains were brought to Bompehtooke, by the purroh, and of course were not permitted to have a christian buial; yet from what I have known of her life, she was saved through the grace of God. Today (10th inst) Mrs Jannie Caulker and Mrs Bettie Caulker of Shaingay left here for their homes after a few days visit to J. Ben. Williams Esqre, chief of Bompehtook, who has been quite sick for some time past. Rev J. C. Sawyer the aged pastor of Kooloonge, is with us and trying to further the best plans for carrying forward the work for the enlightenment elvation and conversion of the people among whom we labor you will hear from me again.

Yours. A. F. Campbell

Formalism.

Mr. Editor: Permit me to offer a few thoughts on the above named subject, with a view solely to benefit those who are the professed followers of Christ. As I understand it the term formalism means a dependence in religious practice upon certain formulas, by which the worshiper hopes to be benefited, but to come more into favor with the Maker and savior a thing which I am persuaded can never be accomplished by mere forms. And yet from observation of the lives and conduct of very many Christians it is evident that they are merely formal worshipers their prayers are set forms of words, in as true a sense as any found in a prayerbook, but often less appropriate in sense to say nothing of their awkward diction. Those also formal, and as truly of the letter that killeth, as if they had been printed forms. But of this class of formality there is much current among us, too many people say their prayers, i. e. repeat their formulas—but such is not praying, in the sense that will help the soul and bring down blessings from above. Now it will be seen that my objections are not to the prayerbook, to a heir proper devotion, far from it, read, study, use anything you can to dispose the mind upright, inflame holy passions, but do not I plead upon any form, either, your own or the greatest living writer for soul inspiring aid. No forms of worship can change the heart of man but true seeking after God through his beloved Son Jesus Christ, not by any particular form but in sincerity and truth willeffect a change of heart. Formalism is the repeating, in devotion, of any on of more words, however sacred, without the heart being engaged. And however beautifully performed, it can not meet the requirements of God who asks of every man his heart "son or daughter give me thy heart" is the sacred injuction. While God seriously objects to those who draw nigh with their lips while their hearts are far from him. It was this formalism that the prophet Isaish so strongly inveighed against in the children of Israel as may one may read by turning to Isaiah 29th chapter, tenth to fifteenth verses.

And from which scripture it will be easily perceived that the Lord is not at all pleased with the mere formalist and does not wish such in his house, for he says (Is. 1: 12-15) "When ye come to appear before me who hath required this at your hand to tread my courts: bring no more vain oblations, incense is an abe mination unto me; the new moons and sabbaths, the calling of assemblies. I can not away with; it is inquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood." J, Anna.

FROM AVERY STATION.

Mr. President:—The work under my charge throughout this extensive field, I am glad to report has grown prosperous, independent of heart rending scenes of distress and other changes, by which it had been faced during the quarter. The congregations, especially those of Sabbath mornings are good, their intercessions show, how much they desire the preaching of the Word.

Our monthly prayer meetings, and the womans' Friday gatherings have effected much spiritual benefit to the conviction of a few. The week-night services have not been attended as much, as desirable: but in spite of these, there is a lively growth in our gatherings, and the presence of God has been felt among us.

A good work has been done in the itinerating department; 60 towns have been visited, and in these 1322 persons have assembled to hear the precious truth of Jesus. But from the scattered condition of the population, we pray for a further increase of our staff to carry the work on successfully. The work at Mattro is incomplete for want of means to get on, still we look to the Lord for help before the heavy rains set in. It is sad to mention that our little Barra in which we held meetings at MoPampi was burnt down by a fire which was accidentally lighted and destroyed the entire village, in the early part of March.

The want of food and clothing consequently, has since increased the anxieties and troubles of our members in that place. Most earnestly we recommend the conditions of our people to the merciful consideration of kind hearted friends. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." Ps. 40: 1. Number of seekers' classes, 16; Members, 266; Communicants, 50; total, 316.

Day Schools.—The work in this department is progressing in spite of a slight decrease in the number of scholars. Three of the mission boarders have left us abruptly; being influenced by their parents. Henry Tucker's mishap has already been mentioned in the issue of the DAWN 15th March. He is still under medical treatment in the Colonial hospital at Bonthe; and is rapidly improving. Henry is perfectly resigned to the will of the Master; in a conversation with him when I visited the hospital, he said "O sir, it is better to be in heaven with an amputated hand, than to be cast into hell with my two hands."

No. of both sexes, Avery, 40; MoSalpeh, 6; total 46. The Sabbath school continues and interesting. No. of teachers and officers 3; scholars 42; total 45. Missionary Aid Society 7. £2 1s 6d; class pence, 16s 10d; Light 5s 6d; Sabbath schools, 2s; preachers salary, 7s 6d; total £3 13s 4d; (three pounds thirteen shillings four pence.) Humbly submitted,

10th April 1890. S. B. MORRISON.

The Liquor Traffic.

Dear Mr. Editor—I am really surprised to find that since you have been writing on the subject of Intemperance in the issues of your valuable and esteemed journal no one in this place has ever yet written to support you. Is it because no interest is manifested towards the canse of Temperance by men in this community or what is it?

However as no one has been kind enough to write on the subject I therefore take upon myself the task.

The question of the Liquor traffic has engaged the attention of the civilised world at the present moment, and more so at Shilingay where Temperance Societies have been formed and is making rapid progress as reported in the issues of your valuable journal—

I was more than glad when I read in your issue of the 15th April the protest made by the people of Rembee (one of your Mission Station), prohibiting the sale of spirits in that place.

I admire the courage with which the scheme has been brought about through the influence of your writting and evangelistic Supdt. Rev. J. Gomer and Mr. Stewart.

If such effect could be produced on the minds of the natives, how much more ought it to be in the minds of christians who indulge in the sale and use of this Liquor a hydra headed monster which reduces its victim to the level of a brute.

In reading the *African Times* of May 1st. 1888, I came accross the following—

"A native King wrote begging that the Rum traffic might be stopped. If not his people would have to abandon their towns and go into the desert to avoid the white man's *Rum*."

What a noble example for Christians to copy.

The paper read by the Rev. J. A. Evans, on Intemperance at the Mends Mission School Room a few months ago is full of much useful advice, also that of Mr Binkersteth, and notwithstanding all that is read and heard Bonthe is still the same; for here and there are to be found drunken men and women loitering about the Grog shops especially so is this to be found among professed christians.

May I ask, Why do not the ministers of religion preach *special sermons* to their members who indulge in the use and sale of Spirits.

I am afraid that this town (Bonthe) is demoralized by the overflowing of Grog shops owned by members of church.

If the 'ministers would adopt the plan laid out by Mr. Gomer I believe there will be a great change at Bonthe, much praise is due to Miss Groenendyke for her success in the cause of Temperance. Who will follow the example of Mr. Gomer and Miss Groenendyke.

Yours,—TEMPERANCE.

Bonthe May 12th, '90.

Mohammedanism in Africa.

It has been thought by some that the religion of Mohammed opens the way for the gospel of Christ, and others have trusted or rather hoped that it might, and in fact perhaps, it is but christian charity to hope for this end. The question, however, that arises is, whether the religion of the false Prophet does in any way facilitate the the work of christianity! To this it may be replied that it does seem to help; yet it is rather more in the negative than the positive sense.

For as a rule Mohammedans while teaching the worship of God, teach it in rather a unitarian sense leaving out thereby not only the doctrine of the Trinity, but two important persons, the Son and Holy Ghost, of the Godhead. Hence as these are both essential to Christianity and are not known to Mohammedanism, it follows that whatever that religion teaches in common with the christian religion is only partial, negative, and incidental. In Africa, too, Mohammedans while opposing, Idolatry, encourage devilism, by their Fetish which they practice among the heathen.

But this inconsistency of theirs on the advent of the Christian Teacher usually turns in favor of the latter faith, for charms are exposed as a cheat and a swindle which the follower of the prophet is too often made to confess, to the great advantage of the cause of Christ, this too it will be readily, perceived is a negative rather than a positive help.

But Mohammedan Teachers admit at times that Jesus Christ was a prophet, and some say equal to Mohammed. This admission if it was general among Mohommedans, and the christian faith regarded as on a par with Mohammedanism, would not be sufficient to constitute Mohomedanism positive help to the Spread of the Gospel. For the Gospel holds up it's Christ as superior to all others and the only Saviour of men, its Faith as the only Salvation for the world, its claims are the heathen for Inheritance and the Ends of the Earth for a possession. With such sweeping tenets as these it can scarcely be possible for Mohammedanism or any other religion to facilitate its progress unless in a negative or incidental manner and such is truly the way that this religion of the Prophet may be today facilitating the religion of Lord's Christ on this continent; for I have, for nearly Twenty years, carefully and observingly studied this religion, and its bearing on and toward the christian faith and have found it essentially, and diametrically opposed, to it. In its approches toward the Christian faith and the recognition of Christ, it fails to admit our claims and degrades him to the Level of a merely human Prophet and exalts an impostor to an equality with the Savior of the World.—E.

"Shall I spend all my money for a shoping bag and carry it home empty, or buy other things and carry the bundles in my arms?"

The young lady who lives in the vicinity of Madison Square and sings "No body loves me" every evening after dinner in the boarding-house parlor has no one to blame but herself.

THE
Early Dawn
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PRINTER.

THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears."

BONTHE, SHERBRO, WEST AFRICA, MAY 31, 1890. No. 9.

The "Early Dawn."

Published Semi-Monthly at Bonthe Sierra Leone. Under the Auspices of the Board of Missions of the United Brethren in Christ.

By J. A. EVANS, *Editor and Publisher, Bonthe, Sherbro, West Africa.*

AGENTS.

United States.—Revs. B. F. Booth and Wm Keen, Dayton, O. Rev. I. K. Statler, Cedar Rapids, Iowa. Rev. Wm. J. Davis, Basil, Ohio. Rev. J. T. Jenifer, Chicago, Ill. Rev. J. L. Gundey, Marion, O. Rev. J. S. Cleaver, Elkhart, Ind. Rev. R. P. Barton, Peru Ind. D. K. Flickinger, Willoughby, O. Rev. H. Eilwell, Day View, Washington, Ter. M. J. Stoner, Manheim, Pa. Master Charlie Howe, Manchester, Ind. Rev. G. W. Arnold, Eldorado, Ohio.

West Africa.—J. A. Richards, River Gambia. Rev. J. R. Frederick and Mr. E. A. Lewis, Freetown, Sierra Leone. Rev. James Dennis, Cape Mount, Liberia. Rev. Mosses Boyle, Liberia.

TERMS.

One Year by mail,	£0	6	0
Delivered in Bonth,	0	5	0
Half yearly by mail,	0	3	0
Ditto. delivered in Bonthe,	0	2	6

Falconbridge Letters.

LETTER III. (CONT'D)

Mr. Falconbridge this day sent a message to Elliott Griffiths, the secretary of Naimbana, who is king of Sierra Leone, acquainting him with the purport of his mission, and begging to know when he may be honored with an audience of *his Majesty*. In the evening he received an answer, of which the following is a copy:

Robsons Town.

KING Naimbana's compliments to Mr. Falconbridge, and will be glad to see him tomorrow. Signed,

A. E. Griffiths, Sec.

Such an immediate answer from a king, I considered a favorable, omen and mark of condescension in his majesty, but the result you shall hear by and by; in the mean while, I must tell you what passed the remainder of the day at Bance Island, and give, as far as my ideas will allow me, a discription of this Factory. We sat down to dinner with the same party as the first day, consisting of about fifteen in number; this necessary ceremony, ended, and towards the cool of the afternoon, I proposed walking for a while: Mr Tilly and a Mr Barber offered to accompany and show me the island, which not being objected to, we set out. Adam's town was the first place they took me to. It is so called from a native of that name, who has the management of all the grasmattos, or free black servants, that is under the control of the Agent. The whole town consists of a street with a row about twent five houses on each side; on the right of all is Adam's house. This building does not differ from the rest, except in size, being much more spacious than any other, and being barracaded with a mud wall; all of thatches, wood, and clay, something resembling our poor cottages, in many parts of England. I went into several of them saw nothing that did not discover the occupiers to be very clean and neat; in some was a rock or two of wood, which served for a chairn, a few wooden bowls or trenches, and perhaps a pewter bason, and an iron pot, completed the whole of their furniture. In every house I was accosted by whoever are found at home, in the Timmany language "*Carra Yes,*" which signifies "How do you do, master!" the most respectful way they can address any person.

Leaving the town we proceeded first to the burying ground for Europeans, and then to that for the blacks, the only distinction between them was a few orange trees, that Shaded two grave stones at the former, one in memory of a Mr Knight, who had died here after residing fifteen years as agent; the other on the supposed grave of a captain Tittle, who was murdered by one named Domingo, a native chief, for as (Domingo asserts) being the cause of his son's death. The circumstance leading to the murder, and of the murder itself, has been represented to me nearly in the following words: "one day while the son of Domingo was employed by captain Tittle, as a grasmatto, or pull-away boy, * Tittle's hat, by accident blew overboard, and he insisted that the boy should jump into the water and swim after it, as the only means of saving his hat. The boy obstinately refused, saying, he could not swim, and he should either be drowned, or the sharks would catch him: upon which Tittle pushed him into the water, and the poor boy was lost; but whether devoured by sharks, or suffocated by water, is immaterial, he was never heard of, or seen after. The father, though sorely grieved about his son's death, was willing to consider it as accidental, and requested Tittle to supply him with a small quantity of rum to make a cry or lamentation in their country custom. The captain, by promise, acquiesced to the demand, sent a cask, but instead of spirits, filled with emptyings from the tubs of his slaves. As soon as Domingo discovered this insult and imposition, he informed Tittle he must either submit to the decision of a palaver, or he would put him to death if ever an opportunity offered; but Tittle laughed at these threats, and disregarded them, vaantingly threw himself into the way of Domingo— while the trick played upon him, and the loss of his son were fresh in his memory. The African, however, instead of being daunted at the sight of this headstrong man, soon convinced him that he was serious: he had Tittle siezed and after confining him some time in irons without food, ordered him to be broken to death which was executed under the inspection of the injured father, and to the great joy and satisfaction of a multitude of spectators." Not a sentence or hint of the affair is mentioned on the tombstone; the reason assigned for the omission, was a wish to obliterate the melancholy catastrophe, and a fear that the record might be the means of kindling animosities at a future day.

Now, although I can not without horror contemplate on the untimely end of this man, yet he assuredly in some degree merited it, if the account I have heard, and just related to you, be true, which I have no reason to question, for he who unprovked can wantonly rob a fellow creature of his life, deserves not life himself.

From the catacombs which lay at the southeast end, we walked to the opposite point of the Island; it is no great distance, for the whole island is very little more than a fourth of a mile in length, and scarcely a mile and a half in circumference.

Several rocks lay at a small distance from the shore at this end; they are by the natives called the Devils Rocks—from a superstitious opinion, that the *old gentleman* resides either there or in the neighborhood. Sasmo, king of the Bullums comes to this places once a year to make a sacrifice and peace offering to his infernal majesty. From this king Messrs Anderson hold all their possessions here and I understand they pay him an annual tribute—but to what amount I can not say. The king comes in person to receive his dues, which are paid him in his canoe, for he never ventures to put his foot on shore, as his *gree greems* or fortune tells-s have persuaded him the island will sink under him, if ever he lands. I am told at one time he suffered himself to be dragged up to the factory house in his boat, but no argument was strong enough to seduce him to disembark, for he did not consider he incurred the penalty his prophets denounced while he continued in his canoe; though he could not avoid showing evident tokens of uneasiness, till he was safe all at again.

We now returned to the factory, or as it is otherwise called Bance Island House. This building at a distance has a respectable and formidable appearance, nor is it much less so upon a nearer investigation: I suppose it is one hundred feet in length, and thirty in breadth, and contains nine rooms on one floor, under which are commodious large cellars and store rooms, to the right is the kitchen, forge, etc. and to the left other necessary buildings, all of country stone, and surrounded with a prodigious thick lofty wall. There was formerly a fortification in front of those houses, which was destroyed by a French frigate during the last war, at present several pieces of cannon are planted in the same places but without embrasures or breast work, behind the great house is the slave yard, and houses for accommodating the slaves. Delicacy, perhaps, prevented the gentlemen from taking me to see them, but the room where we dined looks directly into the yard. Involuntarily I strolled to one of the windows a little before dinner, without the smallest suspicion of what I was to see;—judge then, what my astonishment and feelings were, at the sight of between two and three hundred victims, chained and parcelled out in circles, just satisfying the cravings of nature from a trough of rice placed in the center of each circle.

* African term for an un-man.

Ximorating.

Left mission wharf at 6 a. m. arrived at Yonie 9 a.m. with a favorable tide. Preached to 32 attentive hearers. No seekers, some of the people being Mohammedans and the rest strangers Left Yonie 9:30, at and arrived at Deina 8:25 a.m. proceeded to 31 services and attentive hearers, 10 of whom enrolled as seekers, may God help them. Left at 9:27 under fast sailing arrived at Bambah at 10:45 a.m. this is the first time we visited this place whose people are fawners for dewi ewi. All strangers landing here must be warned, we would have been glad for the opportunity of telling them of the Saviour but they were all gone on a visit to the surrounding towns and villages. We met only a man and a boy to whom we announced the object of our visit. Left at 10:45 a.m. and reached Bonthe at 12:55 p.m. David Rodger interpreted. We praise the Lord for what has been done.

R. Dodson Taylor.

18th May, 1890.

Results of Peace.

Mr. Editor, —It is truly pleasing to contemplate the present condition of the country, or perhaps I should say of the surrounding countries. Peace prevails everywhere and the waste places are being built up, and towns devastated by the wars of past years are nearly everywhere being result, and new towns I am told in some cases are being laid out. Farming in the ordinary country way is being prosecuted with vigor people seem to feel assurance in the peace that has been brought about by the successful policy of his Excellency Sir James S. Hay. And feeling this confidence are settling down to the duties of life, as they understand them in earnest. A gentleman who has had occasion to travel pretty well over the adjacent territories, assures me that no war is possible under the present policy of Sir James; and that the dragged up to the factory house in his boat, but no argument was strong enough to seduce him to disembark, for he did not consider he incurred the penalty his prophets denounced while he continued in his canoe; though he could not avoid showing evident tokens of uneasiness, till he was safe all at again.

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Formalism No. 2.

Mr Editor,—Since writing or rather since your last issue May 15th was placed in hands of the public, I am truly glad to say that I find the sentiment of my last article on the above subject finds a response in the hearts of some of your readers. And hearts of some of your readers. And that it has at least caused one among the preachers of this place to cry against the deadly formality that is sapping the life out of our Churches. I am glad in resuming the pen again on this subject, I pray God to so direct the words that they may be understood by all who read them, and that they may arouse a new life in those who hitherto have depended on the set formulas of worship. That it may bestir men and women to think earnestly on the subject of how they should worship God, on what He is likely to accept and to bless.

It is not true that we are to please God and his sons not as man seeks for man, looking on the outward appearance, and so looking he may applaud beautiful forms, fine words and easy delivery But God who seeth the heart, and weighs the motives of the worshipper, is not with the manner of the worship, but with the spirit and will not bless the man or woman who will not heartily worship him, no matter how beautiful the expression of devotion as long as the heart, the will and the life is not engaged in the service rendered. Every thing in religion, depends on the heart, if the heart is right all will go right, and we can confidently go forward on our journey toward the goal and be assured of eternal life as the reward of our patience and toil. Let us as pray for a clean heart and a right spirit of earnest and sincere devotion to God and his cause, more again.

J. Anon.

GOVERNMENT NOTICE.

His Excellency the Governor directs that the following opinion of the Director of the Royal Gardens at Kew, on the Ocala and Annatto Seeds and the Wild Sarsaparilla plant, be published for general information.

By Command, (Colonial
H Higgins) Secretary

Colonial Secretariat.
Freetown, Sierra Leone.
6th May, 1890.

KEW GARDENS TO COLONIAL OFFICE.

Royal Gardens, Kew.
9th April, 1890.

* * * *

The "Wild Sarsaparilla" proves to be a species of *Agave* very closely allied, if not identical, with forms of *Agave Rigida*, Mill yielding the Sisal hemp of commerce. The presence of this plant in West Africa is very interesting. It has no doubt been introduced like all members of the Agave family from the New World. If it is widely distributed in the Sherbro some attempt might be made to utilize it for fibre.

* * * *

The "Reddish Brown Dye" in a fluid state is the colouring matter of the well known Annatto [*Bira orellana*]. Usually the seeds themselves, covered with a reddish waxy substance, are imported to this country; or in some cases the colouring substance is removed and made into a paste or hard cake.

Annatto seeds are now worth about 2½d. to 3½d. per pound if of good quality. Paste or Flag Annatto is worth from 5d. to 1s. 8d. per pound. The demand in both cases is limited and it is impossible that it would pay to cultivate Annatto plants in West Africa. On the other hand if plants are already abundant and will the question of profit will entirely depend upon the cost of collecting the seeds and shipping them to this country. It is likely however to be more advantageous to prepare paste or flag Annatto on the spot.

The "Oil and Seeds" are obtained from the "Owala" of Gaboon and Upper Ochoia of the Eboe country (*Pentaclethra Macrophylla.*)

The seeds are said to be used as as food on the Niger. The oil has been fully investigated in this country and it procurable in large quantities it might be used for soap making and lubricating purposes.

I am &c.,
(Sigd) D. Morris.

The Honorable
R. H. Meade, C. B.
"Colonial Office."

Industrial Work A Necessity.

My experience for the past nineteen years with our African work, many of these years, actually spent in the field and in charge at different times, of some of our most important stations—Shangay, Avery, Good Hope, is that industrial work must be carried on in connection with our religious and educational work whatever may be the cost of it, for it is simply useless for any set of missionaries to labor to convert men and women from heathenism while they do nothing to remove the pagan surroundings. A mission needs a civilized house to build up a christian home in a pagan district; the house becomes at object lesson and speaks or appeals to the sense of many with which the missionary may never come in contact at all but it also attracts the attention of casual passers by and leads them to enquire of the purpose of this innovation, sometimes, indeed of ten, a visit to the man of God, who may speak a word that will follow the individual to his distant home and not return void, but accomplish that where unto it was sent, even the salvation of that soul. To erect the house we must employ workmen of different crafts and each must work hence the necessity of industry to open up the mission work. After building a house, however plain it may be there are many other requirements—as a yard, fences, fowl coops, pigstyes, and many other such like things to make the wilderness bloom or desert blossom as the rose.

Agriculture must be taught in order to get a living from the soil which is the simplest, if not the surest, means of subsistance, then tools or implements are required such as axes to tell the trees hoes, if not ploughs, to dig the earth rakes, if not Harrows, to smooth and prepare the ground, but in Africa especially, there is no Village with its Store, Blacksmith Shop Wood-Work shop and the like, where the missionary has to begin his labor hence his supply of tools as well as provisions at first must be obtained from a distance, this he may manage if he is well supplied with means, but how about repairing his houses his tools, hoes, axes, etc, for a carpenter you must send from Twenty to one hundred miles if it be only to repair a roof broken by a storm of the night previous, or to make a coffin for one of your converts or may be your child or your wife or a fellow Missionary if the carpenter cannot be had in a short time in the latter cases you must bury as the heathen do around you. For a Blacksmith to weld a simple Iron Instrument you must send along distance twenty to sixty miles and pay his price, then, as there may be no choice.

As with the above workmen so with almost everything, you must either provide for it in your mission or go a long distance for it and be assured that you will not travel by either stage or Rail Train but usually in a row Boat or Canoe or on foot speaking of Boats and Canoes brings to mind a further necessity of Industrial application, one which we here by the water side, are indeed never suffered to forget, and that is the work of building and repairing boats and canoes as these are our Waggons and Carriages they require the presence of workers in Iron and wood with supplies of Iron, Timber, Boards, Oakum, Tar, Putty, Oil, and Paint; the Oakum require skill the latter stands hence directors overseers, and clerks The only way to get any of these near at hand is to locate your mission near a Factory, or provide for them within your mission, if you locate near a Factory then you must contend with all the baleful influences of the worst vices of civilization, with but little power to counteract them, then again it is not often that you can locate your mission without inconvenience near a great Factory or even one large enough to be of any considerable help to you in the way of supplies hence then the necessity of everything even Trade within your own mission. In a civilized land a preacher goes to a village or Town and finds there on the ground the appliances of civilized life and Society Nominally christian, men and women live much as he does except the presence of true piety or it may be religious organization he can rent a house and begin his work of preaching the word of life, can eat the same as they eat, dress the same as they dress, (save it may be following the fashions) but in Africa it is not so, The Village or Town as the case may be is only a smaller or larger collection of mean huts of mud with a ground Floor of dirt without chimneys or flues and generally without ceiling usually smoked and filthy.

These huts are huddled close together and without streets with an extent of from a half acre to perhaps six or seven acres in the whole town or village platt surrounding this is a heavy forest underset with a dense undergrowth known in all tropical countries as *jungle* to one side or the other of many of these towns is what is called the *purroo* or devil bush into which the uninitiated are not allowed to enter. In no town is there a store or shop of any kind is to be seen: there may be often is a *rum hole* where you can buy gin, pipes and tobacco, but you need not apply for any useful article. Society is of course thoroughly pagan, in the yards about the doors are devil and twin houses, within the huts greegrees and charms of various kinds, a large portion of the people wear little or no clothing and can not well understand why they should wear any more. You may be able to obtain a hut in the town for a short time and if you wish to trade may be without much palaver (talk) as they can understand why you should come among them for such purpose.—J. A. E.

(To be continued.)

The Early Dawn

BONTHE, MAY 31, 1890.

REV. J. A. EVANS, - EDITOR.

[EDITORIAL.]

Let love be without dissimulation.

As ye would that men should do to you, do ye even so to them.

The great subject of study in this life should be how to obtain the next life with the fruition of eternal bliss

Christ taught that men should bless those that curse them, but some professed christians curse those who bless them

Beauty of character far excels beauty of countenance, and is obtainable by every one, while beauty of feature, is restricted to the favored few.

The Laborers Are Few.—In the great ripening field of missionary lands, and while to some extent this may be owing to unavoidable circumstances, yet in very many cases it is because of the indolence of many professed christians. There are among us many ministers, but often these are not laborers, do not feel that they should work hard, but form a sort of spiritual peerage, who are rather ornamental than useful. That the laity do not feel to work as a rule, but depend on their spiritual guides to go forward in every enterprize. The laborers are few because too many seem to not like to work, especially for or in the church, they are ready and willing to work elsewhere but not in the great whitening harvest fields of souls that spread out before us on every side. Will not the true followers of our Lord and Master arise and get to work for the salvation of perishing souls? For the fields are white already to harvest. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal."

Help Yourselves—is the rather striking title of an article, in our last Issue by Dr Fincking, our old and esteemed friend for so many years connected with our Mission Work. This article is a timely utterance, not alone as showing that our American friends have expended so much money for Africa that there is not so much now available as before for these Missions. But it is also timely in that it urges the people of this country to an important duty to meet the exegencies of the future from other than the American quarter as may be readily seen from the difficulties just now confronting the Church Pastorate and would tie the same with the Wesleyans were it not that they have so wisely anticipated the difficulty by *self help* which is but another term for *Help Yourselves*.

It is not the Congregational and U. B. Churches that have felt that their African Missions should help themselves but the Church of England, Wesleyans, and other connections feel the same. And there is not as much obtainable to help these Missions as in the past.

Then again the work is enlarging more men are to be engaged in, the Work from year to year more Houses of Worship are needed more Schools and Colleges must be erected, the regions beyond are open for operations and the work must go forward and there seems no other way than that we must help ourselves.

No Pillars In The Church.—One of the perceptible disadvantages observed by some of the earlier laborers in the American Mendi Mission in this country was that the unsettled state of the people in districts where the Mission operated was such as to give little hope of building up permanent organizations, as it allowed no opportunity for men and women to grow up under the influence of the church; it was then thought that nothing like pillars of the society would be possible. And very truly has this been fulfilled for of the numbers gathered into the Church in those earlier years we have now only a very few and these few are a "feeble folk" old and childish knowing very little of the Doctrine or polity of their Church, having never been accustomed to take any active part in matters of the Church.

Being poor have never contributed to the support of the church financially, but worst of all they have never been dedicated to the duty of giving, and hence regard, the introduction of any system of contribution as an inovation, and are equally averse to any kind of Church work these are not supports to the Church but hinderances or in other words we have no pillars in the church as yet for all the labors of the past forty eight years in Mendi Mission, and largely owing to fact that the population has been so unsettled that there has scarcely been time to receive persons into the Church before they would be compelled to remove to other parts; even barely a knowledge that they belonged to the Mission Church. But some will be inclined to ask if the same has not been true of other religious bodies? to which we answer no; for other connexions started among the settled inhabitants of Freetown and branched out to the villages, and eventually to the rivers, and especially Sherbro some of whom were members of these Churches from infancy so that when other connections commenced operations here at Sherbro they found many that were already members of the same church in Freetown or some of the villages raised up to pay and labor. And moreover from year to year others came from the same places and united with the infant Churches many of whom were people of age and experience not only in religion, but in Church usages; and became Pillars of strength in the new Community. We must however add that a few years with the unsettled population will tell a very different story and will in the years to come give the Church same strong out cluster to the real work of the Church in all its departments so let no one be discouraged but give us a hearty support at this crisis in our formatory period and the friends of the Mendi Mission will yet see their hearts desire—a well established Church

A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.

Divine grace, even in the hearts of weak and sinful men, is invincible. Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed, you only washed; throw it in the furnace of fiery trial, it comes out purer, and loses nothing but the dross.

Here is a standard of character. We are not to gauge ourselves by our neighbors, seeking to be as good as others, or up to the average, but our ideal is to be as to the Lord.

NEWS ITEMS.

May 19— Sergt Fitz Gibbon Hamilton of the Police Force died at Bendoo and was buried at Bonthe on the 20 inst.

post mortem was held and it was found that he died of heart disease from which he had been suffering for a long time.

19 May— T. J. Alldridge Esqr Travelling Commissioner arrived from the river.

Error in our last issue instead of the new Coprl Seprawn Capt Le Power.

25—Mr. W. S. D. Pratt return from Freetown.

26— Mr Goldstone Macaulay who left here 3 years ago returned from the Boom river in excellent health.

It has been announced that a pastor has been appointed for the Native pastorate church at Sherbro.

In consequence of the illness of the Rev J. C. Thomas; Mr. Macaulay the Catechist of Mo Moseley has been sent for and is now conducting the devine services at the Wesleyan Chapel. We hope the Reverend gentleman may soon recover from his illness.

Mr. J. Ability Coker agent for C. B. Collier in the Boom river arrived on the 28th. inst. on a visit to his family.

From Manoh Gbargroo.—We learn that something, whether small or large we are not informed, nor does it appear to be known, is rooting up the rice to such an extent that it is feared that the crop in that region will be greatly shortened if not entirely consumed.

New Chapel.—It is reported that the Wesleyan Connection of this place, are preparing to build a new Chapel: many of the stones have already been brought to this place. This is a great undertaking in these hard times, but it is likewise a worthy move in the right direction, and we wish it success.

The Mails.—Tardy again. What can be the Trouble at Fort Thornton? Can it be that Sherbro is forgotten up at headquarters? If so then let this serve as reminder that we need a better Mail Service.

Avery Saw Mill.—Is undergoing repairs so that no lumber is being made consequently boards and sawed stuff generally is very scarce in the district.

Thieves Visit the Parson.—On the night of the 26th inst. thieves entered the house of Rev R. C. Taylor in this place, by digging under the wall; and doubtless would have carried off a fine lot of valuables but for the fact that Mrs. Taylor saw them too soon, however they took a good heavy shawl ot hers from one of the rooms and departed without saying good bye.

A New Factory.—Is now being erected in this place by Messrs. Thompson Brothers, who propose now to extend their flourishing business, which they are carrying on successfully without spirits.

We are glad to be informed that the Mocolo road, so much complained of in our journal is now completed and travellers who pass to Mocolo are now safe. Much praise is due to Commandant Bennett for his exertion in the matter as also to Mr. Walker the overseer of works.

Pamphlet.—Now ready at this Office; It contains the two papers read before the Annual meetings of the U. B. Church, held in Shangay, Jan. 25th, 1890; by Miss. Frances Williams & Mrs. E. B. Sage of Wesleyan Mission, Rotunk, West Africa

St. Matthew's Church.

Dear Mr. Editor,

You will kindly permit me space in your valuable journal for publication of this article which I trust will interest your readers one and all.

When men are placed in position of honor especially those who are in the ministry, they are required to discharge their duties fearlessly without any special regard to men of wealth or position, and that they have a clean and undefiled conscience, and the blessing of God upon their labours: but when they are partial in the discharge of their sacred duties by not only countenancing but by encouraging sin in every shape and form, through fear of losing the patronage of those they so encourage, they generally meet with failure in all their ministrations, and also lose the respect and confidence of those by whom they were respected.

Such is the present state of affairs in our Church, and however much the praise that was accorded the Agent in charge through the medium of your journal, so should he be censured whenever he acts contrary to the dictates of his own conscience and the rules of the Church to gratify charitable desires of the select few whom he is afraid to reprove for "Charity covereth a multitude of sins" as says St. Paul.

This gentleman has been using a bitrary and domineering influences of late over a few of his people by suspending them from Church membership upon charges which he has not taken the trouble to investigate; hence the present dilemma in the church and until the resident pastor who is expected from Freetown is here to arrange and set matters to right, things will continue to be in confused state.

On Sunday last the 18th, in order to exhibit fully his usurped authority, he announced from the pulpit that "the Sunday Morning Class for Males, being composed of three different characters, in order to distinguish them" he shall hold the male Class for Backsliders etc., every Monday at 4 p. m, but "the Class on Sunday morning shall be only for Male Communicants.

Now Mr. Editor, this announcement sounds very strange to an intelligent ear for what right has the gentleman to make or alter the Rules of the Church when he is not delegated with such authority.

In Section 2 of the Rules for the better discipline of St. Luke's Parish, the Sunday morning Class shall be for Male Communicant members and also Candidates." These were the rules laid down by the late pastor Nicol on the 27th May 1888 (just two years ago) and now these rules are to be altered by an unauthorized agent. This will not do. May I ask: Is the agent strict in carrying out Sections 6 & 9 of the Church rules, as regards the Moral unfitness of members attending the Holy Communion etc? I doubt it; and if not why not?

Lastly—He has often been too harsh to his members when speaking to them in his class meetings on Friday the 2nd and 23 inst. He should know that a minister who is harsh to his members can never effect the desired end of his ministry and that is, to save souls. Permit me to quote for him the words of Rev. McCheyne from his own ordination sermon. "Above all mens minister need love that suffer long and is kind. Sometimes when sinners are obstinate and hard-hearted we are tempted to give up in despair, or to lose temper and scold them, like the disciples calling down fire from heaven. But we must be of another spirit. The wrath of man worketh not the righteousness of God. Only be filled with the spirit of Christ. and it will make us patient toward all." I here quote also an extract from the Early Dawn of July 15th 1889, in corroboration of the above subject. "Surely a christian community like this should be loud in its cry against such brazen faced outrages on society, committed by one of its prominent members, who is likewise a member of St. Matthew's Church Bonthe. Cannot the Catechist in charge deal with that member according the Government of the Church? and the suspension from the Class which that member necessarily deserves, if the St. Matthew's Church will do her duty impartially!

Every member of that church should not cease to cry for justice till it be impartially administered.

I trust that the Agent will endeavor to cultivate new principles for the consolidation of the church, so that when the newly expected pastor shall be here, he may find the church in proper working order and all will be *Peace* and all indifference shall cease is the prayer of Yours Mr. Editor,

A Churchman.

Bonthe, 27th, 5 90

Two sailors once went with a tame parrot to a show in Tokio, Japan, where a Japanese was giving an exhibition of sleight of hand tricks. At the end of each one the sailors said, "Now, isn't that clever? Wonder what he'll do next?"

The parrot heard this so often that he picked it up. Presently the Japanese, while trying to keep in the air a number of bamboo sticks lighted at both ends, dropped one on a heap of fire crackers, which exploded and sent the parrot up about one hundred yards. As the bird came down it shrieked "wasn't that clever! Wonder what he'll do next."

Correspondence

(For the "Early Dawn.")

Dear Sir, I take the liberty of inviting the attention of the members of the Wesleyan Church, to the abuse of the privileges conferred on a certain few, who are chosen to assist the minister in holding Divine Services.

The Pulpit appears to be used expressly by them for the purpose of airing their grievances and of giving side thrusts to other members of the congregation, who may have incurred their displeasure.

The texts selected on such occasions are so very suggestive, that their very announcements usually excite the risible faculties of their hearers—who of course anticipate the preacher the sermons therefore (which illustrate the utterances of a mind conscious of guilt but yet endeavouring to assert its innocence) such have failed to bestow the intended benefits on the listeners. How long is this to continue? It would appear to every true christian that the preaching of the gospel is not so much of urgent importance as the living up to the requirements of gospel privileges.

Are there any rules in Methodism that compel the intelligent members of that connexion to preach, though (even to themselves, much more to the public) their inconsistent lives appear so glaring? And may I ask my friends who are so dotingly fond of preaching what are the advantages gained by being practically dishonest to one's self, to ape a christian when in the Pulpit, and out of it to appear, without scruples, in true color? Why incur such grave responsibilities? Why practice such unnecessy formalities? Why exhibit such mean subtleties? They are unworthy of manly courage.

I hope young men will profit by the friendly criticisms herein offered, and bear in mind that the age is becoming so intelligent, that they cannot palm off on the community in such a manner, without detection; and that such a step certainly excites the just wrath of their friends and welwishers and lays them open to the severe censures of the community.

It is after all a poor consolation to those who adopt the course above indicated, to disseminate in self defence—when they are tackled—such views as appear to give a momentary satisfaction to their perturbed consciences-quoting some passages of scripture which they mis-interpret to suit their own fancy-telling the public "man must not judge let God judge" apparently oblivious of the fact that the Omniscient sees far more than human beings.

May I ask these mistaken souls how do their consciences Judge them? Yours truly,

A Devoted Member.

Bonthe, 19 May 90

Mohammedanism in Africa.

That the religion of Mohammed has gained a strong foothold on this continent; must be admitted, by every one who has any knowledge of the various tribes and peoples inhabiting the continent, you meet it everywhere, and it seems to thrive more readily than any other foreign religion, it has doubtless cost less to plant and train it, than it has to establish the Christian faith on these shores. This fact has led a great philosopher a scholar of the present age to say that it is better adapted to the African race than the Christian religion.

Of course that sage finds in it, less of the objectionable race prejudice, and holds that, as I understand his theory, to be a chief reason for its easier dissemination among African Tribes. Now on this point I am obliged to differ with the learned doctor; for if anyone will carefully examine the reasons of the more ready acceptance of the Mohammedan than the Christian religion by the African. It will readily be perceived that it is not so much the absence of race prejidice as it is the absence of transforming truth. The African likes that which requires the least change in his life, hence Mohammedanism being less removed from Paganism than Christianity, he naturally prefers it; for instance a pagan desiring to become a Mohammedan need not put away any of his wives, can have as many slaves as he chooses, need not humble himself at all may be as proud as he desires to be, need not put away Fetish or Medicine, in fact he need only outwardly conform to certain rites without any inward change at all and by strict observance of certain forms become a sincere Mohammedan.

Such a religion is easier in every way for the natural man, and then need we wonder that the African more readily accepts or that he accepts it because of the absence of certain race prejudices, I trow not, but rather because it is easier to practice a superficial faith than a heart-deep religion.

The more dignified and manly bearing of Mohammedans, it has been argued is an evidence of the faith of the prophet, for the elevation of the African race than the Christian faith, not a few persons have remarked upon this, without wishing to give precedence to Mohammedanism, but who have been struck with the superior manliness of many Mohammedans.

But several things are here to be considered.

1 The tribal relations of these men which are as a rule strangers in our borderlands of the coastline they have come or descended from some superior interior tribe, and hence their manilness is not due so much to their religion as to their blood.

2 Another consideration is the effect that Mohammedanism has had upon the baser coast tribes, what has it done in elevating the Sherbros? or what has it done to counteract, the heathenish influence of European vices? from the facts in case I must answer nothing. For while the Mohammedan religion is opposed to the liquor Traffic its votaries yield so readily to the behests of King Alcohol that their opposition is not felt.

3 It should also be remembered that the Christian faith has produced some not only fine men in physical appearance, among the African, race, but it has trained and equipped some fine intelects, produced some scholars whose learning and influence have gone far beyond the Dark Continent. But where are the Mohammedan Africans to compare with these eminent products of the Christian faith? In future papers I shall give other considerations on this Important subject and to show that Mohammedanism cannot in any way compete with Christianity and that the latter must ultimately supercede the former even on this Continent and that in fact the day is at hand when Christ is to prevail. —E.

Dr. Joseph Parker, in his sermon on "The Outpouring of the Spirit," says: "The difference between one man and another is the difference of heat. Heat, or fire, is the secret of all things. God is fire. It is so in all things. The difference between one reader and another is a difference of fire; the difference between one musician and another is that one man is all fire, and the other man all ice. The difference between one preacher and another is a difference of fire."

Selections.

The Syrian Modes of Baptism.

In the Syrian Catholic Church (Jacobite Catholic) the baptism is similar to that of the Maronites.

The priest takes the child from the hand of the godfather and mother in the door of the church, and carries him into the church, lays the child on a white veil on the floor, then prays over a handful of salt, puts salt into the child's mouth.

Then he pinches the child's nostrils, saying, "Open ye nostrils, and inhale the heavenly odor."

Then he takes the child to the front and hands him to the godfather, who repeats the creed.

Then the priest asks him, "Do you repudiate the devil and all his works?" Answer, "Yes." "Do you believe in God the father, Son, and Holy Ghost?" Answer. "Yes." "Do you believe in the incarnation and death of Jesus Christ and in the articles of faith in the Roman Catholic Apostolic Church?" Answer. "Yes."

He then asks the name of the child, and does he wish to be baptized? "Yes."

Then he prays over the water in the font.

Then he drops three drops of melted wax from the lighted taper into the water, for the three persons of the Trinity.

Then he makes the sign of the cross with the candle in the water, saying, "God commanded four rivers to water the four quarters of the globe. Thus God blessed you, O waters of the wedding in Cana of Galilee," etc.

Then the priest puts his hand into the water three times, then drops three drops of oil into the water. Then he repeats the question, "Do you wish to be baptized?" "Yes. I wish to be baptized according to the baptism of the Catholic Apostolic Petrine Church, and unite my intentions (purposes) with yours."

The priest then takes the child under his left arm and holds his head over the font and pours three handfuls of water on his head, in the name of Father Son, and Holy Ghost.

There are three things, which if christians do, they will prove mistaken.

1. If they look for that in themselves, which is to be had in another, viz: rigtheousness.

2. If they look for that in the law, which is to be had only in the gospel, viz: mercy.

3. If they look for that on earth, which is to be had only in heaven, viz.; perfection.

THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears."

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BY J. A. EVANS, *Editor and Publisher, Bonthe, Sherbro, West Africa.*

AGENTS.

United States.—Revs. B. F. Booth and Wm McKee, Dayton, O. Rev. I. K. Statton, Cedar Rapids, Iowa. Rev. Wm. J. Davis, Basil, Ohio. Rev. J. T. Jenifer, Chicago, Ill. Rev. J. L. Beasley, Marion, O. Rev. J. S. Chaver, Elkhart, Ind. Rev. B. P. Barton, Pera Ind. D. K. Flickinger, Willoughby, O. Rev. H. Ellwell, Dayton, Washington, Ter., M. J. Stoner, Manheim, Pa. Master Charlie Howe, Manchester, Ind. Rev. G. W. Arnold, Eldorado, Ohio.

West Africa.—J. A. Richards, River Gambia. Rev. J. R. Frederick and Mr. E. A. Lewis, Freetown, Sierra Leone. Rev. James Doputy, Marshall Liberia. Mr. Moses Boyle, Liberia.

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Falconbridge Letters.

Letter III. (cont'd)

Offended modest rebuked me with a blush for not hurrying my eyes from such disgusting scenes; but whether fascinated by female curiosity, or whatever else, I could not withdraw myself for several minutes—while I remarked some whose hair was withering with age reluctantly tasting their food—and others roughless from youth, greedily devouring all before them; be assured I avoided the prospects from this side of the house ever after. Having prolonged the time till nine at night, we returned to our floating prison, and with the assiduity of the master in removing many inconveniences, my mind being more at ease, was at rest for two nights, and somewhat fatigued with the exercise of the day, I thank God, slept charmingly, and the next day we set sail for Robana, where we arrived about ten o'clock. I think it is called nine miles from Bance Island. We went on shore, and rather caught his *Majesty* by surprise, for he was quite in *dishabille*; and at our approach retired in great haste. I observed a person pass me in a loose white frock and trousers, *whom I would not have suspected for a king*! if he had not been pointed out to me. Mr. Elliotte and the Queen met us: and after introducing her majesty and himself, we were then conducted to her house. She behaved with much politeness—told me in broken English, the *king* would come presently, that was gone to *physician* woman gone to dress himself. After setting for half an hour, Naimbana made his appearance, and received us with seeming good will: he was dressed in purple coloured coat, white satin waistcoat and breeches, *thread stockings*, and his whole ambiance with a flaming star. Things to be sure were *Earliquined* by number of holes in the stockings, through which his black skin appeared. Compliments ended, Mr. Falconbridge presented him with his errand by a recital of what he wrote the day before; and complained much of king Jemmy's injustice, in driving the settlers away, and burning their town. The king answered through Elliotte (for he speaks but little English) that Jemmy was partly right—the people had taken part with some Americans, with whom Jemmy had a dispute, and through this means drew the ill will of this man upon them, who had behaved, considering their conduct, as well as they merited; for he gave them three days notice before he burned their town, that they might remove themselves and all their effects away; that he (Naimbana) could not prudently re-establish them, except by consent of all the chiefs—for which purpose he must call a palaver or court; but it would be seven or eight days before they could be collected, however he would send a summons to the different parties directly, and give Mr. Falconbridge timely advice when they were to meet.

Falconbridge perceived clearly that nothing was to be effected without a palaver, and unless the king's interest was secured his views would be frustrated, and his endeavours ineffectual: but how this was to be done, or what expedient to adopt, he was at loss, for he considered it impolite to purchase his patronage by heavy presents, lest the other great men might expect the same; and he had it not in his power to purchase them all in the same way, as the scanty cargo of the Lapwing would not admit of it. At length, trusting that the praiseworthy purposes he was aiming at insured him the assistance of the King of kings, he resolved to try what good words would do. Having profaced his arguments with a small donation of rum wine, and cheese, and goldlaced hat, (which Naimbana seemed much pleased with) Falconbridge began, by explaining what advantages would accrue to his *Majesty*, and to the inhabitants round about, by such an establishment as the St. George's Bay Company were desirous of making;—the good they wished to do—*their disinterested aim in point of obtaining wealth*, and concluded by expostulating on the injustice and imposition of dispossessing the late settlers of the grounds and houses they occupied, which had been honestly and honorably purchased by Captain Thompson of the Navy, in the name of our gracious Sovereign, his Britanic Majesty. That it was unusual for Englishmen to forgo fulfilling any engagements they make; and they held in detestation every person so disposed. He then entreated the king would use all his might to prevent any unfavorable prejudices which a refusal to reinstate the settlers, or to confirm the bargain made with captain Thompson, might operate against him in the minds of his good friends the king of England and the St. George's Bay Company. The king said he liked the English in preference to all white men, though he considered every white man as a *rogue*, and consequently saw them with a jealous eye; yet, he believed the English were by far the honestest, and for that reason, notwithstanding he had received more favors from the French than the English, he liked the latter much the best. He was decidedly of the opinion, that all contracts or agreements between man and man how ever disadvantageous to either party should be binding, but observed that he was *hastily drawn in* to dispose of land to captain Thompson, *which is fact he had not a right to sell*, because says he, "this is a great country, and belongs to many people—where I live belongs to myself—and I can live where I like, nay, was appropriate my uninhabited land within my dominions to what use I please. But it is necessary for me to obtain the consent of *any* people, or rather the headmen of every town, before I sell any land to a white man, or allow strangers to come and live among us."

I should have done this you will say at first—granted—as it is doubtless my subjects by suffering your people to take possession of the land without their approbation, from which cause I was not able to protect them, unless I hazarded civil commotions in my country; and as they have been *forced away*—it is best now that they should be replaced by the unanimous voice of all interested. I am bound from what I have heretofore done, to give my utmost support, and if my people do not acquiesce it shall not be my fault." Here Falconbridge, interrupting the king said "The king of the English will not blame your people, but feel yourself with the stigma; it is king *Naimbana* who is obstinate to king *George*—and I hope king, you will not fall out with your good friend." This being explained by *Mr. Secretary Elliotte* his Majesty was some moments silent—when clapping Falconbridge in his arms, told him "*I believe you and king George* are my good friends—do not fear, have a good heart, I will do as much as I can for you."

to be Continued.

Oh Israel thou hast destroyed Thyself.

Here we read it "O Africa thou hast destroyed thyself." If you ask me how? I answer by spirits, rum, gin and etc., you reply so, the white man has done it; but who I ask, carries it up in the rivers and peddles it out by the bottle, who I ask sits about in all the small villages and factries and exchanges it for the peoples produce, palm oil, palm kernels, rice and gums? "Oh, you answer the Creoles do that," very true, and I are they not Africans? but we are not heathen say they; *worse* than heathen says I, for you are enlightened and can read the word of God and know well, that the drunkard is shut out of Heaven, and yet these African creoles go on manufacturing drunkards out of their own countrymen by the thousands, taking the rich produce given them by a kind Heavenly Father, and give them in exchange what will destroy soul and body.

The Africans have already lost more than half of their country; the richest and best country under the canopy of heaven gone into the hands of European powers and the signs of times are that soon the other half will be gone, and what will the African have to show for it? a lot of empty demijohns, and glass bottles, and who has done the business? her own sons and daughters, as I say daughters, I hide my face for shame, but is it not the women that peddle out the vile poison? In a paper in front of me as I write, I see that from one single town in Germany 6000 tons of spirits are shipped to the African coast each month in the year, and another 10,000 tons each month, and beside this just think of what America and England, France, Spain, and Portugal are doing, but what could those nations accomplish if Africa's own sons and daughters did not lend a willing and a helping hand? J. Gouna.

Bsingay, May, 1890.

Native Colonial Officials.

Mr. Editor:

From other than merely race considerations, it is pleasing to contemplate the policy which brings into effective service in high positions the natives of any country; for it certainly must raise that people in the scale of general usefulness in the upbuilding of humanity and every such step in the progress of the raising of man must to a less or greater extent honor God and alleviate the moral condition of the world. Not that official promotion improves the moral tone of men, but that which prompts the hearts of rulers to a just and impartial administration of the laws of the land, especially in the encouragement of right doings and honorable living before God and man; must certainly eventually lead to greater charity and fairer dealing among men as well as greater honor in the acknowledgement of God as the great benefactor.

But however promotions or uncertain this might be in its effects upon other races of men; I am inclined to feel that it is likely to operate favorably in the African who has been downtrodden for so many ages, and regarded as scarcely equal to the responsibilities of high official position. The tendency of the present administration seems to be to utilize all the native ability that can be made use of consistent with the welfare of the colony. And while it is encouraging to the race, it is also hopeful for the economy of the management and maintainance, of good and proper government. It will work as a great incentive it is to be hoped to every native official to do his utmost to prove himself worthy of the confidence reposed in him; to clerks and others in every rank to seek promotion by application to every duty, however, trivial it may seem for the time. E.J. Bayas.

Bonthe, 6-6-90

Evangelical Work.

Mr. Editor: It is not often that I trouble you especially of late since I see that your columns seem to be rather for religious contributions than otherwise, which is no doubt all right in a mission journal, but as I have hitherto given my energies to the promotion of secular interests, I may now be permitted to write on religious topics also occasionally as opportunity may offer.

That which now seems to me of vital interest to the Christian church is the work of Evangelizing the world. For this work we need evangelists such as have existed in all times in the past, persons of large revival experience and great faith in God and his promises, especially those refering to the extension and sway of the Messiah's kingdom. In my humble opinion it is into that is greatly needed to do the work of an evangelist successfully, and that it is this kind of self-sacrificing effort that is so much needed to-day every where, it is quite true, but especially in many of our foreign mission fields, where revival

influence is is greatly needed, to quicken and give impetus to the work, to strength en the hearts of the pastoral missionaries in their labors. In my mind, nothing could be more helpful to missionaries than the periodical visits of real live evangelists to help in a thousand and one ways, which such experienced men or women can aid. And here I would like to emphasize the utility of holy women in this particular line of work and that they ought to be employed as far as possible to do such work, they have great er faith in most instances than men, and will hang on, often when men will falter, will go when men will sit down. Now I would not be understood to say that the settled missionaries are to be displaced by the introduction of evangelists, not by any means, but I say they need to be supplemented in their work by them. The evangelists should do their work and go on, while the regular missionaries remain to cultivate the seed the evangelists have sown: to keep the fires he has kindled alive on the altar of each heart, to nourish the young lambs of the flock. A great and responsible work indeed, is that of the pastoral missionary, in a heathen or semi civilized land, where there are so many obstacles in the way of a true life of piety. But great as the work of the settled missionary, yet there is a sense a greater work to-day in all mission fields for the evangelist, a specialist in faith, labor, love, devotion, piety. We need flying heralds with torches of heavenly fire, that passing through the the land will "kindle a flame of sacred love, in these cold hearts of ours." More again. Yours truly, J. Albert.

The Early Dawn

BONTHE, JUNE 15, 1890.

REV. J. A. EVANS, - EDITOR

[EDITORIAL.]

The Rains—are now very heavy in and about this harbor, and as a result Bamboo and Shingles are in demand.

"He who becomes truly good will assuredly behonored, if not in this then in the next life which is much longer.

Ardent Spirits,—retard the reign of the messiah to-day more than did the Devils of old.

The Best—Thing we have heard lately, is the conversion of a rum seller, by Miss F. Williams of the Womans Mission Rotafunk.

Explanation,—of why we have a three Column Article on our fourth Page—It is because communications were as usual too late. We hope our correspondents will save us this necessity in future.

Why do Christians, who denounce the slave trade, encourage the more baleful Rum Traffic?

If Drunkards can not enter heaven, then what will become of those who make drunkards, by selling gin and rum to them?

Literary Journal,—The enterprizing firm of Rudolph Keifer & Co. have added another spicy little eight Page paper to the literature issued from their presses, it is called the Literally Journal and is published by the Ciceronian Literary Society of the Shenandoah Institute Dayton Virginia U. S. A. we welcome the *Literary* to our Table and wish the Editor Mr. C. A. Fankhouser success in his effort.

Teaching How To Pray—was the rather striking subject of the Sabbath School lesson for the 8th. instant, and as we studied and thought over it very much, it occurred to us that there is a very great need of much teaching yet on the duty and manner of praying. And that it is just as necessary to-day to ask the Lord to teach us to pray as it was eighteen centuries ago. For when we look about us and see how great a Multitude of men there are in the world that do not pray and then how few there are who can pray—i. e. know how to pray,—how ignorant in fact the majority of Christians are on the subject of Prayer.

We cannot but feel that they need to be taught to pray. It is no doubt largely because of our ignorance on this subject, that we are not more largely blest in our religious experience; that men are often discouraged and cast down. And assuredly it must be lack of knowledge of the manner or mode of praying, that prevents so many persons from participating in prayer-meetings.

Then let us ask the Lord to teach us to pray.

A Mistake.—It was the opinion of one of our readers, connected with the U. B. Missions That the writer of "No Pillars In The Church," in our last issue virtually said that forty eight years of labor in the Mendi Mission had done no good. Now we want to say that is a Mistake and that we did not wish to convey any such idea, and scarcely believe that our readers in general, will understand it so, yet lest they do, we make speed to explain that we meant only to give the reason why the Churches of the Mendi Mission have not become stronger than at present, and further to refer to the fact that this had been foreseen by those who labored here years gone by as will be seen by reference to the Annual Report of May 1st 1889 under the heading of "Amistad Captives" where the following words appear. "1st, The frequent country wars that keep the country in a chronic state of ferment, in consequence of which the population is continually changing so that it is next to unpossible to build up a society of Christians, on solid foundation [as with tried and [united members for Pillars, and these are undispensible in a properly organised Church." Now these words were written many years ago and seemed so much of a mere Prophecy that we were led to write "No Pillars In The Church. But certainly never thought of the idea, ever even occurring to any one, that we implied thereby that no good had resulted from the labors of the Mendi Mission, far from it. For there has been untold good accomplished by this Mission, more in fact than can be fully estimated. It is however admitted on every hand that the Mendi is the Pioneer Mission of the Sherbro, and opened the way for (if it has not fostered) the other Missions and has continued up to this present to lead in the in the real Missionary work, that of reaching the heathen. The Itinerants of the Mendi Mission visit more than one hundred Towns and villages in which [has more than fifty organized classes with an aggregate enrollment of about fifteen hundred members.

We believe that all will agree with us that since the transfer, and the more settled state of the population of the District that commendable progress has been made in every department of Church work. And as it is now to be hoped that internecine wars have come to an end we may safely expect that substantial progress will be far more rapid than ever before and for the encouragment of any whose faith may be faltering, we can say that we are by God's help rearing up "Pillars In The Church," for its future strength and support.

The Mission Of The Seventy—It was a grand company of Missionaries that was sent forth by our Saviour when he commissioned seventy disciples and sent them out two and two into every city and place whither he himself would come. Such an enterprize is seldom equalled in these latter days of Missionary enterprize where now is the Supt. of Missions that could appoint and send out half that number at once in the enlargement of his operations? But if he could would they go out on the same conditions? Without any outfit without shoes and without money? Scarcely can we believe that any such number of men could be found to embark on such an undertaking. That they were successful is evident from their glowing reports on their return and we hear of no complaint about how they fared among the people, but on the contrary they rejoiced over their success. And does not the success of that and other New Testament Missions suggest the thought, at least, that we in our operations depend too much on Money? And that possibly what we regard as improved missionary operations are after all not as good as those of the first Century of Christianity? And certain it, seems, that those to whom the missionaries are sent are in duty bound to not only receive but to support them.

"For" the Saviour declares "the laborer is worthy of his hire."

W. C. T. U.

ROTOFUNK.

The W. C. T. U. is a union of christian women for the education of the young; forming a better public sentiment; reforming the drinking classes; transforming by the power of Divine grace those who are enslaved by alcohol, and for securing the entire abolition of the liquor traffic.

Our Loyal Temperance Legion held a rousing meeting on the evening of May 26th

The meeting was presided over by George King one of the Mission boys. The Secretary is one of the girls, Mary Sowers, from the "Girls Home."

This in its self was an inspiration. William Jackson recited "One Hundred Thousand Men" with telling effect. Four of the smaller boys recited "Not I! Not I!" in such a manner that convinced you that they were not the boys who would ever make, sell or drink rum. Three new temperance songs were learned for the occasion and were sung with an enthusiasm born of the fact that "Our God is Marching On" Therefore, "We have faith to do and dare." When we sang "Good-by Old Bottle" the enthusiasm ran high, all perhaps remembering the pouring out of the rum, down the banks of the Eompeh, the day before.

We have now sixty eight members in the Legion who are pledged against the use of intoxicating liquors, tobacco and profanity. May God make this little army a mighty power against the strong hold of Satan.

Our W. C. T. U. meetings are well attended by the members and all seem very much interested. The women work well in committees and are willing to do all they can.

Since the planting season began the attendance at our mother's meeting has been few, but there is much interest manifested and good is being accomplished.

We are greatly rejoiced to hear of the victory over rum at Rembee. We long to say as much for Rotufunk. I long to see the people so aroused, and so many towns driving out the rum, that the Governments of the world will blush for shame and stop the intoxicants to Africa.

Since the World's W. C. T. U. petition to the Governments of the world, asking for the prohibition of the manufacture of intoxicants, is to be closed on the last of July, our committee on petitions is rapidly securing signers and many of Africa's daughter are crying out against the inhumanity of civilized countries

ELLEN GROENENDYKE,
Supt. of Press Work,
Rotofunk, W. C. T. U.

Read before the Rotofunk W. C. T. U. May 29th, '90.

Mothers' Meeting.

From the W. C. T. U. Annual Leaflet, I quote these words, "The aim of this department is to develop and dignify the office and ministry of motherhood; to emphasize its spiritual, moral, and intellectual side. . . . Mothers' meetings should be organized in every community; and they should be the central feature of the local work." It has been suggested that something be said to-night about the method by which this department of Christian work is carried on in a home mission field.

The mothers' meeting in which it has been my privilege to work, have been of three kinds. One was held among colored women, who had been slaves, and who, of course, were deprived of educational advantages. They were very poor, were living in narrow dirty alleys, in buildings that had been built for stables, and some of them had been used as such. With comfortless homes, with tired bodies and aching hearts, these women had the great need of the "Friend that sticketh closer than a brother." In doing house to house visiting, I learned of their condition, and offered to teach them to read. They were glad and grateful. In a few days we met for our first lesson; an hour was given to the reading lesson, at the close of which we had a scripture lesson and prayer-meeting. During the two years that this meeting was held, some of the women were greatly helped. They not only learned to read the Bible, but laid hold on its promises and thus found the soul rest they so much needed.

Another of my weekly meetings was among women who had not the privilege of attending church services. This was a meeting for scripture study, conversation and prayer. Here the mothers told their sorrows and troubles, and were counseled and directed to the great burden-bearer. The woman that consented for this meeting to be held at her home, had not been to church for years. As she listened to the reading of the Bible, and the singing of the good old hymns, she was reminded of the good meetings she had attended when she was young girl, with holy influences around her. She was led to renew her covenant with the Lord, and gave room given her to erect a family altar, where she offered prayer for her intemperate husband, and for her children.

In a few weeks her prayers were answered, and that husband who for years had drank rum daily, gave it up, sought the Lord, and gave evidence of conversion. The children were taken to Sunday school, and a complete revolution came into that family, for which every member thanked God.

The mothers' meeting that was most effective in good results of any I have seen, was one in which among other things, the women were taught to cut and sew garments, also to mend and make over clothing. When the work was made ready, and given to the women, some one would read a chapter from the Bible and explain it-always encouraging the women to ask questions. At times when it would not interfere with the work, the organ was played and the women were taught to sing Gospels songs. We also sang old ones, which often brought up memories to these sorrowing mothers, of brighter and better days, and of beloved ones some of whom they had left at the old home in a foreign land, while some had gone to their long home.

During the sewing hours, there were talks given setting forth the best methods of dress for women and children, and on preparing simple and wholesome dishes for the table. And we usually read a tract, or a story with a good moral to it, to the women while they sewed. One attractive feature of these meetings for the women was that they could bring their children with them. And these little ones were not neglected in the meetings. Those that were old enough were taught Scripture texts, and the babies were given pretty things, with which they amused themselves. The presence of the children often gave opportunities to give to mothers instruction about the care of the children. At each meeting effort was made to lead these women to Christ.

And more than one low, vile ad drunken woman has staggered into that meeting during the last five years, and been helped to a higher and better life, and we trust will be kept to the end.

FRANCES WILLIAMS.

(To be continued.)

CORRESPONDENCE.

FROM BENDOO.

Mary Brown, the first fruit of our native Converts here died on Wednesday last the 4th instant, and was buried at 8 a. m. on the following day.

She was coverted under the ministration of the Missioner the Rev. James Johnson in May 1886 whilst that gentleman was conducting Special Services here.

She joined the Catechumen's Class immediately afterwards and after religious training for some time was baptized by the late Rev. G. G. M. Nicol of blessed memory, and was married in the same year.

She was confirmed by Bishop Ingham in 1888, and since then she became a full member and a Communicant. She led an exemplary life and induced many of her country people to attend church. She was visited several times during her illness by her spiritual Guide when she expressed her hope and confidence in her Saviour.

Her funeral was well attended by both Sierra Leoneans and Natives; and the latter seemed to be deeply impressed by the address of the Catechist in charge, on the occasion. We sincerely hope that many others will endeavor to follow the example of this truly christian woman. She was about 70 years of age. "This is the Lord's doing, and it is marvellous in our eyes.

7th June 1890. A. CHURCHMAN.

In and About Shaingay.

"Give us a live paper, teeming with fresh news" so writes a friend; how can we furnish fresh news when often our mails lie three and four weeks in Freetown, before it is sent to Shaingay; and as for local news, every day is but a repetion of its predecessor. Occasionally there is a little variation; for intance, a few weeks ago the people of the town of Mannoh and Yorborfore got into a dispute about the landmark, it was claimed that the Yorborfore people were trespassing on Mannoh territory, the big people, Thuah Barley and Sey Longoh settled the matter, yet some mischievous persons stirred up the Yorborfore people to fight for their right, they went to the disputed line and met some of the Mannoh people. Some angry words ensued, then help was called for on both sides and there was a general pitched battle Henry Williams, the teacher of Yorborfore hearing of the fight went and commanded a halt, and both parties withdrew as the fighting was done with sticks, stones and fists. No one was killed, though some were pretty severely bruised. The matter is now being talked at Shaingay by Chief Neal Caulker; though chief is not well he has forced himself up to judge this case. Any kind of fighting is severely punished here.

Just now a man brings me a snake in a small bag to sell, but I want no snakes; the old serpent has injured my family too much already. A Mr. C., a merchant in the Cockborow river, who for many years has been poisoning the people of thatdistrict by selling them German gin and American rum lately made a trip to the Bompeh to buy rice, and while at Rotofunk came in contact with Miss Frankie Williams, who opened his eyes to the fact that he was not only destroying his own country and sending his soul to hell, but that he was sending multitudes of others there, and that in the day of judgment all these would rise up against him. He saw the point and was honest enough to own up and obeyed her instructions by pouring out all his remaining spirits on the ground. Which spirit dealer will be wise enough to do likewise? A couple of Mohammedan Fodays with flaming robes and snow-white turbans, and their bodies decked with inumerable charms and most skillfully wrought, sandals on their feet, and beads or tessabeas on their necks, called at the mission residence and met there a little daughter of a brother Mohammedan, after enquiring very particularly as to how she came there, and what she was there for, and learning that she was there to learn the white man's book, the chief one called the child to him, spit three times on her head and then rubbed it well with both his hands, what the effect will be remain to be seen.

Shaingay, 4-6-90.

Let Us Aim.

In every thing under the canopy of heaven, there *must* be a beginning and an end, and also an aim. If I wish to shoot at a bird, deer or any thing, I *must* first take an aim or there will be no success to crown my effort. Now, so is this with a great many people in this world of ours. But there is no doubt in this fact; that men without *aim* in the world will never make an end. The success of a country depends largely upon its people, this fact is maintained in all civilzed communites. History has given us the fact even in ancient times and we will not deny the truth. To prove these facts let us turn, briefly to the histoy of Rome and we will learn the truth by her mighty works! such as the Forum, the huge columns and many gigantic buildings, all these bespeak the advancing spirit of the people.

Look at those mighty pillars, the pyramids of Egypt, the stately obelisks, and many similar objects of superior workmanship. Let us learn a less on from these oriental people; they had an *aim* in view; they were all aiming at the attitude of superior workmanship, civilzation and in learning; and I am conscious of the fact now, that these are the *aims* of all the civilized nations. But as I am an African, this article will be limited more fully to Africans.

The ignorance of our country is known throughout all the civilized nations. Vasco De Gama, in his discovery of Natal, south Africa, made known the barbarous character of the natives by his own personal experience. Dr Livingstone in his travels in Africa, tells us very vividly in his writings, of how he has been several times at the mercies of the wild tribes of our country. Stantley confirms the statements of Dr. Livingstone very strongly, and several travelers say the same thing And it is not a day that you pick up a news paper but what you read fresh news of cruel Africans against travelers etc.

Now is it not time that we as Africans, make desperate efforts to suppress these bad reports of our country? let us make it our *aim* to develop the country in some way or other. We must be civilzed, christionized, or we must perish by our own superstition, vice and ignorance. R. G. CAULKER.

(To be continued.)

NEWS ITEMS.

May 30—Boat "Marie" Deval master for Freetown.

May 31—P. Z & Co's boat "Telegrah" for Freetown with mails and the following passengers—Messrs C. W. Edwin ... Customs Freetown who arrived here per s. s. Formoso on the 13th May and I. M. Peters of P. Z. & Co.'

Cutter Empress from Freetown with general cargo consigned to Pickering & Berthoud.

June 2—Major Moore Inspector General of Police arrived from the rivers.

Several persons enlistad in the Frontier Force.

Cutter Empress for Freetown with mails.

Mr. Goldstone Macaulay left for Boom and J. Abillty Coker.

June 5—Countess of Derby from Freetown with mails and Mr. M. J. Marke, Sub-Inspector of Schools. She left same day with mails and the following passengers, Major Moore, T. J. Alldridge Esq. Travelling Commissioner on sick leave. Mrs. Serjt. Hamilton. Mrs. Serjt Pratt, Jackson, Liverpool, and several others.

Barque 'Nolia' from Freetown consigned to F. A. O.

June 6—s. s.—from Marseille via Freetown French Com.

6—Boat 'Victory' for Freetown with freight and passengers.

6—Boat 'Telegraph' from Freetown.

Mr. A. Walti agt. for French Company at Bermaney arrived on the — instant sick, Mr. Winter Pearse of Ghundumah Factory is sent to have temporary charge during Mr. Waltis' illness.

6—A little school boy, Bob Davis (son of police W. H. Davis now in Freetown) Died at Bonthe on Friday the 6th inst. after few hours illness, leaving a sure testimony that he is "Safe in the arms of Jesus" May all school children follow the example of this little boy to learn Early piety from their youth.

9—Mr. Inspector Marke inspected the Wesleyan Day School this day.

June 12—Steam Launch Lavanah with several boats arrived here today for cargo, for the Palmer Trading Company.

From Rotofunk;—We hear Good News, much revival influence in operation. On the 25th May 28 persons were at the altar for Prayers. Many professed Christians are seeking and some have receive more light.

Temperance too is having a boom too at the headwaters of the Bompeh, a Trader recently poured out his rum into it and quit the business the vile stuff.

COMMUNICATION.

Industrial Work A Necessity.
(Continued.)

But if on the other hand you desire only to sit down in the place to *Preach* and *Teach* they may have to hang their heads (consult or think)over the matter first before, you get an answer which may requite some time and after all if by a proper amount of presents and patient waiting consent is given a place outside of the town will be given you in the bush where you must build for yourself as soon as you can hence it makes one smile when they read of a Missionary Treasurer saying in a public meeting that Mission money is not *appropriated*, and *contributed* for building Houses for it is very certain that every Missionary should have a house to live in and it is about as evident that he or some one else must build that house and that too by his own or the Society's contribution and appropriation; and since goods are generally what is required, to pay for ordinary Labor and material the money must be used first in the purchase of these goods which is just as necessary as it is to exchange American Money for English currency before sending it to the Missionary.

Industry is then necessary to erect your house to live in to open up a yard about it, to plant garden, to clear a field to keep and till them; to repair your Boat to make chapel and school desks and benches to go after your supplies of books and stationery, to exchange your cash for country currency (Goods) so that you can purchase fowls, fish, rice, cassada, sweet potatoes, pepper, Garden eggs, hens-eggs, cocoa, etc, for your own subsistance, then too a Missionary has been used to eating bread and feels very much the need of flour, but there is no Mill in the Village nor store from which to buy, so he must send a long way for that article.

Industrial work is necessary to give employment to those, however few they may be, that you wish to train up whether they are to become teachers or preachers in the time to come they ought to be taught some handicraft, by which in the event of not being employed as teachers or Preachers they could make an honest and religious living for as it is now, as a rule only two classes of employers are to be found one is Missionary and Religious, the other is Mercantile and non-religious; when a young man is out of Mission employment as a rule he must enter the Mercantile and then his religious life is put in danger at once for he is exposed to all manner of persecution by his fellow-laborers and his employers, and whether it should or should not be so, it is a fact that very few men are able to stand the ordeal and they are lost; hence the plea for Industrial Missions, a sort of religious communities in which persons may be able to earn an honest living without being thus exposed to the taunts of of the godless men who throng the Mercantile houses. It is not a question of the amount of salary so much that carries men into the Factories of Traders as it is a necessity that compels them to enter for some employment that will enable them to get a living befitting the Station they occupy as enlightened and civilized men for christian Training increases the necessaries of life does enlarge the desires, a savage may have a desire for Power and possession or he may wish to revel in abundance; but a christian and civilized man has a sense of needing clothing such as a savage could never feel the necessity of, in fact nothing is more obvious in the real progress of any Mission than the real growing love of dress. Bring in a bushman from the *Ito-bungo* (Timber Woods) and place him in the Mission but for a time as laborer and if there is any manhood in him how soon you will to see him putting on piece by piece of civilized clothing and if he continues for a length of time he will if industrious soon doff hat, shirt, trousers, and and some day when you want to keep quiet it may be you will hear the heavy Tread of Shoes and will be surprized to see Kong in a full suit of Tweed from head to foot crowned with a black felt and white kerchief cropping out of his breast pocket approaching and saluting you in a most genteel manner even lifting his hat, for these articles of dress he has labored hard and feels that as he is in Mission Employ he really needs them, Mission children grow up to love clothing even to be proud of them and want nicer and nicer ones as they increase in years and toward maturity; hence again the necessity of some kind of industry, some real profitable kind of employment, something that is of a nature to humble in some degree the feelings of the rising son, if it were even digging the earth in Agricultural pursuits, plowing, hoeing rooting up vegetables something to soil the hands bring the sweat from the brow, not a kind fancy two hours a day farming.

A sort of coursary rotine of regular farm drill that would get a youngster in a tight place where he would be obliged to dig in and to root out again such Industrial work is really necessary to discipline boys for the rough and tumble of life and to checkmate youthful pride. But as I had started is out to say it is necessary to have something at hand that can be given to boys and girls to do that will enable them to earn something for themselves and in some way lead them little by little to work for what they want, not only show them how they should dress, but that good things cost labor and care which is often as necessary after a thing has been abtained, in order to its retention as it was in the acquisition of it.

It is further necessary that proper value may attach to possession, as it is a law of our nature to value that the most which is the most difficult, as a rule, to procure, hence we seldom give a Mohammedan a Bible but sell it to him that it may be the more prized by him. Too much giving by Christians not in America (where they give the dimes to the Church and the dollars to the saloon and rum holes,) or England where in a large degree the same disposition is shown but by the Real Lovers and promoters of Mission Work they have meant well but have over reached their objects, in that they have not seen well to it that those *helped* were at the same time *helping themselves*, and as far as possible others more needy, if this duty be properly looked after munificence can never be too great, for as it increases and one is filled it flows over and on to others like a great refreshing stream through a dry and thirsty land.

While well directed giving may or can never be too great for the wants of Mankind yet there may be and generally is a limit it can never exceed the source of its supply, which in some cases may be very limited.

to be continued. J. A. E.

Visit To Bompehtooke 18 Years Ago.

It was perhaps on Wednesday that all was agreed upon, for the Tour, and on Saturday the little Boat Sandusky, then new and in fine trim, was made ready and the writer, with an Interpreter, Two or three school boys, and five Boatmen, set out on our journey to Bompehtooke fifteen miles from Shaingay, but the tide failing us we landed one mile from the shore at or near Koolonge, and perhaps two or three miles from Bompehtooke, under cover of a slight African shower, sufficient however to soak our clothing pretty completely.

We all waded ashore through the mud, which (as nearly all our Missionaries now know) about knee-deep to a six-footer (like the writer,) but success depended on going down only half way, at a time, and this one who has to *coon* African mud banks soon learns to do, as we did in this case. We at length reached the shore at Koolonge, then a fine country town sequestered away among a grove, or rather a thickly studded, forest of Palms and Monkey Apple, with here and there a gigantic Plum, with a stately Baobab standing as usual in Western Africa, at the Wharf or landing, underneath this forest of higher trees was a more dense undergrowth of young Palms, Moss Ferns and endless variety small bushes and vines; through these wound the zigzag pathway, of several hundred yards, which we followed into the town all astir with busy life, (but alas! it was slave labor.) The Headman was not at home, but his *seven* wives were there, the Headwife had been trained up in Sierra Leone, and also a sister of the Headman, they both spoke the English language well; to These and others the writer was introduced and made his Cosanony— i. e. told what he had come for, the present in this case being either excused or very trifling arrangements were made at once for Services in Koolonge that evening and a messenger dispatched to Bompehtook for the double purpose of informing the principal Chief of that District of our arrival and also announce and make arrangements for services there on the next day Sabbat. It should perhaps be stated here that writer was constantly engaged in prayer during these preliminaries, and learned then, as never before, how it is possible, to pray without ceasing; for every breath not employed in directing the business in hand was used in silent prayer to God.

—E.

THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears."

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Rev. J. A. Evans, *Editor and Publisher, Bonthe, Sherbro, West Africa.*

AGENTS.

United States.—Revs. B. F. Booth and Wm. Mickey, Dayton, O.; Rev. J. K. Statler, Cedar Rapids, Ia.; Rev. W. J. Davis, Bucyrus, O.; Rev. A. T. Bender, Chicago, Ill.; Rev. G. L. Mowday, Denver, Col.; Rev. J. S. Clemens, Lebanon, O.; Rev. R. F. Barnes, Portland, Or.; Rev. Jesse Gilbert, Dallas, Texas; Rev. J. Weaver, Huntington, Ind.; Rev. W. H. Elwell, Dayton, O.; Rev. J. J. Glossner, Mohawk, N. Y.; Rev. J. Hott, Mt. Pleasant, Pa.; Master Charlie Howe, Manchester, Ind.; Rev. D. W. Arnold, Eldorado, Ohio; Rev. A. Ahlum, Rock Island, Ill.; Rev. C. Kumler, Kansas River, Kans.; Rev. J. R. Lyon, Leavenworth, Kans.; Rev. J. Evans, Sierra Leone, Mrs. Sarah Dupuis, Monrovia, Liberia; Mr. Wm. Boyle, Liberia.

TERMS.

One Year by mail,	£0	6	0
Delivered in Bonthe,	0	5	0
Half yearly by mail,	0	3	0
Ditto delivered in Bonthe,	0	2	6

Falconbridge Letters.

LETTER III. (CONT'D)

They then shook hands heartily, and Nambana retired. I suppose to his *Pe yiahbee woman's house* but presently returned dressed in a suit of black velvet, except the stockings, which were the same as I saw Coker had on before. But was fearful least my needless blunder into his *Magesty's* leg, might start the blood, for drawing the blood of an African King, I am informed whether occasioned by accident or otherwise, is punished with death, the drawer of it only excepted me. We were now invited to walk and see the boat, while dinner was preparing. It consists of about twenty houses arranged in a semi-circle of the same material as the Governor was in those of Annah Town, and the whole of them are either occupied by the King's wives, and his *Pesinkee women* is a most beautiful young girl of about fourteen. Some of them are filled with the appellation of *Queen* but the oldest, who I was introduced to, and by whom the King has several children, one of the daughter's named Clara, is wife to Elliotte, and a son named Bartholomew, is in France for his education. In different parts of the boat, I observed some rugs stuck on poles, at the foot of each were placed—perhaps a fine cotton, some pieces of looking glass, with a pewter bason, containing a liquid of some sort.

Mr. Elliotte apologized after dinner, that for want of sugar they could not offer tea or coffee. The tide serving, and approaching night obliged us to return back and return to this place. On the whole I was much pleased with the occurrances of the day, indeed, muthinks, I hear you saying, "Why the world must of this paltry girl will be spoiled." As the courtesy and attention paid her by such great folks" but let me say, it will never weigh, or will never weigh, of self-conceit. I may have been fatigued by actual fatigue, overpowering sleep prevailed and clouding all my [illegible] I awoke next morning with [illegible] to search out remains of fancied imposition.

The news of our arrival having by this time circulated through different parts of the country, we found several who either excited by curiosity or some other cause, had come here to pay their compliments, or as the Africans term it, *make service* to us but there was no fish nor meat or quality worth naming among those visitors, except an elderly man called Pa, or *Father Bason*, who is the headman of a considerable town about fifty miles up the river, and who guided by the influence of a good heart, invited the wearied exiles in the hour of distress to refuge at his place, which was accepted by the greater part, who have again landed and proceeded ever since my the adventurous lands of this good old man; he was habited in a white linen surplice, and a cap of the same, I made I assure you a reverential appearance—I am told that this is the dress of a nation in the interior country called Mundingoes, but Pa Bason is not a Mudingo himself. He respectfully accosted me in broken English, and bending his knee, offered me his right hand supported under the elbow by his left. I held out my hand which he forcibly touched, and then repeated the same to Falconbridge, the one now invited to be seated under the awning we had erected over the Lipton's deck—which he detailed a most pitiable account of sufferings and hardships which the unfortunate people had undergone, but he said there were many bad people among them, who had abused his kindness by ingratitude. Falconbridge and myself endeavored what [illegible] so him that we were highly pleased with his behavior, but as ours are not sufficient to convey the kind acknowledgements in this country. Falconbridge confirmed the assurances we were by a present of a some months ago in a short time would be [illegible] and a promise to represent his conduct to the St. George's Bay Company, in a proper light, which he was certain would induce them to make a more ample recompence at a future time.

Well pleased with his reception, and some what enebriated—with the effects of repeated glasses of spirits he had taken, Pa Bason left us, but first promising us faithfully he would befriend us all in his power at the palaver he intended with such seeming consequence, his cause was longer than our cutter, and my self with fourteen people, viz: ten out-men, a cook-swain two pregnant boatmen and another who beat time on a flat sounding drum to a song given out by the cookswain, and re-echoed by the oarsmen; they I am told was expressive of praises to their, chief, and of their satisfaction for the treatment they had received from me. The day following we visited a small island named Tasse, opposite to Bonge Island, at about one mile and a half distance. This is a well wooded Island and I suppose if cultivated would be a fruitful one. * It supplies Bance Island with water, which is remarkably fine, and at present the holders of the former claim a right to this also, but upon what grounds I cannot say. Approaching there I saw many monkies playing on the beach, and catching small fish at the edge of the water, but they all ran away as we drew near, being informed that there was no danger to be apprehended from wild beasts of prey, we penetrated some distance into the woods. In our way we saw many pine apples and lime trees, the spontaneous production of the country, and a variety of birds beautifully plumed, but none that sang. We were also made [illegible] perfumes of fragrant aromatic plants and indeed were vastly delighted and entertained, though I felt fatigued, with our peregrination.

* A small part of this Island is now planted with cotton, coffee, and sugar cane, for account of Messrs Anderson.

The Amistad Captives.

(Continued.)

In 1817 the church that had been organized numbered 33, a time of increasing religious interest encouraged the missionaries. One woman came 12 miles to hear the gospel, she had said, every day for 18 th, kept the Sabbath and told all to the people concerning the great salvation; a whole town stood out, on the side of Christ, through the preaching of one who invited Mr. Thompson to come or send the gospel. The leaven spread and the work went on; other out-stations were sent out, several new stations were opened an church good aged was seen. Another of the Amistad Captives became a very earnest evangelist with among his country men. Some of the Amistad Captives were employed by the mission and served as a foundation for the work, several years ago I visited Kaw Mendi and there saw the only one of the original captives, that was in the country, an aged woman, others had been scattered because of the persecutions that arose but the seed that had been sown was not all lost, for as has since been ascertained some died strong in the faith, after seeing their children educated and enlisted in christ's service, one wrote some months ago to Lewis these words:

"My Dear Sir: I shall be most thankful if you can employ me in the Mendi Mission, either as a school teacher or a Catechist. I never school position where I was as a Catechist, as I can better pay that I want, you may give me what you please. I long to work for the society that has done so much for my parents and my country. All that I can [illegible] were in the Mendi Mission. I wish to prove my gratitude."

This young man is a noble worker for the Master, another we do me as follows I copy from his own letter, "It has always been my intention to work in the mission field where my mother once labored and I know truly that the Lord will bless me if I am only faithful, it was only through misunderstanding that kept me from coming before. I feel that I should labor for this mission as long as my life lasts. This young man teaches school, five days in the week and itinerates in a number of villages on Sunday, preaching and praying to his own mendi people in their own language.

We would dare to say that God has put, through the agency of the capture of the Amistad, and all else not, are all the fruits engaged part of the mission that was planted. But it is safe to say that many souls have been won for Christ through the planting of that mission and many more will be won, and the value of every one of soul can not be estimated. Let us now suppose for a moment that God is going to allow Satan to defeat his purpose His Word shall not return unto him void.

Shaingay 6 July 90. —J. Gomer.

A New Organization in Freetown.

On the departure of Mrs. Leavitt, the Secretary of the Worlds Woman's Christian Temperance Union, a committee of representatives of the various Christian denominations was organized in Freetown. The first meeting was convened at the Bishop's Court on which occasion the members of the committee were kindly invited by the Bishop to breakfast with him. Preliminary arrangements being then entered upon, in their ext meeting held at the residence of the Rev. J. R Frederick in Howe St, the committee after a long and careful discussion unanimously adopted the name of "The Evangelical Reform Association." The Bishop of Sierra Leone being appointed president of the Association and chairman of the Executive Committee, and the Rev. J. C. May, the principal of the Wesleyan high school secretary and treasurer.

The object of the Association is to promote a healthy state in religious, moral and social affairs and in particular to use all fair means to influence the British and foreign governments in prohibiting the liquor traffic in the colony and on the West Coast of Africa. Any person desiring to become a member of the association, and signing either the total abstinence or the purity pledge is enrolled, as an associate; by signing both the total abstinence and purity pledges is enrolled as a full member. The Association is under the management of an Executive committee, consisting of the Right Rev. the Bishop of Sierra Leone, the Revs. W. H. Johnston Wm. Vivian, J. May, E. Leversuch, J. C. May, O. Moore, and J. R. Frederick.

The first public meeting was held in Wilberforce Memorial Hall on the 6th May, and the Bishop presided, and the Revs E. Leversuch J. R. Frederick J. C. May, addressed the meeting, after which a large number of persons came forward and signed the pledge, some of girls, and others both the pledges. The members now meet at the Bishop's school for [illegible]

The Early Dawn

BONTHE, JULY 16, 60

REV. J. A. EVANS, EDITOR

[EDITORIAL]

Execution of Cannibals.

The execution of a number, some say 20, persons, for Cannibalism at Gangahmah in the Imperah by the Native Authorities is in itself a horrible thing, for even the contemplation of the merely civilised, if it had taken place far Interior, and where the British Government has no influence at all. But how much more horrible for a Christian Community to behold at our very doors this brutal dispersal of even Ten of our fellow beings. Admitting that every victim had been guilty, which is questionable, of the crime of eating men,

Would it not have been, at least humane on the part of the Authorities, to have interfered as arbitramen and thus restrained, to some extent this wholesale slaughter of human beings!

Certainly this matter of cannibalism needs looking into and especially the Trial of those supposed to be guilty.

The fault that we find with that Gangahmah proceedings is first of their removal from Ghangbiah, and second the manner of investigation and third the immediate execution of those convicted all of these appear to have been irregular, even according to country custom or usage in such cases.

Another Break,—In our Issues, by an unavoidable circumstauce—the lack of Printing paper—we have been compelled to omit the Issue of one paper on the 30th of June

Our stationary had been ordered in due time but failed to reach us early enough even for the timely Issue of the present number. We trust with this explaination our Subscribers and others will bear with us for both the Omission and Tardiness of the present Issue.

The Avery Saw Mill—belonging to the *Mendi Mission*, we understand, from Posters about Streets and also later advices, is now doing good work again the Lumber making and offers to cut to order all kinds of lumber at short notice,

This is good News to the Sherbro Community as lumber has been very scarce.

Wars and Rumors,—of Wars is informed are to be of the last day's of this ours, but we are not informe how long before these signs are to take place. However, we cannot think that the petty intertribal Wars of our vicinity can or do in any sense indicate the end of world and yet it is a serious fact that we do not relish the late rumors of Wars though they be petty that have been reaching us from Konconany; yet we are glad that His Excellency Sir James Hay is doing everything in his power or the power of the Goverament to quiet disturbances in all parts in general and those refered to in particular and we have therefore every reason to hope for Peace and quietude in the near future.

His Excellency Governor Hay K.C.M.G. arrived at Shaingay on the morning of the 15th and remained over the 16th. He was accompanied by the new inspector of police also Mr Parkes. They together visited the Mission premises went over the farm and through the buildings visited the school heard the children recite and sing then delivered to them a neat little address. He then held a council in Shaingay with the chiefs About 5 P.M. His Excellency went on board of his steamer again to return to Freetown. The Mission girls accompanied by Mrs. R.G.Caulker and Miss. Clarke were allowed to go on board; and His Excellency himself kindly showed them over the ship. The little ones were filled with wonder and surprise at the magnificence of the vessel and had much to say of of the kind treatment they received from His Excellency and the Inspector of Police it is most gratifying to find one occupying such a high position that will stoop to shew kindness to such as these, long may he live to rule and govern this people,

W. C. T. U.

Read before the Rotofunk W.C.T.U. May 20th 1860.

Mother's Meeting.

Continued from the last Issue

When the time came to get away the roll ing. Bibles were passed to all who could read; and the chapter for the day was read alternately. Not all of the women could read English; but the Germans, Swedes, and Norwegians all read in their own tongues the news of full and free salvation through our blessed Redeemer. After reading, before uniting in prayer, the women would give their requests for prayer. The following requests will give you some idea of those that were given each week. "Pray that I may find work to earn bread for my children." "Pray for my husband who has de lirium tremens." "Pray for my and who is in prison." "Pray for my husband without work, and who was in liquor." "Pray for my husband without work, and who was in liquor."

Some of the women were their un to attend regu meets are allowed to attend [illegible] account of the m old city.

This class com ly for the bread of life. One woman walked four miles to the meeting; and another worked most of the night preceding the meeting so she could have her day's work done in time to attend the meeting.

At the close of almost every meeting, some one would remain to tell her tale of woe, which was always so bitter, that even now the memory calls them up, my heart aches for the poor sufferers. Those who attended the meeting were not only urged to read the Bible daily, but also to commit a scripture text which they would repeat every day, and by which they sought to have their lives governed. I never saw better illustrations of the truth of these words, "The entrance of thy words giveth light," than those among the women in these meetings as it penetrated their sin darkened homes and hearts. One seeking to live a Christian life is persecuted by her unbelieving neighbor who lives across the hall, and by her catholic neighbor in the rear of the house. She is tempted to wreak out vengeance on her persecutors, but is restrained by her daily text, which says, "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Another burdened with the cares of a sick husband and six children finds comfort and encouragement in her text, "Casting all your care upon Him for He careth for you." Still another watching and praying for the return of him who promised to love and protect her. In the small hours of the night, she heard his heavy step on the stairway stairs, and soon saw his staggering form, and hears the thick and angry tones threatening to kill her unless she gave him money to buy rum. Rushing down the stairs she took refuge in "a dark corner of the lower hall. There alone with Him, who is omnipresent, the words "Let not your heart be troubled; ye believe in God believe also in me", lead her to pray on and to trust in Him whose word endureth forever.

It is a settled fact these mothers' meetings are one of the most effective means of reaching and helping women in the United States. And if they are a potent factor in Christianizing and civilizing women there, they may be such here in this country. The question may arise, as to how we can begin these meetings. We must first get the mothers together. And in this part of the work will meet with difficulties. Husbands who are intemperate and unbelieving often object to their wives going to the meetings. Then the women will doubtless offer many excuses. We remember that in the time of Christ, the invitation to some was given but one had to go to his farm, another must prove his oxen, and another had married and must attend to home duties.

Frances Williams.

to be continued.

CORRESPONDENCE.

What is Sin.

There was a [illegible] from Rembee and [illegible] that the people are very busy on their farms, and there is no fear of war now, but the cannibals are frightening the people. A number of people have been caught in the neighbourhood of late, and though the chief men are on their look out, and have others on the watch as yet, they have not been able to get hold of any one; they are determined to make short work of who ever one they may catch

The people of Timenah are still calling for a teacher they say they want their own school and their own preacher, they would gladly give their children to the Mission, but Mr Stewart wont take them. Plenty of Sundays they sit down all day and look road for the man to come and keep meeting for them, but no one comes. Mr Fox, Bannah Sobel and Beah Yeamy, are on the watch constantly to see who will sell or who will buy Rum, they are determined to make an example of the first one they catch

The grog sellers are very cunning, and manage, to make [illegible] occasionally A woman's child died the mother thought she must have rum to bury it, and managed to get some from one of the traders, shortly after the mother was taken sick and was suffering severely when the rum seller appeared suddenly on the scene and demanded his pay for the rum furnished for the child's funeral and would not leave until the pay was forth coming. The poor woman was so distressed it is to be hoped that she will profit by the lesson.

There was a very interesting meeting of the temperance army in the Rev. Clarke and Wife Training School building a few evenings ago, on which occasion Rev Wilberforce delivered an address on the state of the country, it was a review of the past as compared with the present religion, politics, and education were presented in a very interesting manner, some facts were rather disagreeable to the taste and hard to swallow, but they were facts and could not be denied the workers in the field have abundant cause to be thankful and take courage — At another meeting how ought we Africans to dress was fully discussed by the whole society the Training School Students taking the lead: the majority favoring the adopting altogether the native dress of a flowing gown with short trowsers some however insisted on the european custom claiming that we should do so out of respect to them for bringing us the gospel, one said he had been born and raised in the Mendi country his father had never shown him about God The bible, nor Sunday; he only show foolish, he will not follow any of the country fashion, but that what he sees the white people do he will do.

Regent chief Thomas Neal Caulker has presented the children of the Shaingay Mission with a large field of cassada and a bunchy of rice to help them out for food as cassada is their main dependence Africans to dress was fully discussed by the whole society the Training School Students taking the lead: the majority favoring the adopting altogether the native dress of a flowing gown with short trowsers some however insisted on the european custom claiming that we should do so out of respect to them for bringing us the gospel, one said he had been born and raised in the Mendi country his father had never shown him about God The bible, nor Sunday; he only show foolish, he will not follow any of the country fashion, but that what he sees the white people do he will do.

Regent chief Thomas Neal Caulker has presented the children of the Shaingay Mission with a large field of cassada and a bunchy of rice to help them out for food as cassada is their main dependence and none was planted on the mission farm last year, this was a most timely contribution, indeed it was an answer to earnest prayer. The children will pray God bless the king.— Mrs R. G. Caulker has been spending a few days at shaingay mission & has made herself generally useful in every department of Mission work. J. G

Mission Office, Shaingay, June, 1860.

Wesleyan Sabbath Schools, Bathurst.

The 13th [illegible] versary of the above Schools, viz Dobson St, Stanley St., and Hill Street, was celebrated on the 18th and 19th inst.

On Sunday the 18th two sermons were preached at Dobson Street Church on behalf of Sabbath Schools that in the morning at 11 o'Clock by the Rev. J. W. King native assistant missionary, from Prov. xxii 6 and in the evening by Mr. J. G. Prophet, Catechist, from 1 Cor. xv 58 both were interesting and edifying.

In the afternoon of the same day at 3· 30. o'Clock a very able and instructive address befitting the occasion and worthy of the the addresser was delivered by Mr. V· A. Harding. Schoolmaster based on the words "And they mayest add thereto."

On Monday the 19th a Public Meeting was held in the same place at 7 p.m over which Edmund Thomas Esq. a distinguished citizen presided. Very able and interesting Speeches were delivered by Messrs Solomon N'Jie, D. Leigh and A. T. George, teachers in connection with Dobson Street Sabbath School

The service of Songs, interspersed with readings, entitled "Elijah" was rendered with good effect.

Mr. J. A. Richards, Secretary reader and Mr. S. J. Auber [illegible]

Mr. V. A. Harding directed the There was also an [illegible] Clarionet and Trombone [illegible] the music very excellent and [illegible]

The Report [illegible] a nett increase of 30 Scholars i.e 310 against 487 of the previous year.

Bathurst Gambia. May 31st 1860. Editor

A Native Colonist Officiates

Dear Mr. Editor,—I have read with marked interest and pleasure the article that appeared in your last issue under the above heading—perhaps its value is enhanced in my individual estimation, at all events, I think it worth the opportune to re-echo in your [illegible] sentiments of the writer for I believe, an expression of such philanthropic views, through the medium of newspaper correspondence, can never wholly fail to inspire courage and quicken zeal, in the minds of subordinate officials.

A contemplation of the vast changes that have taken place recently in the presentation of well deserving natives to higher positions of trust, which appointments were originally intended to be occupied by their more favoured brethren, and which a few years ago, it was considered heinous in a native to aspire to for fear of increasing the velocity of the current of prejudice against him, which in his inability to stem, may drift him headlong to oblivion-should serve as an incentive to draw forth the exercise in full play, of the latent talents and energies, that may have hitherto remained dormant. The circumstances attending the promotions are replete with encouragements, and help our intellects to form a just conception and a worthy appreciation of the laudable spirit of ambition, which highly recommends itself to every youthful aspirant

"Honor and shame from condition rise
Act well your part there all the honor lies."

The spontaneous and unanimous motion in the right direction of a host of subordinates must surely attract the due attention of those who hold it in their power to bestow the benefits for which the former crave

An administration that seeks the interest of the governed, and encourages merit, no matter in whom it is found, will certainly in the end win the esteem and applause of all under its dispensation, they well prognosticate that the [illegible] despite the hurtful criticisms of detractors, will still continue higher and higher in the royal favour of their country, until they may be called upon to [illegible] demonstrate their ability to administer its [illegible] affairs—of course, this ultimatum appears to be a remote contingency, the necessity for the accomplishment of which may never arise but the unexpected often happens and who knows what's in the bosom of futurity?

It hoves those who have succeeded in taking the lead, though [illegible] the capabilities of the race are being tested, the constituted bearers of our race to be keenly alive to the responsibilities of their positions, and act with firmness and decision. The duty of fulfilling the obligations imposed by the [illegible] of their onerous [illegible] and their most serious attention to the utility of meriting the confidence and identifying themselves with the multitudinous interests of the noble phalanx of subordinates, should not be out of sight of.

I am,
Yours truly
VERITAS.

AMERICAN HOLIDAY AT THE AMERICAN, SHAINGAY MISSION.

Shaingay—It has been my pleasure to reside for a few weeks at Shaingay. I have made the acquaintance of the missionaries here and especially with the Principal of the High school, and I have met the old gentleman several times; it seems to be a nice old man to their American holiday here, they had a very high time. In front of the Mission house they had up a large American flag; and the pupils that [illegible] the males were all dressed with red jackets and blue trowsers [illegible] pass with white turbans around them. [illegible] to the music of fife and drum, and they marched around the flag, and then into the town of Shaingay, the then on their return they played base ball, but grandest of all was the play at night.

The principal of the high school the Rev. D. F. Wilberforce, has written a play taken from the book of Daniel, which he calls the "Sensualist's Doom." It is in three acts; it is all about king Belshazzer's feast, though it opens up with King Nebuchadnezzar with a lot of his followers they enter singing a song of triumph, he makes a proud speech and tells how he has humbled proud Judah, Daniel and his three companions are brought in and given in charge of a Eunuch, to [illegible] properly [illegible] then comes in dispute about [illegible] and this is the object of the play to show up the evils of intemperance [illegible] there many scenes in the play which was enacted in the school building; there was [illegible] and a large curtain that was so arranged as to roll up and down at will and there were screens to slide back and forth at will and all worked like a charm the school boys and girls and the teachers all played a part and played it well before each scene was to be played the old gentleman [illegible] Mr. Gomer would step to the front and explain what the scene was to be and tell where it was to be found in the bible, Daniel was the great hero of the night, he interpreted the Kings dream after [illegible] of his wicked [illegible] and ladies and gentlemen were seated at the table the vessels of gold and silver that was taken from the temple in Jerusalem are brought in and whilst the party are drinking the room is suddenly darkened a light is thrown against the wall and a hand is seen writing some unknown character the hand disappears consternation that this creates [illegible] wonderful there remains the writing on the wall, the wise men are sent for they cant make it out, then the queen tells the King of Daniel, he is brought in and reads the writing, the King has scarcely put the chain of gold [illegible] Daniel's neck when the armies of the medes rush in, and the king is slain, then the whole company sang "The hand on the Wall."

Everything in this was arranged all planed by Mr. Wilberforce, only the costumes were made by a Mrs. Caulker I heard that she is an American lady. J. L. Mc'CAULAY.

NEWS ITEMS.

June 13.—s. s. "Formoso" for Freetown with mails and the following passengers.—Messrs. J. B. Wright, E. A. Lewis, G. V. Manly, S H Jones, M. J. Marke, Prophet Brown, Mesdames J. B. Parkinson, G. V. Manly, A. L. Williams, Sarah Martyn, Charlotte Coker, Bobb, Mesdamesvilles Jane Parkinson, Maria Brown, Cecilia Macauley, Jane Garber, Nancy Belford and several others.

15.—An Inquest was held on the body of a man drowned at Manoh Gambia and sent to Bonthe by Mr. J. A. Williams—Adjourned to the 25th instant for want of evidence.

17—S. S. "Susu" from Freetown with mails and passengers,—Rev Father Lobel [R. Catholic] and Mr. Isaac M. Peters.

18.—Kong Government boatman [illegible] arrested on a charge [illegible] murder committed [illegible] little boy named Joe aged 4 years.

They have since been sent to Freetown to await their trial, at the Supreme Court to take place in Freetown in September next.

27—s. s. "Susu" from Freetown with mails and passengers;—Master J. H. Pratt of the Fourah Bay College, Freetown, Mrs. Inspector C. N. Taylor and Mrs J. A. Williams.

8—Miss. Mary Ann Collier who was brought from Gbangbatook sick, died at the residence of Mr W. D. Macauley, and was burried on Sunday morning the 29th inst at 8 a. m.

28—s. s. "Susu" for Freetown with mails and passengers—Rev. Father Lobel and Mrs. Hannah Jones.

July 2—s. s. "Formoso" for Freetown.

6—Holy Communion at the Wesleyan Chapel.

7—Mr. Henry E Williams a trader arrived from the Boom River.

s. s. 'Mandingoe' for Freetown.

8—A special meeting was held at St. Matthew's School Room for the purpose of reorganising the St Matthew's Sabbath School. Several gentlemen addressed the meeting; there was a good gathering of ladies and gentlemen.

s. s. "Footah" from Freetown with Mails; and left with mails the next day for Freetown.

12—s. s. 'Formoso' from Freetown with mails and the following passengers—Messrs. E. A. Lewis, Fred Lewis, Mesdames Annie L, Williams, Patience Brown, and several others.

14—A daring robbery of twelve shillings and ten pence in a bag, in a mourner's house at Medina street on Monday afternoon the 14th inst, by a painter, T. B. who gave an acknowledgement in writing.

15—s. s. Formoso for Freetown with mails and passengers

From Bathurst Gambia:—Mr. George Rose the Travelling Evangelist who has spent a profitable season at Bathurst R. G. is expected to leave in the "Teneriffe" now overdue, on a visit to America Via England, on or a about the 3rd June, Mr Rose is a selfsacrificing man and deserves the sympathy of all classes of Christians.

Per the s. s. "Formoso" which arrived on the 12th inst brought the sad intelligence of the death of Mr. J. Alphonso Reffel formerly a Merchant in Sherbro and father to Theodore Reffel took place in Freetown on the 11th instant.

CORRESPONDENCE.

What Did It?

Did what? your answer. Well listen gentle reader to my tale woe and suffering.

In a beautiful town of more than twenty thousand people some years ago, was born a babe son to a thrifty enterprizing man of means, a contractor, I believe whom for the convenience of our story we shall call Mr Hagar, his business was flourishing and he was respectable and like most fathers was proud of his first born son: already he had daughters older, he was baptized and called James. Years rolled on as they ever have since creation's dawn. James Hagar grew from a healthy handsome infant to a well developed young man of fine appearance liked, yea beloved, by his parents and a host of friends, such as ever cluster around the hoodstone of fortune. Affluence and plenty smiled on James Hagar's youth, and the death of his father placed the boon of a rich fortune in his hands in early manhood.

This circumstance of course increased the number his admirers. But being prudent and a young man of discretion and though nursed in the lap of fortune had been well reared and educated; to manage a liberal inheritance; had it not been that his father had allowed a poisonous serpent to be kept in the house, the sting of which was very deadly, but the harm or bite of this serpent was not immediately felt. And strange to relate the thing seemed so inoffensive that it was handled and fondled by all that met it without the least suspicion of danger. But unfortunately it bit most of the children besides hundreds of visitors to Mr Hagars and alhh the effect of the first bite would not have proved fatal, yet such is the influence upon most persons that they do not percieve the bite until the work of ruin is effected, by which time they seem prone to go in its way and thus they are ruined for life in fact for ever. James Hagar was bitten badly by the serpent and a few years after his father's decease he was incapacitated for the management of his affairs and began to lose in his business transactions, until house after house in town and country passed out of his hands and he was compelled to take up his abode in an old horse stable in the country and there with his wife child and serpent he continued to dwell, in the most wretched rags, poverty, and filth, with no one to love, or even, it would seem; to pity them in their misery and degradation.

And now I may tell you strong drink did it. E.

The Spirits Trade.

Has reacted so fatally upon all legitimate enterprizes, in Africa that its pernicious effects, are becoming obvious to all. And unscrupulous business men of the world can offer but little in palliation of such a ruinous factor in trade, beyond the fact that it sells; for it is admitted now on all sides that its sale in the trade of West Africa is without profit. The question then arises why is it continued by the commercial public if far seeing business men are convinced of its paralizing influence upon even the very trafic of which it is regarded as a staple factor and other men of business see no profit in it? Well there seem to be two answers to this question; first men in christian lands are manufacturing a great deal of the poisonous stuff which manufacture is largely profitable to them, and more so when there is a foreign demand, hence they are interested in encouraging the sale of it on these shores; and as we they expect do their best to urge dealers here to handle it. A second reason that the sale continues; is because it receives so little opposition from people on this side. The churches, although, most if not all of the m, have rules against the sale and use of intoxicating liquors, are so silent on these points as to become practicably effete. The pulpit is altogether too silent on the subject of intemperance there is too little said to the people on the pernicious influence of gin and rum. The Press too is some what to blame it does not do all that it might to arouse a sentiment against the shiploads of liquid death that are constantly arriving on these shores. And since all departments Industry, Religion, and Commerce, are now suffering, and indeed are doomed unless something is done to stay the tide of Intemperance. Why do we not awake from our lethargy and cry mightily against a traffic that is destined to destroy our last hope for all time! If it is to the interest of capitalists in other countries to Manufacture a commodity that is of profit to them it is equally to our interest in this country, or these African countries, to refuse to purchase that which is not only of no profit, but is a damage to us.

Why should we whose lots are cast in Africa suffer loss to build up the fortunes of men in other lands? certainly there is no reason, and we ought to arise as one man and swear eternal destruction to the Rum Traffic. J. A. E.

Queen Victoria and the Sabbath

There are many persons who think they must take a portion of the Lord's time to attend to their secular business affairs.

We have seen professing christians whose business correspondence is by no means large, who go regularly to the Post Office on Sunday morning for their mail.

There are many too who would like to be called statesmen who attend regularly to business matters on the Sabbath. We wish all such persons could be influenced by the noble example of the great queen of England as illustrated in the following story.

The religious feeling of her majesty was evidenced soon after her ascent to the throne, in the case of a certain noble lord occupying an important post in the Government, who, late one Saturday night arrived at Windsor with some State papers.

I have brought, said he, for your majesty's inspection some documents of great importance. But as I shall be obliged to examine them in detail I will not encroach upon your majesty's time to-night but will request your attention tomorrow morning. Tomorrow morning, repeated the queen, tomorrow is Sunday my lord. True your majesty but business of the state will not admit of delay.

I am aware of that, replied the queen and as of course your lordship could not have arrived earlier at the palace to night, I will if these papers are of such pressing importance attend to their contents after service tomorrow morning.

In the morning the queen and her court went to church and much to the surprise of the noble lord, the subject of the discourse was the sacredness of the christian Sabbath.

How did your lordship like the sermon asked the queen.

Very much indeed your majesty he replied.

Well then added the queen I will not conceal from you that last night I heard the clergyman the text from which he preached. I hope we shall all be improved by the sermon.

Not another word was said about the state papers during the day but at night when about to retire the queen said, to-morrow morning my lord as early as seven o'clock if you please we will have into the papers. I can not think, was the reply, of intruding on your majesty at so early an hour. Nine o'clock will do as well.

No no my lord As the papers are of importance I wish them to be attended to very early. But if you wish it to be it is so.

At nine the next morning the queen was seated at the table ready to receive the noble man and his papers.

Contributed for the Early Dawn.

A New Organization in Freetown.

The temperance cause which has been considered so unpopular is showing a number of great importance with us A few years ago there was only one Christian Temperance Organization in Freetown, and that was the Juvenile Band of Hope of the Wesleyan High School; and to-day we can boast of three. The Gospel Temperance Union, organized by Mrs Amanda Smith. The World Women's Christian Temperance Union and the Evangelical Reform Association though the direct effect of Mrs L. Lavis. We may hope that if the work can only be vigorously pushed forward, and a single aim kept in view, a mighty power of practical usefulness will be exercised not only here but all the West Coast, and no doubt shall we see in our time a result we now dream possible of the bold words of God's promise to his Son, "I will give Thee the heathen for Thine inheritance and the uttermost parts of the earth for thy possession."

A. M.

From wm. Issue 4th.

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"The Morning Light Is Breaking, The Darkness Disappears."

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Rev. J. A. Evans, *Editor* and *Publisher Bonthe, Sherbro, West Africa.*

AGENTS.

United States.—Revs. B. F. Booth and Wm McKee, Dayton O. Rev. I. K. Statler, Cedar Rapids, Iowa. Rev. Wm J. Davis, Buell, Ohio Rev. J. T. Jenifer. Chicago, Ill. Rev. J. L. Bentley, Marion, O. Rev. J. S. Cleaver, Elkhart Ind. Rev. R. P. Burton, Perry Ind. D. K. Flickinger, Willoughby, O Rev. H. Eitwell, Dayton, Washington, Tenn. M. J. Stoner, Manheim, Pa., Master Charlie Howe Manchester, Ind. Rev. G. W. Arnold Eldorado, Ohio. West Africa.—J. A. Richards, River Gambia. Rev. J. E. Frederick and Mr. E. A. Lewis, Freetown, Sierra Leone. Rev. James Deputy, Marshall Liberia. Mr. Moses Boyle, Liberia.

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From the musical million.

PRODUCERS.

The mission of life is production. Some one has said that "he is the benefactor who makes two blades of grass grow where only one grew before." It was he that who went and traded with his talents and 'made them other talents' that his Lord said; 'Well done, thou good and faithful servant.'

Who that has the faintest conception of his mission and destiny can be content to go through life sponging on the world and 'dead-beating' his way to eternity? Such an one contravenes the purpose of his creation, and the only useless thing in the universe of God.

The material to be manipulated and fashioned are near at hand and abundant in supply No man need complain of want of opportunity or capacity. If he cannot be a Shakespeare or a Milton, he may be a Watt or a Stevenson, if he cannot be a poet, he may be a plowman; if he cannot be a lord, he may be a tacker. He can produce something, either with his brain or with his brawn, either with his head or with his hand.

What wealth might we boast if all our people were producers! How would the dead stones that lay uncut in our quarries breathe with the images of life, or grace the columns and arches of mighty edifices and monuments? The ore of our mountains touched by the alchemy of genius and industry, would be transmitted into ten thousand implements, utensils and machines, promotive of the progress and prosperity of the race. Our forests of oak and pine would be fashioned by skilled and cunning workmanship into places of splendor and beauty—the houses and homes of rich and happy people.

Industrial development of our country is indeed wonderful. Nothing like it has ever been known in the annals of human progress and achievement. But marvelous as it is, it is nothing like it might be if every man was a productive factor, and added his individual increment of effort to the industrial forces at work in the land.

Every man owes it to God and society to produce something—to give the world the benefit of some thought of his brain or some strokes of his hand—to write a book to drive a nail, to lay a brick, to plow a furrow, or fell a tree. Everything he produces, whether it be a blade of grass or ear of corn, a yard of cloth or rail of steel, promotes progress and civilization and helps on humanity to a higher and happier destiny.

All honor to the patient, toiling producers! Their fidelity and unwearied industry have given the world all it enjoys of comfort and happiness. Thanks to Elias Howe, the noble inventor, whose genius emancipated woman from the bondage of the needle and extracted all the pathos from the world famed "Song of the shirt." All praise to those immortal benefactors who have made life worth living, and struck from the barren rocks gushing waters of refreshing sweetness and dug from the empty fields bread for the hungry and the perishing. There are other and richer fields than those of mere industrial activity in which men may produce something stamped with the touch of eternity. To lodge within a human mind a thought worthy to live to put into a human soul the smallest seed wherein lies folded the germ of immortal good; this indeed is a work which will remain when all the monuments of human skill and genius shall have perished, and over their blight and decay men shall stand still for lack of work to do."

Could we grow a generation of producers we would do a worthier work than the emperor of Germany, who taxed his subject to support two millions of idlers—an army of consumers who absorbs all the wealth of the nation, and will nothing either to the happiness or the industrial development of his country.

We need to foster and not despise toil and enterprise, to respect and not disdain the laborer and the wage earner.

We need a public sentiment that outlaws the loafer and the vagrant—that values as a worthy and reputable citizen the honest and faithful workman, and rewards, either to the rock-pile or the cotton patch, that numerous family of dudes and deadbeats who suck their living, like the vampire, from the sweat and blood of the honest sons of toil.—Ex.

The Summons.

A Vision of the night camesupon me
In my dream I stood looking at the
western sky, and my eyes were curiously fixed upon a star. Somehow, to me it had an apparent motion, and I gazed long and earnestly upon it. It seemed to be hurrying in from some limitless ocean of space hastening on through interstellar and inter-planetary spaces, and the wonder came upon me. "How near will it come to me, how far will it pass me by?" It was swift in its motion, even as the prayer of a child, that in a moment of time reaches up through all the depths of existence to the great heart of an infinite God. In it there was not so much of a physical force as the quick movement of thought; and its light and its glory were white, even as the splendor of the robes of the immortals. And still it swept toward me and still I wondered but there was no fear within my heart; and then, as I gazed, a transformation came and behold, it was a white dove, which was swiftly winging its way toward me, and again I wondered, how near will it come to me, how far will it pass me by?

And even as I wondered it swept close to me, and then in a moment it was fluttering on my breast nestling in my arms, and I placed my hand upon it, and stroked its soft plumage, and then the great truth burst in upon my being, it is God's messenger, and he is calling you home. And still there was no fear within my heart, and I could only wonder at the depth of that infinite love which cared so much for one of the least of his, that a white winged messenger should be sent, bidding him to the home of many mansions! And then from his banks of eternal light a great joy pulsated down through the azure, and enwrapped my being, a new life glowed in every vein, and great and exceeding happiness came unto me, as if already the hand of the master was on my forehead in a benediction that should last through all of God's undying years.

But the morning came, and behold it was only a dream! But when my eyes close to the lights of earth, and I awaken in the glow and glory of an immortal day, God grant that his peace may be upon my soul, even as it was in this vision of the night. Sat.

Trip to Bambah.

Left M. station wharf 6.30. A. M. with favourable tide. Landed at Yonnie 9. 15. A. M. Thirty persons readily gathered in the United house to whom we spoke from Rom. Ch. 10 Left at 9. 15 A. M landed at Dublin 9. 25. A. M. and in less than 5 minutes 30 persons assembled at the usual place waiting to hear the word; and though we occupied a little over 40 minutes in speaking at each of these two places yet the people were not weary but seemed glad to hear more of the Blessed Word of life

Left Bambah 12.30. with favourable wind and tide and sailed to Mission wharf in 2:30 hours. Had a very heavy rain which lasted a little over an hour. Boat being without awning we were drenched to skin but we say Never mine to this portion of the trip and prais the Lord for what was done.

Rogers interpreted.

29th June 90. B. Cookson Taylor.

Rembee, June, 30, '90.

Dear Bro. Gomer:

I am thankful to the Lord for his mercies vouchsafed to us, for the short time, we have been laboring in this part of his vineyard. I can say with feelings of gratitude and praise that the Lord hath done great things for us, whereof we are glad. Since our entering into this Station, there has been signs of marked changes in the spiritual state of the natives around this place. They I, rejoice to say, have always listened to the preached word with attention, they rejoice to receive the gospel, and throughout, the different villages, where I have been endeavoring to sow the spiritual seed, I have been well received.

The work here on the Station is good, our Sundays and Weeknight Meetings, attendance is good we have from 30 to 40, in the morning and from 70 to 100 in the evening. We are now holding meetings in the new Barra built by the people, in which can be seated about 150 persons. The outstations are also encouraging 17 towns have been visited and in those towns where there is no Barra, the people promise to build one for worship as soon as planting is over.

Among these, there are two, that has never been visited, One of these Gbamso, is worthy to be noted, for the people give great encouragement, the first time I went there, it was hard work to get the people together for meetings, and the few that came, refused to give their names as seekers. The Itinerant visited them twice and the next time I went there as soon as I was seen entering the town a woman ran and swept the barre, and by the time I was walking round to say how-do, the barra was crowded with people, after the service, 20 gave their names as seekers, and promise to build a larger place for worship.

The Sabbath also is observed in the town.

Tissanah in the Bompeh River, is also a place where the word of life is taking effect.

The first time I went to this town we had about 120 persons present in the meeting and received 13 persons into the seekers class making a total of 47 members in the seekers class in this town.

Day School—In this department we have every thing to encourage as we try to gather as many children in the town, and have got 21, 12 boys and 9 girls. The Sabbath School, under Mrs. Stewart, is progressing, she reports favorable, with 25 member.

Number of	Towns visited	17
"	Believers Class	1
"	Members in Class	17
"	Seekers Class	47
"	Members in Class	276
"	Day School Children	21
"	Sunday School	25

For the present the prospect is hopeful and we look forward for a grand results.

Yours in Christ,—F. M. Stewart.

The Early Dawn

BONTHE, JULY 31, 1890.

REV. J. A. EVANS, = EDITOR

[EDITORIAL.]

"Remember The Sabbath Day, to keep it holy" is just as binding now upon men as in the Days of the Exodos.

Religion has of late become too much of, a garment of righteness, we fear, which it is becoming fashionable to wear only to church and religious meetings.

Honesty is the best Policy, as a motto, has become stargely a thing of the past, it would seem, as so many have entirely discarded it in their practical lives.

The Sensualists' Doom,—Is a new Drama from the Book Daniel, written by Prof. Wilberforce, of the Rufus Clark, in the interest of Temperance.

Like Beasts,— is an Expression found in the Pamphlet published at this Office on "Sunday Schools and How to Reach the Women and Girls of Africa" the phrase 'like beasts' occurs on the 15th page and is an error, which we indeed regret very much. The sentence should read "The object being to so train up these children that they will be able to reach and teach their own people who will accept truth from their hands more readily than from the Missionaries themselves."

The Mendi Mission.

Possibly our readers will indulge a few lines about, this the oldest established of the American Missions, in these parts.

It was founded in 1842 at Kaw Mendi, and subsequently established several stations in the Boom and other Rivers extending its influence to a considerable distance interior at quite an early date.

But its operations altho, successful, in greatly benefiting the heathen populations, of the various districts, were hindered much by native Wars and death of many of its early Missionaries.

In fact all the older stations, have seemingly had to be abandoned for one cause or another in former years. But within the last five or six years the progress of real Missionary Work has been marvelous, and the Membership has increased nearly ten fold. However, little or nothing has been ed in the way of even repairing buildings which have really suffered much from decay, but it is pleasant to contemplate the vast increase in living Temples, during the Last few years; and we verily feel that surely such a Mission ought to receive the favorable consideration of its' old friends for what it has already accomplished. But when we see the vast prospects just before this Mission of Spiritual, and Material progress it does seem that it should be helped to reap the Rich harvest already White to be gathered in. We have called, and now we cry aloud for assistance to put in the sycle into the golden grain. Will not some one come to the rescue of the perishing, to care for the dying? Thousands of souls can now be saved, if the means will only come to feed the Laborers as they go forth. Ye men of God, in home lands will you stand and hear, unmoved, the piteous cry of the heathen thousands, yea millions, sinking down to eternal night and not lend a helping hand to save them! While the words of the great commission of our Lord, "Go ye into all the world, and preach the gospel to every creature," still ring in your ears.

Morning Prayers.

By Morning Prayers we mean the prayers that are usually conducted in more less public places; generally in village chapels in every place where there is a school master or catechist. These services were commenced by the early missionaries and by most if not all of them were held for the purpose of teaching their people to pray, and to wait as the Psalmist has it, upon the Lord. But from our own experience and what we can learn from the teaching of other Missionaries, it was never designed that these public prayers should be kept up after the practice of Prayer had been established among christians, but that private family altars should take their place hence for more than a year the chapel prayers have ceased to be held in this place by the Mendi Mission and are only kept up in the Mission house as family prayers alth ugh conducted by a leader. And it is urged by the U. B. church that family worship be established and maintained in every house so that the whole family may have access to its benefits. And although we are not familiar with the teachings of all our local Societies of other connection in this place, yet it is, we believe time that every house of a communicant member of any church had established a family alter morning & evening prayer to which it should invite every servant in the house and invoke the Blessing of God upon them all.

W. C. T. U.

Read before the Rotofunk W.C.T.U. May 20th 1890.

Mother's Meeting.

Continued from the last Issue

To-day we hear the same excuses. Last week I asked some women why they were not at the mother's meeting. One said she had to go to the farm, and another was married and said she had to sweep the house. Now we will all agree that the farming and the house-work must be done. But it should not occupy all the time, and thus exclude higher and more important work. And these women must be taught the necessity of choosing "the better part." It will require oft repeated visits, much urging, and faithful praying to overcome these excuses and other impediments that obstruct the way. But we must remember the words of the Lord to Joshua, "Be thou strong and very courageous." We must do all we can to hold up before the women the possibilities that are before them. Some of them have been taught that they are of little consequence-that their minds can not be developed as the minds of their brothers; and that they have no souls. I can not help contrasting the idea of the weakness of women, that prevail among the men of this country and that of men in other lands. In a Christian land where the gospel has exalted woman to her proper place, she is considered weaker than her brother only in her physical nature. But in Africa, her physical strength is considered the greatest, for that is the only part of her nature that has been developed. But as opportunities are given her, she will convince her brother that she is equal intellectually and spiritually. In America the majority of the day school teachers Sunday school teachers and home Missionaries and Temperance workers are women. And now the doors to the ministry, to medicine and law are being opened to women; and they are entering these doors of usefulness; and proving that God has poured out His spirit upon both sons and daughters.

In mother's meetings in America we need to teach the women how to dress, but in this country we need to go back further and teach them to dress. I have been impressed with this duty as I have gone from house to house. Some times we see the men well dressed, perhaps with unnecessary clothing on, while the woman will have only a country cloth on, and sometimes without even a country cloth on. I know not why this is, unless it is because the man has come into closer contact with civilization than the woman. While this distinction exists man can not advance so rapidly, and he will never reach that plain of usefulness and happiness which his Creator has designed he should. Man and woman must rise or fall together. It is said that a woman lost us Eden, and she alone can restore it. One wise man says, "Every great man has had a great woman for his mother."

Africa will not have many great sons until she has some great mothers. "Mother Home and Heaven" are three of the sweetest words in the English language. The truest mother is necessary, is indispensable, to the model home, and in this home she can lead her family to heaven.

We trust that all who are interested in the uplifting of the women in this place, will lend a helping hand toward making this department of work a success. In my report of two weeks ago, you were told that in our meetings, we purpose teaching reading, writing, health and heredity, and sewing. We also hope to teach the woman Bible truths, and by practical suggestions help them in their daily duties and give them higher ideas of life. At every meeting we urge on the women, who have not with us for the first time and all others who have not taken the total abstin nce pledge, to do so at once. We pray and trust that all the women of Rotofunk, yea the women of all Africa, may be brought into faitaful Christian service, so that it may be said of each of them as it was of Mary of old. "She hath done what she could"

Frances Williams.

To be concluded.

Childrens Column.

Every now and then there are letters sent to us from Children, which seem to be out of place for our paper unless we open a column for such matter, as with this Issue we start this as a *Children Column* and hope for Success. So we say now for it Boys and Girls let us see what you can do.

Some Big-People may write letters for this column too; but they must not copy them out of the dictionary, as it will be too hard for the children to read them.

Boys and Girls when you write you must write about such things as you understand, as your School, your books or play things or about your Schoolmaster or Sunday school and Teacher; but letters must be in plain handwriting so we can read them.

Waste Basket—we have a big Bly, with a Small mouth under the Table, and all the letters, which humbug us too much we just put them in that Bly which we call a Waste Basket but if you little people will send us nice letters, we will print them in this Column.

Shaingay Mission Office,
July 2nd '90.

Dear Mr. Evans,

I am going to write you a piece to print in the *Early Dawn* and I hope you will tell Mr. Remmie Caulker to print it, as he did not print Mrs. Benson's paper.

Mr. Gomer said I could write a piece if I wanted to, and he would send it to Bonthe when he sends letters. I am going to write of our trip to Martin, with the most Solem; when we got there it was three o'Clock, and we had meeting the same night. Sisney and Gomer and I all went to sing. When the meeting was over I went with Sisney to see his people who live in Karray Samaranah. There is plenty of water in the road. His people are Murray people and they pray with the Testeboa. They gave us some clean rice and two fowls when we were leaving. On Sunday morning we went back to Martin, where we again had another meeting; the people were not many as on Saturday night. The people here want to have their own barra for their school, and agreed to build it. They have given thirty shillings for a bell and another money for a clock.

We left the next day and came home again.

Gordon Shelby.

Composition.—An ambitious boy contemplated a prize poem, and he had indited the first line, "The sun's perpendicular rays illumed the depths of the sea" when he was called away, and left the paper exposed on the table. An older boy came in and seeing the line, continued thus: "The fishes, beginning to sweat, cry, 'Gracious, how hot we shall be!'"

His View of the Dog.—Mother explained to small boy the meaning of the word [illegible] ed. A few days later he ran in to his mother rather excitedly, exclaiming: "Oh, mamma! There's a detailed dog out here on the [illegible]

CORRESPONDENCE.

Native Colonial Officials.

Dear Mr. Editor,—The premises advanced in my article in your last issue, were not intended to insinuate that the administration such as it is, has already attained to that state of perfection and absolute desirability—that "*ne plus ultra*" condition—but to convey our best-felt expression of gratitude for the comfortold measure of success achieved, & our sincere appreciation of the commendable efforts put forth, in the recognition of native merit and talent. Surely it is advisable to continue to adopt the course hitherto pursued, which has been productive of such grand results in excess of our anticipations, and may the mute but effective appeals silently put forth, but so evidently manifest in the faithful satisfactory, and efficient discharge of the duties attached to the various subordinate positions which are filled by natives, utter demands, bespeak their wishes, and proclaim their needs.

I regret to remark that with very few exceptions, there is too much vanity shown in the acquisition of that spirit of unanimity and philanthropy, which is necessary to ensure continued success. Nature does not appear to have lavished it in a becoming manner on the natives. Our natural impulses do not appear to tend to the edification and mutual benefit of each other; similarity of positions does not in any way create the sympathies and antipathies, nor does it even kindle the remotest spark of friendship. There is too much of the ardency portrayed characteristic of deep seated egotism. The spirit of the illogical motto "Every man for himself, God for us all" permeates our entire systems and renders even our public actions disservicable. Assistance from the influential and wealthy—no matter how urgent and deserving the demand—is not to be expected and had to obtain; if rendered it is often prompted by base motives, very seldom from philanthropy. Man does not feel for man

"That natural Bond
Of brotherhood is severed as the flax,
That falls asunder at the touch of fire."

Disagreement and feuds between native officials, and even amongst the small number at Bonthe, a number just lately, enough for the incipient practice of the spirit of unanimity, are palpable.

The causes are evident, and I here subjoin a few. 1. A selfish contrivance to rise on the ruins of others. 2 A malicious contribution towards the assurance of other's fall. 3. An ambitious desire to be thought superior in the exercise of manly virtues, and therefore idly and falsely representing others in a more odious vicious light. What an egregious error! instances are not wanting to illustrate the fallacy of this course for how soon does the tide of fortune, which in its flow, brings them to their untenable positions, which have been obtained at the expensive sacrifice of their companions, ebbs and leads them away to an oblivion of long duration, despicable as it is permanent.

It is gratifying however, to think that things are begining to mend and circumstances are transpiring that point to the fact that our moral tone is undergoing a gradual but perceptible development indicative of this spirit of unanimity. The very inveterate tribal distinction which used to be a formidable barrier in the way of unity, is dying a natural death, and natives of various grades are credibility endeavouring to shed their racial prejudice and recognise in each other that sympathetic connection of the friendly attitude of [illegible] May their kindred native [illegible] the spirit of the age, and labour to adopt such methods as are, calculated to impart at least to aid in the growth of this spirit of "philanthropy."

I am, yours truly,
Veritas.

Administration of Justice.

Sherbro

Dear Mr. Editor—It is a long time since I have written for your paper. The reason is, that I have been trying to gather some spicy articles that would interest your readers; However I have before me many such articles all of which are of vital importance, but the most important of all is the one which bears the above heading which I trust will be read with interest.

That government or ruler who administers justice impartially to its subjects without any special regard to race, or position in the most respected and honored, and it gives an opportunity to the governed to be more loyal toward their Chief. You will I am sure be glad to learn that there is at present a systematic form of administering justice in the Police Court and also in the Court of Requests by the present Acting Commandant S. M. Bennett Esq.

At present, suitors are satisfied with the decision or judgment given in cases taken before him whether the decision or judgment is for or against them, for he has often taken the trouble to listen to the evidences given on behalf or against prisoners or defendant.

He has also adopted the system of taking the declaration of a defendant (which system was not in force here) and the pernicious habits that prevails here of persons taking false oaths in Court is taking another turn, as the Commandant never fails to warm witnesses in the Box that there is such a law as *Perjury* against persons who swear falsely, and will be punished with imprisonment, this is especially the case with the natives who do not know the sacredness of the oaths they take in Court.

The impartial decision given in the case of Hogan *vs.* Parson for larceny, which resulted in the acquital of the latter, and also of Venn *vs.* Hogan for Debt and which also resulted in a judgment for the plaintiff, and several other instances, are sufficient proof of the impartiality of the Commandant regardless of race distinction etc.—Further still, he is to be seen in the Court House as late as 9 p. m. with lighted lamps dispensing justice equally to all, concerned with out being tired.

Such characteristics in the worthy energetic and indefatigable Commandant is highly commended by the general public. The fact of this officer not being a novice in the Government Service but has served for a considerable period in almost every department, and is thoroughly acquainted with native habits and customs, renders him fit for the post he holds as Acting Commandant.

I shall write you more on his other efficient qualities in other department in this place. Meanwhile—

I am,
Yours Mr. Editor,
Justitia.

Bonthe July. 27 90

Visit To Bompehtooke.

10 Years Ago.

In the issue of the Dawn for June 15th I wrote of my visit to Bompehtooke eighteen years ago, giving an account in that article of the visit up to Saturday afternoon and as that seemed of interest I now proceed with the narrative.

On Saturday evening the writer with a quartette Choir held a Service in which song or singing was an important part, and it seemed that the Gospel song had as potent effect upon a well filled house, as that preached for every one listened in rapt silence while the beautiful notes of song rolled forth from the four trained voices, as a few others tried to and did seem to harmonize most beautifully, especially in spirit and herein lay the sequel of the power that held that heathen audience spell-bound in the presence of the master who was evidently there in our midst to bless to all his word by a feeble servant and a little group of four singers. The Service opened with Songs, followed by a brief extempore Prayer, the master came and manifested his gracious presence by his spirit in convincing many of their sins through short Sermon of the writer; after which a song followed and benediction, but many anxious enquirers remained to ask after the way of life of which, most of them, had heard for the first time. It was a late hour before those enquirers could be prevailed with to leave the place. Night past and sabbath morning came, but oh! how early the people came, to enquire again of the way of life eager to hear the Word again, it was sweet to them, and although it reproved them of Sin, which was anguish to the Soul, yet it told of a Savior to heal and save. Morning Service consisted of prayer conference and praise, and was indeed a precious season, I can never forget the calm of my own soul on that glorious initiatory sabbath of Gospel Work, in the Vicinity of Bompehtooke.

It was in the month of Aug. (25th 1872) but no rain fell that Sabbath and at 10 a. m., we,—the writer an interpreter and three School boys,—left Kooloonge for Bompehtooke with a great many people from Kooloonge and neighboring villages we passed other places and our train swelled until on reaching N'Charunge N'Charunge we had a great gathering to which I preached at 11 a. m. with much liberty, and from the Barra we proceeded to Chief Bah Mattie's house whither a long train of people followed and we had a short service with the infirm old Chieftain who rejoiced for the day the Gospel had even come to him a poor old lame man. And truly the Lord had sought and found his long lost sheep; for as many now know Bah Mattie became christian and continued in the faith until he died. Of the further proceedings of that Sabbath I may only relate that I returned to Kooloonge in the afternoon but went back again to Bompehtooke in the evening and held an interesting Service with an overflowing audience, in the evening returning again to Kooloonge to sleep and that wherever we went crowds of eager listeners followed us and the word seemed blessed to every soul. More Again. E.

To be Continued

NEWS ITEMS.

16—s s "Munroe" from Freetown consigned to Fisher & Randall.

17—s s "Susu" from Freetown with mail and the following passengers J. E. Macfoy W. H. Davis (ex police constable) and Master Parkinson.

19—s s "Susu" for Freetown with mails and passengers Master Parkinson and a number of police constables.

23—s s Formoso from Freetown with mails and the following passengers Rev. Cookson Taylor, Mrs. Charlotte Coker, and several others.

25—s s Formoso for Freetown with mails and Mr Randolph Thompson who is leaving for England per steamer via Freetown.

—The inquest which was adjourned the 25th of June last came to a close on the 16th inst. The jurors brought a verdict that the deceased whose name is unknown came to his death by drowning in the river.

—An inquest was held on the body of a man who was drowned at Bonthe on monday the 21st inst.

The public market which was in a dilapidated condition is in rebuilding.

The bridge to Beah St Roy Farkie which was impassible some time ago has been thoroughly repaired under the direct supervision of Constant Bennett.

Mr J. A. Pratt of the Fourah Bay College was a passenger for Freetown per s s Formoso which left here on the 25th inst.

The study of Phonography or short hand writing has been engaging the attention of some of our young men here of late the originators being Messrs N. & R. May, and we hope they will continue.

The Death,—of Rev. J. W. Timbo from the Coast.

CORRESPONDENCE.

African Idols

From Many years of observation reading and careful study of the religious systems, if such they may be called, of this part of the West Coast of Africa; I am pursuaded that Images as Idols are comparitively few; among the people of these parts; it is true quite a number of resemblances, have been secured by persons in quest of such things and palmed off on the curiousity, or credulity of Europeans and others for real Idols, but the truth appears to be, that the pagan natives are somewhat like their christian compeers, they manufacture that which will sell, or is in demand consequently many an Idol seeker has been furnished with rather an article of Trade than an object of worship; while the very few real Image Idols have rarely been parted with, except in possibly a few instances where persons have been converted and given up their Images. I have met with but few consecrated Images, and so far as I have had reliable reports, others have not been more fortunate than myself.

Three or four weeks ago a friend sent me what I believe, to be a real *Image Idol* stolen by him or some one else, from some very degraded devotee of Idolatry. Many have declared it to be the most beastly thing of the kind that they ever saw. Its form is that of a man seated on a pedestal, with only stubs of legs, the arms have been broken off but his body and head are perfect, except a few bruises; evidently, it is not the work of the present, or even immediate past age, and may be possibly a thousand years old, I am now of the opinion, of many others, who have seen it that it is made of stone instead of clay, as I had at first supposed. It is blacked over, and has evidently been annointed with oil, and most likely very often. The form is nude to a shameful degree. I at first thought it one of the ordinary clay Images frequently met with in the Gbargroo Country, only that it had been used by some one as an Idol of worship, but I am now persuaded that it is something quite different from anything I have ever met with, and in itself not only a *Curio*, but an object of interesting study Illustrating most strikingly the Darkness of this land and the gross darkness of the people. J. A. E.

Dear Mr. Editor,—The thought has often occured to me that Protestantism testily acknowledges 'penance' though when the question is discussed there is always a direct denial of its teaching.

Having the priviledge of reading two letters in your contemporaries, the 'Artisan' by 'Modestu' and the 'Weekly New' by 'Sabbaticus'

I came to the conclusion that either 'penance' is indirectly encouraged in our churches (Protestant) or there is that want of feeling and sympathy on the part of those who alter the spirit letter and intention of the Liturgy with regard to our Sunday Morning Service

As each Protestant church committee is composed (for this is our belief) of right thinking and clear-sighted men, the clergy and the laity, they do not intend an infraction of the rules of the Liturgy, it is then either a long standing oversight or 'Penance' is positively meant.

I remember His Lordship the Bishop once addressing the congregation of St. Georges' Cathedral on the subject of devotion in church amongst other things remarked that the use of the fan is quite an established principle in church which he considers a levity. The choristers, were admonished to show the example by discontinuing the fan Practice.

Ministers complain of the listlessness and inattention in church just after the preliminaries are gone through when Morpheus gives soothing breezes to the congregation and lassitude and sleepliness pervade. These faults are more noticed in the 'Noon-day' Service at 11 to 12 30. when the air in the church is quite charged with carbonic acid gass without a sufficient oxygen gass which is condusive to life.

Now church goers must have to break off the luxurious use of the fan, must have to bear patiently the fumes of a noxious gas despite the density of the atmospheric pressure on the nasal organ and ultimately the brain producing its toxic effect, and to worship God with all decorum and cheerfulness of spirit.

Does this not put us in mind of the days when sinners were to walk bare-footed on spikers with sharp points up, as expiation for their sins! In the churches here, I have seen people leaving the service either after the Confession and Absolution or at most after the Prayers, not waiting for the sermon. They could remain no longer. Unproductive labor is much to be avoided in the animal economy.

A friend once remarked that barring other reasons, if nothing would make me a member of the Church of Rome, it is the proper hour of their morning service when I could worship without Physical Pain.

With regards to the horrid singing and lethargy in church, I leave to the experience of the sufferers, but can only ask that the Committees of our Protestant Churches proceed to remedy the evil of the present system by changing the hour for morning service.—It will be a pity should they refuse to budge an inch in this direction till the irresistible force of public opinion makes it unentable for we can be no longer hoodwinked by a taoit acknowledgement of Penance in our Churches.

Yours truly,
SERVIOUS.

July 14, 90.

The Judgement Day.

Mr Editor,—Many years ago in a far distant land from this, when but a little boy I was taught to believe the Bible to be the best of all books, and possibly its value was enhanced to me by the teachings of a pious family circle where the father and mother united their efforts to impress the doctrines of that blessed Book, in fact they had but few others; and altho' my father used to preach yet he prezed himself chiefly from the Bible, and for pastime he read from that Book or sung Hymns and spiritual Songs that were filled with the doctrines of the Bible. But of all that I used to hear read from the Bible or sung in the Songs and Hymns nothing so impressed me as the Day of Judgement, the thoughts of such a day would always make em to think deeply of the future and of what I ought to do to escape the punishments of the wicked; of my Sins I had no doubt, and that I should be judged I was fully certain, then I feared and dreaded the banishment from God and heaven. These thoughts, the fear of death and Judgement, sent me early to my own Knees, that if haply I, in some way, might escape punishment at the great Judgement Day; when, according to my early teaching and belief, I expected to give an account of actions in this life. Years have flown and I am yet living in anticipation of that notable Day when the Lord Christ shall return again to earth "with Ten thousand of his saints to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and their hard speeches which ungodly sinners have spoken against him"

But I often wonder if every professed Christian, even thinks of that day and considers where he is likely to stand, whether on the right or left hand of the judgement seat is that great day Reader have you a Bible, and have you read it? Do you believe it? If so what think of you Judgement?

Yours truly—J. ALBERT.

Becoming Like Christ.

A beautiful statue stands in the market-place. It is that of a Greek slave-girl, but she is well dressed, tidy and handsome. A dirty, forlorn, ragged slave-girl passes by. She sees the statue, stops and gazes at it in rapt admiration. She goes home, washes her face and combs her hair. Another day she steps, in passing to look at the statue. The next day her tattered clothes are washed and mended. Each day she stops to look at the statue and each next day she has imitated some of its beauties, until the dirty, ragged slave becomes completely transformed; she becomes another girl. This is the way Christ teaches. He does not hurl his own individuality upon others; he simply lives and works and loves before men, not to be seen of them, but to inspire them to holy emulation.—*Sel.*

Thanks be to God, there is something beyound the philosophy of the men who see no providence, know no Savior, and trust no God. Where Philosophy sits down baffled, Faith gets up and goes to work; and when man is helpless, God is a present help in every time of need.—*Sel.*

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THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears"

VOL. VII. BONTHE, SHERBRO, WEST AFRICA, AUGUST 16, 1890. No. 13

The "Early Dawn."

Published, Semi Monthly at Bonthe, Sherbro. Under the Auspices of the Board of Missions of the United Brethren in Christ.

Rev. J. A. Evans, *Editor and Publisher*
Bonthe, Sherbro, West Africa.

AGENTS.

United States.—Revs B. F. Booth and Wm. Ecker, Dayton O. Rev. I. K. Statler, Cedar Rapids, Iowa. Rev. Wm J. Davis, Basil, Ohio. Rev. J. T. Demter, Chicago, Ill. Rev. J. L. Buckley, Marion, O. Rev J. S. Weaver, Elk hart Ind. Rev. R. P. Burton, Penn Ind. D. K. Fisher, Willoughby, O. Rev. H. Ellwell, Dayton, Washington. Rev. M. J. Stoner, Manheim Pa., Master Charlie Rhoes Manchester, Ind. Rev. G. W. Arnold, Eldorado, Ohio.
West Africa.—J. A. Richards, River Gambia. Rev. J. R. Frederick and Mr. E. A. Lewis, Freetown, Sierra Leone. Rev. James Deputy, Marshall Liberia. Mr. Moses Boyle, Liberia.

TERMS.

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Possible Clue To Sudden Deaths.

It has been asserted by some Medical Men that the use of Narcotics and Stimulants are injurious to the human system and that they tend to debilitate rather than Invigorate the Physical organization. Not that the first applications are not, seemingly, helpful, but that afterward there is a reaction so that the subject is weaker after the power, or strength of the Stimulant has been exhausted than he was before taking it. By this I mean that the organization is weaker attempting for the time the person may have recuperated in the general way of speaking—may have temporarily gained in strength—yet it the organs of the body could be examined close enough it would be found that they had lost by the action of the stimulant, and that the same quantity of the same stimulant will not again produce the same effect, and although the difference for a while or several times may be imperceptible, yet it exists and the work of debilitation continues. The stronger the stimulant or the more frequent the use the more rapid will be the decay. From this then, may we not get a clue to the cause of the sudden deaths that often occur among us, especially when we consider what a large percentage of the people are in the habit of using alcoholic stimulants,—some as a beverage and others as medicine—Do these not eat away the foundations of life gradually until a sudden collapse is the final result. Miss Gracecandeke in her able lecture on the "Effects of Narcotics and Stimulants on the human system—has expressed very satisfactorily the action of alcohol on the heart in producing overwork to that organ, with which I feel so many persons—other like appetently well—have more or less trouble, which I am now convinced is the overworking of the heart, which has been principled by drink in most cases, but I would suppose that a person must be a drunkard, to incur this penalty, in the use of alcohol, for he need not be, moderate drinking will produce the effects refered to. But let every consumer of alcoholic stimulants be assured that he is gradually, but surely injuring his nervous system and that the tendency is to the wreck of body and mind, and in many cases to sudden colapse, truly this may not always be observable, as in many cases some other cause may be appermost as the patient may be brought down with fever to his bed, but might recover if the constitution had not been undermined. Such as may often be observed fail to receive the the proper benefit of remedies used for fever and although at times get better, but afterward suddenly die, of course we say from fever because they are known to have fever but the real cause of collapse is doubtless due to something else, which I am strongly persuaded to believe is the use of stimulants.—J. A. E

Let us Aim.

In my first article I have tried to show what our aim should be; and how other people and natives are trying to aim at better ways. Why should we not try then and aim like other civilized nations? We have the same chance, same opportunity, same mind No, I am sorry to say here that it is in the *blood* the African blood! How often have I heard with horror people to say that they are up to all the signs of the times which sounds in my ear as if an awful cyclone was passing from north to south; and which I never like to hear.

What I want my readers to do is to practice what they preach i. e. practice what you appear to be on the public streets, foreigners are watching us, I was quite surprised (and ashamed) to hear from a European one day, that he only came out to make money in Africa do not care for nobody Africans, for you cannot make anything out of them' they dress like gentlemen' says he but devils at home.'

Now my dear reader what can we say to that, is it not true? are we not devils at home? It is the candid opinion of a European. Hence I am led to say here, that we should practice what we appear to be, we are not aiming for high or civilization, instead of that we are aiming for the knowledge of the heathen superstitions, which are practiced by the educated class as well as the uneducated.

I have of en heard with disdain how preachers of the Holy Christ resort to these means so as to be more *eloquent* and famous preachers than others, only a few days ago I heard of a preacher who was *tricked* by his interior because he was a well educated and fine preacher, he was not able to say a word to his congregation, because there was *medicine* buried some where in the church. It speaks bad for us who profess to be such civilized people.

Civilized people are those who are civil, gentle, polite, calm in language as well as in character, will not resort to any *fetish* practice, or anything that is unbecoming to gentleman or lady. will not put on their Sunday gentle Meeting clothes to *show off* (for it is correct nic among Africans) will not go about the streets to beg and say, best of all know not what superstition is and will not resort thereto.—R. G. Caulker.

Mandoo Town
June 28th 1890

Rev. J. Evans,

Dear Sir,—To give that portion of your readers who take an interest in mission work an idea of the success the good work has met with in the District of Mandoe. I beg that the following may find a place in your columns.

Leaving Bonthe on the 18th instant we arrived at Bompehtooke on the 21st where we spent but a short time. With Mr. Domingo as my guide, I went to know for the first time the burial place of my beloved mother who about 20 years a go departed this life. At 2 p. m. the same day we left Bompehtooke arriving at Mandoe at 6 p. m. It being Sunday no sooner had I put my foot into my father the Chief's house, than he sent to tell the school teacher of that place Mr. Thompson that I had come, who in less than fifteen minutes I saw coming, followed by a number of children with his bible in his hand. By this time the people of the town had assembled in the Chiefs residence for meeting. That evening Mr. Thompson spoke to a gathering of not less than fifty.

The Sunday following, I accompanied Mr. Thompson on an Itinerating tour visiting in all about twenty-nine villages in each of which I interpreted for Mr Thompson while he preached. We left about 8 p. m. for home arriving at 6 p. m. At 7 o'clock the same evening the people gathered for meeting; and Mr. Thompson asked me to speak to them.

Of course though fully conscious of my inability to do much in this line, yet I consented and spoke to them on the subject of "Trusting our Heavenly Father," telling them in conclusion to ask God to teach them to pray. I then asked what would be their feelings should the Revs. Gomer, and Evans, close their station giving them no more a school master to preach to them. Their answer was they would not like to see that part of the work closed, as they cannot part with such a good and Blessed work.

I hope you all will pray for that part of the Vineyard, so that the works of the the master may take hold forever amen.

And that God may keep them going on as they are trying to do.

Thanking you for space occupied.

Yours Truly J. Kendoh

Mohammedanism In Africa

In a former paper on this subject, I have pointed out that the most probable reason, of the superior appearance, of many Mohammedans, is due to racial or tribal superiority rather than religious culture and that in this respect Mohammedanism has had the advantage of Christianity, has had so far, better Material to work upon—for the Mohammedan Missionaries have advanced at an earlier day farther interior, and have found as I have before stated, less to hinder their progress, not so much from their lack of prejudice as from the similarity of their faith and especially practice, to that of the various forms of Paganism, with which it came in contact; it coerced fewer heathen customs and hence it met less opposition, and naturally gained adherents more readily by pursuation. But more than this it must be admitted from both the teaching of the Koran and the practice of Mohammedans that they use other than persuasive measures to bring men and women under the influence of their faith.

If then the sword, is not the more suitable means of converting and civilizing Africans, then certainly Mohammedans are not the most suitable for the attainment of religious advancement even among the sons of Ham. But possibly our Philosophic friends, and admirers, of the majestic forms, flowing robes, and manly bearing of a few peaceful followers of the Prophet of Mecca on the borders of our Christian Civilization; have never thought of the coercive proclivities of these Saints of the Orient. Nor have these ever considered the cause of the alarm given to the Christian world, but a few years ago by the success of the Madi, or later on and nearer, by the feelings aroused by the approach of Sammodoo to these shores. Of course some will say what harm came of either to Africans? For your answer I only refer you to the thousands that perished along the track of the latter.

If Human slavery, as I certainly believe it to be, is a Relic of the barbarism of past ages, and in itself a calamity to the race, then certainly Mohammedanism cannot be the most suitable religion for the African, because it upholds the most cruel form slavery known in Africa, such a religion can never build up our social status to that height attainable by the Pacific doctrines of the Lord Jesus or the influence of that civilization, which is the result of that Peaceful Religion, taught from the New Testament, a religion that has toned down the savage natures of the Islanders of the South-sea, and elvated the natures of the lowest or basest tribes of men, not merely physically, but spiritually, which is the hardest to accomplish.

See page 4.

The Early Dawn

BONTHE, AUGUST 16, 1890.

REV. J. A. BYARD, — EDITOR

[SUPPORTS IT.]

Perseverance is that which will at length secure success in almost any laudable undertaking, and without it very little may be accomplished in anything.

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Why Not? Increase the Tariff or Duty on spirits and make it help to fill the Government Chest. We have to pay more now on the useful articles of life and why not make the useless things pay the cash? We say double the Tax on spirits, or else reason on Sugar, Tea, and Clothing surely our Governor and Council do not wish to see the Community drunken and naked.

The Bompeh Mission—is a laudable enterprise of Womans Missionary Association, of the United States. Rotofunk Station at the town Rotofunk on the North Branch of the Bompeh river and at the head of canoe Navigation is the Headquarters of the Mission. Rev. Richard Nelson is the Superintendent of the work assisted by Rev. W. Sandford Sage, and others. Of late years several schools has been established in the town and many persons are coming to Christ. The Presbyterian work too is being taken by the Ladies of Mission, an inner head of W. C. T. U. and also an article on Bompeh mission work by Rev. W. S. Sage.

Water Dull Again.—Every now and again complaints of a rather dull season for Trade, come unbidden to our ears, and while we have been of the opinion that this distress would wear away in the advance of the season we have although been compelled to admit that Trade is not dull it is very slow in coming around which amounts to nearly the same thing, for the present, although the former, may be better as we have every reason to believe it will be. And very much better it our Merchants will just see with us and abandon the spirits. As it is the prospect is, that the Trade will become better as soon as the people in country can turn their attention fully to gathering and preparing produce for the Market.

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The Rum Question.—is still instrumental against the sale of Spirits and the Dealers have been compelled to Stopper the business in the Town, but doing on the Sly in the Parlies, but the leading Gentlemen are determined to put a stop to it.

Rotofunk—Bompeh mission reports a great religious revival, thirty nine conversions. Another meeting also to be held at Potti Station.

Turnarounds.—who this as well as the subject of religion some of our readers find fault, no say that there is too much of it, and that they do not believe in temperance and say, and a bit more on the score of their unbelief etc., very well agreed that you do not believe it is then our business to try to convince you of your unbelief by an earnest and consistent attempt to live out that in word and in conduct a writing on those subjects. We believe and therefore have spoken, that the most of our readers and all in this Quad are persons that do believe in Temperance and Total Abstinence and as a proof of it have what others have to say about it, you refer to Sierra Leone Weekly News of the 26th inst. and you will find the following. In the district, or to be more correct, the residents of Bandasumah Station, were called upon to do service on the remains of the Queen of that Town, late Nyah Kai, on sunday the 22nd June last. It is said that she had an attack of Diarrhoea on the night of the 21st, early next morning she was taken ill and in her last moments, at death, drank a bottle of Gin, which unfortunately appeared on the scene and celebrated Dr. Accordingly the Queen expired. We quote from the same subject on the pernicious influence and poison of gin and rum, from an article copied by the Liverpool Examiner The Sierra Leone Times, on the Christian Work which is as follows "The Black book of Sierra Leone records as matter of history, scenes in which native Chiefs were plunged by Drinks of gin and the goddess of rum. Mr Colonel Crawford, in writing to Governor Hay, states that he has just made a present to leading natives of Fantown, consisting, for which he expects official thanks. If Mr Colonel Crawford presented the assembled chiefs with a dozen bottles of rum and we presume that even Governor Hay would condemned. And yet, when we look around the other drinks, the drunkenness, the debauchery, the waste of money among the natives by the use of liquor imported to their regions, we really cannot see that there is very much difference between gin and poison. The last is all the more potent, as being the statements of no less a personage than Lord Wolsely expressed he has at Church ceremonial, as we understand it, and will we dare to question his judgement on the matter? Certainly no one when they consider his extensive knowledge of the maddrunkeness the utter demoralisation the wasting disease spread among the natives by the use of liquor imported to these regions. But Merchants seem to have the wrong idea of your good intentions in the advocacy of temperance. They seem to feel that we are aiming to damage their business prospects, but this is not true, we only want to point out to them the deadly factor to their business, that is rapidly paralysing their prospects, Ruining the Morals of the Community, destroying the Churches, and sending the souls of men to eternal destruction.

W. C. T. U.

Since my last report we have had two excellent meetings of the Loyal Temperance Legion, and one meeting of the W. C. T. U.

At the last meeting of the Union Mrs. West began a series of papers on "Health and Heredity."

The first paper has aroused comment and we are hoping for good results from these papers.

Our attendance at these meetings is increasing. At first there were few in attendance except mission people. At our last meeting the house was almost full.

Our L. T. L. Meetings are a great success, each be open out a full house. At the meeting of the 6th we had a "Sister's Song" we rendered by Miss Koster. It was an object lesson, pieces of the pupils could read.

In our meeting of August 2nd three little boys sang "We are Coaling, gave a declaration of L. T. L. principles. Three little girls sang a Hymn composed by one to say. "No." Tax system of the little girls about six years of age, and the other ten in the meeting seven months the other six. The visit did not cost a penny. Our Queen of England when she wants "Send F. Beer to give us" The beer in a bottle in England and France to the delight and we hope the edification of the audience.

The Chief was so pleased with the exercises that he made a speech. He said on up the use of rum and tobacco gave the latter as a present to the Queen of that Town, Lady Nyah Kai. He said, it will be only right to make him a member of our Legion. We have just received over 30 members and are ready to begin study in earnest.

E. GOODSAVAGE.

Rotofunk W. Africa.

A Crusade

The next time we wish to mention meeting place and crowd by the words "Rum Hall." When he returned, in attempting our speech which began his text day after holiday on the rum and at once the meeting broke up, was blessedly quiet.

Frances Williams.

Our Work At Bompeh

For the past sixteen months our work at Bompeh has been under the care of Mrs. Juliana Thompson whose labors have been greatly owned and blest of the Lord. When she first took charge of this station only a few people attended the Sunday Services and not a dozen children could be found in the school. At present the little chapel is scarcely able to contain the many who come to hear the "God Word." And the school has steadily increased until there are now more than forty regular scholars all of whom are fed and clothed by their own people. But I want to tell you something of the Special Services which we have held there during the past two weeks.

While we were having revival services at Rotofunk last month Mrs. Thompson was with us a part of the time. On her return to Bompeh she found the people anxiously waiting to hear from her something about the meetings. After she had related all to them, they said "We want such a meeting at Bompeh," and she began to interest and prepare them for the special services. Then I went down and we began holding services each morning and evening which continued thirteen days. From the very first service the Spirit of the Lord was manifest in wonderful power. Bro. West was with us on the third day of the meeting. The same evening we gave the first invitation to the people to come to the alter for prayer and in a few minutes more than a score of anxious sin burdened men, women and children were kneeling at the alter pleading for mercy. Bro. West and I did all we could to direct them to Jesus, but what could we do among so many. The next day we sent back to Rotofunk for more help and in response Miss Groendyke, Mrs Williams, and two of our best interpreters come to our assistance. Later in the week Mr. J. B. W. Johnson and his interpreter and Mrs. West came. The Services were continued in the Chapel as usual and a noon day prayer meetings many names were presented for special prayer and there were some speedy and really remarkable answers to prayer.

The Chief GBanah Will Caulker sent out official messengers to call in the big people, especially the members of the Caulker family to hold a council to decide what to do with this God palaver for it was "too strong." In response to his call his people came together on Thursday, the 17th they gathered about noon just at the time of our prayer service. And while we prayed they were in secret council. About three hours later we were called to go to the council room to hear the result. After all was quiet the Chief took up the matter and presented it to the people and the word was turn to me. In reply I told them that God had now sent us as his messengers and the Gospel was now within reach would they now within reach would they receive it as individuals? The reply was that the Chief said that they would receive it and that anyone who would to leave his charms and country fashion could join us. That same evening the Chief braved at the alter denouncing his former applications and declaring that he henceforth he would [illegible] a christian. [illegible] several of his [illegible]. One was [illegible] town and [illegible] of the Purse [illegible] harder case and more difficult to reach was [illegible] was formally the [illegible] house of the [illegible] more than [illegible] was the door [illegible] rightly make fine [illegible] graves and [illegible] assurances which were [illegible] to the dead. We [illegible] a special subject of prayer and he persons convicted of [illegible] and [illegible] all and came to Jesus. The Chief and the [illegible] and the Chief [illegible] [illegible] [illegible]

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The first paper has aroused comment and we are hoping for good results from these papers.

Our attendance at these meetings is increasing. At first there were few in attendance except mission people At our last meeting the house was almost full.

Our L. T. L. Meetings are a great success, each brought out a full house. At the meeting of July 6th we had a ch[illegible]racter song well rendered by Geo Koister. It was an object lesson, while all the people could read.

In our meeting of August 3rd three little boys sang "We are Coming, giving a declaration of L. T. L. principles. Three little girls sang 2. Have courage my boy to say, No. No. The chorus of two little girls about six years of age, [illegible] in the mission seventh months the other six. The last did not know one word of English when she came. Daniel F. Reeder gave us "The man in a bottle" in English and Timne to the delight and we hope the edification of the audience

The Chief was so pleased with the exercises that he made a speech. He has given up the use of rum and tobacco but gives the latter as a present to the people. When he decides to give up the last named, it will be our delight to make him a member of our Legion. We have just received our literature and are ready to begin study in earnest.

E. Groenendyke.

Rotofunk W. Africa.

A Crusade.

Reference has been made in your columns to a crusade at Bglenbuk.

It may be that some of your readers would be interested in hearing some of the particulars of this to them very novel occurrence. Mr. Coker, a native, came to our town to live. He attended church service with his family, and had been quite regular in attending during the time he lived here. He did not drink, but was the liquid seller in his neighbourhood. As he was a regular member of our Sunday School I became interested in [illegible] that time with the [illegible] of the rum traffic. At one of these visits, when Heb. 2 15 was quoted to him that [illegible] by fear of death, that parable was explained to him, and the opportunity [illegible] was given him. He acknowledged he was convinced that he should not sell the poison anymore. But he did not see how he could quit at once. He thought he could keep some on hand to give to persons with whom he had business relations. Then he thought he could not afford to throw away what for which he had paid money. But all these objections and others were removed by God's Word and the Holy Spirit. He sent for man to carry the rum from the house, and threw it away. It took a little time to convince the man that Mr Coker was in earnest. When they had placed the demijohns and gin cases on the heads we started toward the wharf, and soon the poison liquid was running down the river bank, while men and women who had gathered around, begged piteously for "just one bottle." When they began gathering the bottles from the river bank, even boys were [illegible] I considered a policeman that he was to see that every bottle was emptied then and there.

After returning to Mr. Coker's house, we had prayer and sang a hymn to the praise He had done. Our congregation kept increasing, and every one looked surprised, if not bewildered. After taking a little while, we came very hastily, the [illegible]

The chief and many of the people would hardly believe the news, but the odor of the rum was convincing. One only cooked [illegible] Mr. Coker's heavy face to be remembered that "to obey is better than sacrifice," and that in the days of daily we are blessed.

The next week, he went to another trading place, and cleared up the other rum business. When he returned, in attendance service which began the next day after he threw away the rum, and as one of the morning hymns he was blessedly saved.

Frances William.

Our Work At Bompeh

For the past sixteen months our work at Bompeh has been under the care of Mrs. Juliana Thompson whose labors have been greatly owned and blest of the Lord. When she first took charge of this station only a few people attended the Sunday Services and not a dozen children could be found in the school. At present the little chapel is scarcely able to contain the many who come to hear the 'God Word,' and the school has steadily increased until there are now more than forty regular scholars all of whom are fed and clothed by their own people. But I want to tell you something of the Special Services which we have held there during the past two weeks.

While we were having revival services at Rotofunk last month Mrs. Thompson was with us a part of the time. On her return to Bompeh she found the people anxiously waiting to hear from her something about the meetings. After she had related all to them, they said "We want such a meeting at Bompeh," and she began to instruct and prepare them for the special services. Then I went down and we began holding service each morning and evening which continued thirteen days. From the very first service the Spirit of the Lord was manifest in wonderful power. Bro. West was with us on the third day of the meeting. The same evening we gave the first invitation to the people to come to the alter for prayer and in a few minutes more than a score of anxious souls bowed men, women and children were kneeling at the alter pleading for mercy. Bro. West and I did all we could to direct them to Jesus, but what could we do among so many. The next day we sent back to Rotofunk for more help and in response Miss Groenendyke, Miss Williams, and two of our best interpreters come to our assistance. Later in the week Mr. J. B. W. Johnson and his interpreter and Mrs. West came. The Services were continued in the Chapel as usual and a noon day prayer meetings many names were presented for special prayer and there were some speedy and [illegible] work in the past and now since he has openly professed faith in Christ with so many of his people we believe he will do more. The outlook at present is certainly very encouraging.

Your Bro.

W. SANDFORD SAGE.

June 30 '90

CORRESPONDENCE.

Temperance.

(A Paper read before a Meeting of the Temperance Army of Shaingay by Mrs. Mary Bowden, and published by request of the Meeting)

Dear Friends,—I think myself flattered, by having a subject of such great Importance, given to me one of such feeble ability; for I do not feel, in the least, able to deal justly with such a subject, yet God helping me, I shall try my best with it. However before going into details, allow me to first define or give you the meaning of the word temperance. It means habitual moderation in regard to the indulgence of the natural apetites and passions, restrained or moderate indulgence.

There are then many things, in which we are to be temperate, in eating, in working, in our tempers or whatever we do in this World. And lastly we are to be temperate in our drinking. In some part of the scripture it is said, I cannot give the exact words, "Rise not in the morning to follow strong drink". What meaning would you draw from this; undoubtedly, some of you might answer, that it means we should not drink to excess; but I would say it means to abstain from drinking anything that contains alcohol. Some persons have also argued that the word Temperance, does not mean total abstinance, and also that in some part of the scriptures I Timothy 5: 23, it says "Use a little wine for thy stomach's sake;" and many other passages have they urged upon, which if closely examined, would totally destroy their arguments. To you mothers, I would say, should you teach your children, to take a little you will find that not all of them will come to manhood. Therefore, "touch not taste not, handle not, should be the lesson, that you mothers ought to teach your children. For no sooner does the vile stuff touch their lips than it creates an appetite for strong drink; and then from one step to another they descend to the depths of destruction. Just consider what sad havoc, rum produces in individuals, in families, tribes, nations, Kingdoms and Empires. Consider a sensible handsome man when he is sober, and withal, what a pleasing disposition he possesses; but on the other hand how changed when he becomes a drunkard, what ghastly, salow appearance he exhibits, his face bloated, lips red, system weakened, form emaciated; withal resembling a brute more than a man.

Mothers would you desire to behold such spectacles in your room? Is it not appalling to think of or behold the savages rum has produced in the country I and then to see your children being dragged into everlasting destruction by the same vile stuff. Then, "Train up a child in the way, he should go, and when he is old he will not depart from it" as we are enjoined to do by the holy scriptures. For should you teach your child to take a little, little by little he will be taking until he attains, the lowest pitch of drunkenness but should you teach him *total abstinence*, the result will be health, beauty, [illegible] dom [illegible] May [illegible] carry [illegible] pelling [illegible] Drink, [illegible] breakin[illegible] fetters [illegible] the divil, [illegible] present, [illegible]

Shaingay S[illegible]

S[illegible]

Dear Edi[illegible] -W[illegible]
ly oblige m[illegible]
your valua[illegible]
Journal to ma[illegible]
enquiries.

1—Wh[illegible] ma[illegible]

2—[illegible] ordinance ma[illegible]y G. Havelock been repealed, [illegible] if so, when was it repealed.

3—It not repealed, why do not the police constable arrest and impound all pigs found in the public streets.

Mr Editor—As you are aware, this is a sickly season, and to allow these filthy creatures to go about the streets, following the sir with their obnoxious excrement, there by adding more disease to what we are experiencing now, is unbearable. I hope therefore that Commandant Bennett will give strict order to the police constable to arrest and impound all pigs found astray.

Yours, Health.

NEWS ITEMS.

Mendi Mission.—Saw Mills at Avery Station Mason Gbergroo are reported at Work as the Manager Revd. S. B. Morrison offers to execute Orders on short notice for the public.

Much excitement prevails it is said in Freetown over the municipality Bill, but we fear that it is much of the same kind that often prevails in other places; neither much to the purpose or very intelligent.

Rains,—yes they had abated, but with the coming in of this month they have commenced again with renewed vigor.

Trade has been and continues fearfully dull, on the whole, in Sherbro a few people, as we say, do a little, but the others are waiting for the season.

Our Mails,—Come now think and fast and for a week or so past we have been having them so often that we could hardly keep track of when to post our letters.

A New Hospital, is now the rumour, but we shall not say much until we see more signs of it.

Tobacco—It is reported here [illegible] over 2 cents per [illegible] in America in consequence of a great fire in Louisville Kentucky U. S. A. so the [illegible] own merchant have agreed to [illegible] a half penny on [illegible]

[illegible]—It reported from [illegible] which [illegible] countries [illegible] which of

[illegible] Friday the [illegible] S. [illegible] and S. S. Farmo[illegible] arrived here [illegible] on the same hour with Passengers, Mails and Freight.

For Freetown,—The Footah left York Island on the 10th with Passengers and Mails. And the Formoso left on the 12th with Mails Freight and Passengers.

PERSONAL.

Mr. Henry Bennett—Was here with Formoso and give us a look in on the 11th he is the wide awake and enterprising Agent of the Sierra Leone Coaling company.

Mr. C. B. Collier—Was down from Mokate and gave us a call on the 12th inst he informed us that the waters had commenced to abate in the Boome in July owing to the cessation of the rains.

CORRESPONDENCE.

Dear Mr. Editor,—You and your many readers no doubt will like to hear from us, as to what effect, the protest against the sale of spirits in this town, made in the minds of the traders and people in this place. After a letter was written to each of the traders, by the head men telling them to quit the traffic, of rum and gin etc, etc.

Two of the traders (Mohammedans) came to me, and used so many words against myself and the Rev. J. Gomer, as the means of this new law and daring any one to stop them from making their money, and that God said, anything a man may do to get money, he may steal to prosper, and will surely get to heaven. I need not say what passed between us, but they went away, with an impression, that I trust will not soon be forgotten by them. After this, rum was brought into the town by these very traders.

The Christain traders took their rum into the fakies. Afterwards we came to hear that they are selling secretly the head men set watch but in vain. We learn that the people measured their produce in the day and went for the rum in the night. How long this continued, I do not know. On Sunday the 6th of July I thought to speak on the subject of intemperance, and the evil of the rum traffic. I therefore announced it in the class and morning service, accordingly in the evening the barra was crowded with more than 120 persons when I took for my text Hosiea 13 chapter 9 verse.

Some of the traders were present. The two Mohammedans, mentioned above, stood outside, just behind where I stood, that not a word escape them.

I spoke about three quarter of an hour, showing how Africa is distroying herself by the evil of the rum traffic, and the evil practice of intemperance. I then read the Rev. J. Gomer's article in the "*Dawn*" of June 15th on the same subject, which made a great impression on them. After I had finished speaking, Mr. Faux one of the head men, spoke lengthily on the secret selling, and the foolishness of drinking and dancingfor the dead. The result was, although they were preparing to buy rum and have a good dance over a dead woman that was brought to the town, that morning, that not a drum has been heard untill now. Every man and woman was sober and buried their dead quietly. Since then I am having a slight persecution by these Mohammedan traders, but that only makes me to press forward. I earnestly ask all those who are advocating the cause intemperance to aid me in their prayers against these foes of the Cross.

Yours in Christ,—F. M. Stewart.

Rembee Station,
July 21st, 90.

Mando Station
June, 17 '90

My Dear Friend Burton:—I will give you briefly, an account of our work here, and also the success that has attended our feeble efforts. As to Itineration, I endeavored to give as much attention to it as possible. I visited several towns, and villages, dispensing the word of God to the people. At first when I come, I could hardly find people in the villages, as it was then working time. But their farm houses, were not neglected. I go into the farm houses, and as many people as I could find, there in a homely way, I preached the word of life. The people at Gbana Bomo, and Bembelloh express their sincere thanks and gratitude to the American Missionaries, in that they are always remembering them to send teachers to teach them, the way of salvation, and also the love they they have for Africa, by which they had become stimulated to to have strive and still striving with might and main, to emancipate her poor sons and daughters, from the cruel bondage of heathenism, and superstition regarded as a monster of inequity. Into whatever towns or villages I entered. I always find some one who would be in readiness, to interpret for me. So that I am not at all hindered for not having one. Hereto fore said the people, they had in some measure been neglected; but now new coals are put into the fire, and it is all well. The people seemed to be very willing. Where ever we go, before entering into the town, the people used to cry out meeting! I am also filled with joy to report this, as a token of the word of God, working in the hearts of the people. Leaving Mando 6. 30. o'clock on Sunday morning the 25th May, I proceeded on the way to Bembelloh. Having preached in all the villages I met, I at last got to upper Bumbelloh. After addressing them as in other places, I was invited by one man to go to a town called Sanglah, two miles off. As soon as as I arrived there, the first object that struck me was, a man dreadfully tied to a palm tree, for having stolen a leaf of tobacco. It was then about 2 o'clock. I solicited that they should forgive the man. All I could say by way of solicitation was to no purpose. And there I stood upon my legs beseeching these men till about one full hour before they would listen. Let me hint out to you the secret why they refused to lose the man. They said the man should pay four bottles of gin; as that is the law, for every one who steals. Under such a horrible condition, none understanding his could dare to raise a voice, against an atticles recently published, in the *Early Dawn*. Oh Africa, thou hast distroyed thyself. Yes! yes! I reply, Africa has distroyed herself. Her inhabitants allowing themselves to be come suffocated and unfeited with that deadly poison called the liquor traffic the import of rum and gin, which deadly stuff ruins our country. I then become almost disheartened to preach to them. But I though that it was time for me to discharge my duty; after giving them a short adress I turned my steps to lower Bembelloh. The road from Sanglah to this place is all intested with mud, and here I travelled knee deep in mud for the space of 15 minutes. At last I came to a river.

Right on my way, lies the tracts of Aligators which no doubt have just gone down into the river. What am I to do? Cross I must; the tide was fast flowing and it was getting late. I called for canoe on the other side, but all in vain. At last in despair I plunged into it, and got to the other side safely, but quite soaked up. Few minutes walk more I reached lower Bembelloh, at a quarter after six. The people were then pulling their porroh boys to do the same. I then gathered them both men and women and expounded the word of God to them.

Brother Thompson is also an earnest zealous worker; and we are both working hand in hand together. We are trying to add more towns to the circuit. As we have determined to make an exploration inland. Hoping I shall be able to give you some more interesting account of our work here. God help me so to do.

I am dear sir your humble servant. Thomas D. Chambers.

Mohammedanism In Africa.

Concluded from Page 1.

Mohammedanism has yet to show by actual test its power to elvate, the baser sorts among the tribes on this coast, to convert wild a warlike Medies into Peaceable Subjects to the same extent, or anything like the same extent that Christianity has done.

And certainly it is not because it has not been at work among these people; for almost everywhere one goes among these people he can meet with Mohammedans, but are they not rather degrading than elevating them in the scale of Man being And while we do not deny that there are christians whose lives are demoralizing rather than elevating to the heathen; yet it is in no case the result of their religious teaching nor a defect in either the quantity, or quality of the litterature of the christian faith, both of which are confessedly, yet really, elevating to the African as the facts in every settlement along the Coast abundantly show And while the results of christianity are not all that we could desire, yet who, but can readily see that they are incomparably in excess of those of Mohammedanism? certainly no one, yet I would not be understood as looking upon Mohammedans with any other than the most charitable feelings, and as objects of the greatest consideration Nor am I averse to a fair and impartial discussion of the religious doctrines and to admit any truth that may be found therein; yet I am opposed to anythingslooking to toward the substitution of any other religious system for that of christianity.—E.

Missionaries should now push for the interior as rapidly, as possible as it is now every inducement.

THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. VII. BONTHE, SHERBRO, WEST AFRICA, AUGUST 31, 1890. No. 14

The 'Early Dawn'

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Rev. J. A. Evans, *Editor and Publisher*
Bonthe, Sherbro, West Africa.

AGENTS.

United States.—Revs. B. F. Booth and Wm. Hicks, Dayton O. Rev. I. S. Statler, Cedarville, Iowa. Rev. Wm. J. Davis, Bull, Ohio. Rev. T. Jenifer, Chicago, Ill. Rev. J. L. Hensley, Marion, O. Rev. J. S. Clearer, Fleetwood, Pa. Rev. P. Burton, Penn Ind. D. E. Fisher, Wilkesbby, O. Rev. H. Eidwell, Dayton, Washington, Ter., M. J. Stone, Manheim Pa., Master Charlie Howe Manchester, Ind. Rev. G. W. Arnold, Kilbuckle, Ohio.

West Africa.—J. A. Evans, River Gambia. Rev. J. R. Frederick and Mr. E. A. Lewis, Freetown, Sierra Leone. Rev. James Deputy, Harrisville Liberia. Mr. Moses Boyle, Liberia.

TERMS.

One Year, by mail,	£0	6	0
Delivered in Bonthe,	0	5	0
Half yearly by mail,	0	3	0
Ditto, delivered in Bonthe,	0	2	6

Report of Shaingay Station,

for Quarter ending June 30, 1890.

Mr. President.—The close of this quarter brings us to the middle of the year. Looking back at the events over which we have been providentially taken, we find abundant cause to be thankful to God for the many tokens of his presence among us; the hearts of many of our people are being better impressed with the message of salvation and I am glad to report that application for baptism have been made by those who were once totally against the performance of this rite.

The being the busiest time among the people, a they are required to keep very late hours in their plantations we were anticipating a decline in the worship of the sanctuary on the Lord's day, but this we are glad to report we have not realized although a few are missing, yet their absence has been scarcely perceivable, and can now say the attendance at the means of grace on the Lord's day has continued to be as good as usual.

The Week night services have not been such as could be desired, the people not coming for the evening forms have to be postponed their study a little and this would account for the seeming neglect of those who were once very regular in attendance. On the whole we can say the department pretty good success.

The classes have been regularly kept and the leaders endeavoring to do their duty. We had difficulties when the class Payment system was introduced, every one should pleaded poverty, but by patience and perseverance we find that we are bound to succeed. Making them to understand that they can give as payments whatever they could get, some have brought us eggs others palm oil, chickens etc. These we have converted to cash and placed to their credit in the class roll. Amount collected last quarter sixteen shillings and one penne halfpenny, this quarter we pound seven shillings, making a difference of one pounn three pence half penny this quarter more than last. For this we thank God and take courage.

Day School—With the help of Bro. Clemens and some of the senior students of the A. C. and W. Theological Training School, we are glad to state that the day school is encouraging. We were visited on the 16th. ult. by His Excellency Sir J. Hay, accompanied by the Inspector of Police, and Mr. Parkes. His Excellency's impression was favorable. In a neat, concise, and decent speech he commended the children to a right and proper appreciation of their present advantages that they might not in future years regret having wasted these opportunities. We noticed how very pleased he was on examining the Gula Needle and Fancy Work, knowing from the mistress that they were taught to cut and mend and do other work besides, he congratulated the school for having, as he said, "the right person in the right place."

Sunday School—Since the return of the general superintendent from America who is very much interested in Sabbath schools; the numbers have greatly swollen to 155, with the promise of a grand treat, and the distribution of clothes to the naked ones among us of both sexes we are having fresh numbers continually. We deeply regret in having to record the loss of one of our most faithful and regular members, a teacher in this school, and one who had given himself over to Bro. Wilberforce as an itinerant, Charles J. Freevine. The first sabbath he was appointed out met him in heaven having got drowned whilst returning from the Plantain island. Taking the scriptures as our guide, and being taught that Christ's disciples are to be known by their fruits, we feel justified to say he is in heaven.

A great battle is being fought with the monster drink. A drama instituted the "Sensualist Doom," prepared by Prof. D. F. Wilberforce of the Training School, on behalf of the Young Men's Christian Temperance Army, exhibited the great evils of intemperance and the establishment of a Woman's Christian Temperance Union in this place whose members are engaged in giving lectures etc. on intemperance, canvassing the towns, and getting signatures to a petition against the trafficking of intoxicating drinks within 15 miles in and about this place, are efforts which under God must succeed, if not in our day yet in some time ere long.

We have cause to thank God that notwithstanding the prevalence of fever here, we have not cause to sustain any loss by death of those among us here, one infant however, died, and a man in the town, but no church members. With regret we have to state that this man had been spoken to by every missionary who has been here, and that he treated every one indifferently. There is yet much to be done in this place, whilst we are thankful for what has already been achieved we do pray for more strength to labor and more of the spirit's power to accompany the seed sown that Satan's kingdom be entirely demolished and the kingdom of Jesus established throughout this land.

Shaingay Believers Classes	1.
Members in Believers class	62.
" Seekers "	81.
Day School children,	111.
Sunday School scholars,	153.

Amount Collected.

Chapel,	£3	2	0
Class.	2	18	84
Missions.	2	11	9
Aid Society.	3	0	0
Total	£11	7	5

Faithfully submitted,
E. C. Bickersteth.

P.S. Since writing the above fever has made its appearance and attacked the superintendent, wife and niece, Mrs. Wilberforce and child, and others about the mission; may God help us is my prayer.
E. C. B.

Avery and Danville Mission Stations.

Dear Mr. Editor,—While spending a few days of vacation on the Mendi Mission District, I was requested by the Presiding Elder to hold quarterly meetings at Avery and Danville Mission Stations.

The meeting at Avery Station was held on the 20th and 21st of July, and opened with an Experience meeting on sabbath morning led by the pastor Rev. S. E. Morrison. The experiences given by native Mendis in their dialect, and others, was clear and convincing. Several, had been able to trace the hand of God in many events of their lives. One, was led through affliction when every source that opened to him failed, to trust in God, and now he has a firm trust in God and will praise him. A Sister knows now, why she was led away from her home in the Timnee country where wickedness and evil practices reigned supreme; she sees clearly how troubles and afflictions led her to look to God who did not disappoint her. Ought she not, she asked, praise God, and tell of his goodness? As I listened to these experiences of these illiterate Converts, and compare them with the Experiences that may be heard in class meetings in England or America I realized more forcibly than before, the truth of the Common fatherhood of God, and the brotherhood of man. And that in all lands, the children of God whether Timnee, Mendis, Akus, Sherbros, Caucasians or whether they are, all are taught and are led by the same Spirit, into all truth.

"For there is no difference between the Jew and the Barbarian, for the same Lord over all, is rich unto all that call upon him."

Several persons participated in the Communion which followed the eleven o'clock preaching service. Another preaching service at 5 p m., closed the sabbath work.

On Monday morning the quarterly conference was convened, and reports made of the work done during the quarter. Members of the conference were examined as to moral and official character. The following is the Statistical report for the quarter ending June 30th.

Number of Towns visited	68
" " Classes "	16
Total Membership . .	316
Sunday School Scholars	40
Day " "	48
Collections . .	£3 4. 8.

During the quarter, no less than 1105 persons have received the message of truth.

We visited the Saw-mill and saw the the recent repairs that have been made under Bro. Morrison's supervision and management. He deserves much praise, as does also Bro. W. S. M'Cauley who had charge of the work on the wall, which exhibits good masonery.

Saturday July 26th we held the conference at Danville Station. The report shows—Appointments 16, membership 56, Sunday School Scholars 60, Collections 6s. 6d.

Female class meetings are held and led by mrs. Macaulay. As our time was limited, I arranged with the pastor Rev. W. S Macaulay to hold the Communion service. With hopes that these reports will prove incentives to increased zeal and effort.

I remain. Yours etc.,
Dan'l. F. Wilberforce.
Shaingay 5th Aug. '90.

A Visit to Rembee station.

Dear Mr. Editor,—Being asked by the Superintendent to visit the Station of Rembee, I started from the Pier head of Shaingay Wharf about half past five of Saturday the 19th inst. Every one almost assured me that with the breeze in our favor as it then was Rembee would be reached in less than two hours. But we found it otherwise. The tide not being sufficiently up, we got aground on the mud bar. The boat men straggled with their oars but found it impossible for us by that means to get in; they then plunged into the water and dragged the boat over till she was again afloat. On reaching the narrow creek, it was found difficult to row down in full and we had to close our oars by the boat side and gently draw on to the shore—

Whilst waiting for the boat unladen I had the opportunity of holding a short talk with a young woman and was agreeably pleased to find at this distance one able to converse freely with in the English language. She pointed to me the spot where a boy had been lately caught by the shark Leopard that was reported sometime ago as prowling and where he was killed and whither the repast had been in preparation when frightened by the approach of people the Cannibals had to escape for their lives and left their dinner untasted. This was a surly inhuman act most horrible to think of, it is certain that had for not these Cannibals heard of the steps taken at the Impereh to discover and burn those there, lives would be still very unsafe in these parts. Wading through a small brook waist deep, and with a short walk of ½ of an hour, we were in the Mission house and found our Agent here just gone in to bed at 9 p m. Hearing our voices he came out and welcomed us heartily and with the generous provision of Mrs. Gomer who furnished my Canteen before leaving shaingay, we had a hearty repast and turned in to bed. Not having made our Konany to some of the residents of the place (the mosquitoes) they seemed quite versed with us and came in great numbers and kept us up all night our welcome visitors they were, and I could not help out being vexed at their annoyance and called them pestiferous vermin. When at last the day dawned, we felt ourselves greatly relieved from them as they skidel away without taking leave of us and there again I think very unmannerly. At 7 a m. we went to the morning meeting and had a goodly number present judging ac-

cooling to the season, how that people are mostly engaged in driving birds away from their plantations ! say the number thirty-two as it then was very good.—Bro. Stewart conducted this meeting and by request I gave a short address. Preached at 11 o'Clock to as good a gathering and at 7 p. m. to a full house. It is cheering Mr. Editor to notice the interest taken by these people in the hearing of God's word, and I thank God for thus honoring his cause amongst those who a few years ago were destitute of the knowledge of the way of Salvation. Never before was there a more ready disposition on the part of the Natives to accept of the religion of Jesus Christ than at the present and I truly feel pained at heart if our most have to beat 'a retreat' as it has been doing lately for want of means, rather than obey the command "Go forward."—

Shall we whose souls are lighted,
With wisdom from on high,
Shall we to men benighted
The lamp of life deny ?
Salvation ! O Salvation !
The joyful sound proclaim
Till each remotest nation
Has learn'd Messiah's name.

Started 4 p. m. on Monday the 21st inst. and reach home at 2 p. m. under inclement weather. The breeze rendered progress impossible and we were consequently drenched, we earnestly hope some good, kind friends of Jesus will undertake to plead for down trodden Africa that the work of God may continue to prosper in our midst and that the Kingdom of Satan thus assailed may give way to gospel gallantry and Jesus reign victorious over all the earth.]

—Apologie ng for occupying so much of your space and unwilling to encroach any further

I must close—E. C. BICKERSTETH.

The Manse,
Shaingay, July 24th '90.

Intemperance.

An address delivered to the Members of the Woman's Christian Temperance Union at Shaingay.

By mary A Bickersteth, President.

My dear friends:—I desire to speak with you this evening for a short time on the temperance cause,—a cause which is to day engaging the attention of men and women all over the world. It is for the purpose of arresting the progress of the monster vice—drink; and to save the souls and bodies of those in our midst who are given to that evil habit, that we are met together, pledged ourselves not to touch, taste or handle the accursed cup, and to do our utmost to stop the progress of its spread in our midst.

When we think of the many homes made miserable by it; of wives and children rendered unhappy by a drunken husband and father,—of the bloated countenances of those who are under its influence and power, we cannot but see and feel that a great work is before us.

Even now as I am speaking to you, there are around us in this little place, those who are indulging in drink and that excessively too, those who are selling, and those who are buying and drinking; that which will send them down to a drunkard's grave, to spend an eternity with the devil and lost spirits in hell. How must this evil be checked. We must work fearlessly against its use, and try to effect the discontinuance of this trade in and about this place.

It is really hard to make a drunkard realise his position.

He thinks he is not too far gone in the habit, and that he can give it up at any time he likes ; but this is a mistake.

A habit once acquired is not so easily forsaken. He cannot of himself give up the habit without a large measure of help granted him from heaven.

Many a man has shamefully disgraced himself by it, who in his sober moments had resolved not to touch another glass. What has become of their resolutions ? they feel themselves quite unable to keep them; they are the slaves of a habit that has become their master.

They want help ; they need help. Shall we not pray God to have mercy on them and grant them strength to overcome this evil ? All we do let us never forget to pray that God may have mercy upon the Drunkards and deliver them from the iron grasp of King Alcohol.

The Early Dawn

BONTHE, AUGUST 31, 1890.

REV. J. A. EVANS, - EDITOR

[EDITORIAL]

It seems so natural for us to Magnify the evils of others and mimify our own.

Abusive language is most too common on our streets and it would seem that there ought to be a law to punish the parties.

We understand that there is an effort being made in and about Shaingay to prohibit the sale of spirits.

Don't—Talk so long when opening a prayer or class meeting, for it often makes people sleepy.

Visit to shaingay, It was the fortune of the Editor of this Journal to have a little outing under the precarious weather of the present month, rather by constraint, of course, than by choice; for no one would choose to venture out such weather. But whether or not we left Mendi Mission Wharf Bonthe at 8 a. m. on the 16th inst. in an open Boat and reached Mission Wharf Shaingay at 4 p. m. We were heartily received by the Gen. Superintendent of the mendi and Sherbro missions the Rev. J. Gomer on landing and proceeding with him toward the Mission house were met by the Revd. Mr Bickersteth the genial Pastor of Shaingay station also his amiable wife and nice little children at their gate near the corner of Smith and Gomer streets. Arriving at the Mission House in Howe street we met Mrs Gomer and Miss Clark, wife and niece of the Supt. who welcomed us most heartily, and treated us subsequently to the best of Viands.

We were sorry however to note that the health of the Supt was quite unsatisfactory, and that Mrs. Gomer, and Miss Clarke, had also been feeling the effects of fever. On Sabbath it was the writers privilege to attend at 6. 30 a. m the Seekers Class conducted by the Pastor at Zion Chapel sixty-five persons were present and some eighteen or more participated in the speaking service, all had a part in the devotion, and the interest was grand. At the same hour other Classes met at their respective places and as I understood had good meeting.

The writer occupied the pulpit at 11 a. m. at Flickinger where a large gathering listened attentively to the Word. The Sabbath School at Rufus Clark was a grand treat ; Mr. C. A. Clemens is the Supdt. assisted by an able Corps of Officers and Teachers the attendance was large for such unfavorable weather.

At 5 p. m. Mr. Clemens preached at Zion and the gathering was a good one for that hour Monday was with Tuesday devoted Conference Counsel and business. We had a walk each day and on Tuesday made several calls in the town of Shaingay.

Wednesday the weather prevented us from leaving on our return, but Thursday being fair we left Shaingay and 8 a. m. and reached this place at 10 p m feeling well but weary.

Self-Supporting Missions.

Is such a thing possible ? as missions that are able to support themselves ! We have heard much of such a thing in the world, but have failed so far to really see one of these most desirable kind of missions. Indeed we have tried on a small scale to build up such missions in almost every possible way, but as for our experience has been about like the mans that tried to carry himself too much of a load. Of course we have not been connected with any of the large schemes of self-support but have tried in various ways to supplement a meagre support, but every considerable effort has receded upon the private purses of the poor Missionaries. And only last week we heard an able and farseeing Missionary of nearly a score years experience in the Mission work of this continent give it, as his experience that self supporting Missions are impossible in this part of Africa. And he gave as much from the best planned self-supporting Mission; such as the renowned Bishop Taylor's missions in the Congo and showed us very conclusively that the Idea, so far as Africa is concerned is absurd. Now it was hard for us to be convinced of these tiings, for our hopes and desires, yea and our faith, notwithstanding our own failures along the line, has been that some how or in some way self-support was possible. But surely it begins either to dawn or darken upon us that it is not. Yet we are open for a discussion of the subject

Industrial Work a Necessity.

Industrial work is necessary, to prevent a draught on the productive portion of Society, in many cases the persons, children especially, are drawn from the laboring classes, into the Mission Establishment, with a great number of laborers, who before being drawn into the mission were engaged some in tilling the soil (in a rude way it may be and is true, yet they were getting a sustenance from it, others were engaged in gathering the spontaneous products of the country. But the missionary enters with his work, employs the father as a laboret and engages the child as a pupil or a servant, diverting both from their former pursuits; and makes them dependent on him or his establishment for support and thus producers become consumers, unless the mission establishment be a productive one; which without some industrial department it cannot be, in a material and very important, sense of giving a support to those engaged in its work. This necessity, would not arise where in the progress of the Mission work you can get wealthy men to convert, who then can become contributors to the support of the Mission and assist in swelling the contributions of the poor, who make up the greater part of the Membership of Mission Churches ; for a long time in many localities especially if the heathen are the people sought after, in such territory as this part of Western Africa presents society being as made up here of classes, whose native requirements are but few, but who when they become christians feel the need of much more, especially such as are trained up in Missions hence they cannot easily, or scarcely at all, return to their former employment. and if they could it would take more to support them, in even what we consider the necessaries of a christian life—food and clothing—these alone would cost more than his rudely cultivated patch would yield, or he would be able to gather and break Palm Nuts to pay for, unless he employed some one to help him, that could do without clothing.

Industry of some kind is therefore necessary to the perpetuity of the Mission. That it may continue work without becoming overburdensome to the Society that established it. For what Society can afford to rear up 100 children or even 50 children to Man and Womanhood Marry off and settle them in such way as to obtain a living without some industrial work in, which to employ such a number of persons ? and if the Society did, at great expense what would then become of the children of these fifty or more families without some means of learning to labor with their hands as not all will be suitable for Teachers or Preachers, and if they were them so, ciety could not employ all of them, and other societies have their own to provide for, while under such a order of operating the native christians would be too poor to support their fellows as Ministers and Teachers, so they would be forced to dig or beg either of which would be unfortunate ; as the first, to dig they could not for want of a knowledge of that homely Art, and to beg would be to burden Society with a recruit of paupers.

It is however fortunate that missions have in so ne instances met in a measure this necessity of the industrial perforce of circumstances ; as for instance they have given employment to tradesmen, who have had Boys in training under them, and who through the patronage of missions have been enabled even to increase the number of the apprentices in the Several Trades requisite to erect Residences, School Houses, Churches and Chapels. These have been Carpenters, Masons and Painters principally, and which have gone forth into the world at length to try for themselves, and succeeded well for their opportunities. But how much more effectually would these have blessed the world if Missionaries had themselves in person been teachers of Trades, and have trained these Boys the better use of tools and Machinery, and at the Same time taught them by example, as well as precept how to serve God.

Men would have been raised up master of Machanics, Saw Mills would have been heard in the work of Converting the Kings of our African forests in to lumber of all discriptions. And the forests Removed the agricultural Missionary with his Boys would have ploughed the earth into a fertility unknown to the present digging or Scratching process practiced by the natives of today. more again.

J. A. E.

CHILDREN'S COLUMN.

Boys Printing.

Eleven years ago there were thousands of boys' newspapers in the United States, and the interest was so great that a National Amateur Press Association was formed. These papers exchanged with each other. Each boy thus had a chance to see what his brother publishers were doing, and the desire to excel was so great that many of the papers were brightly edited and handsomely printed.

The boys of that decade have grown to larger duties, and the interest in boys' papers has diminished, though there are still boys' printing-offices. Some who then took up printing as a pastime are now owners of news papers or printing-offices, and I am convinced that a much larger number who are now engaged in other occupations, are doing better work because of their experience with types and presses.

One can not estimate the value to any boy of work which requires the united action of head and hands; and printing is excellent work for boys, because it makes exacting demands upon so many faculties. There is also a fascination about printing which takes the whole boy captive.

It is no insignificant part of education for a boy to know how books and newspapers are made. Boys' printing is not only a primer to such knowledge, but it induces the boy to visit the newspaper offices and the printing-offices to see with understanding eyes how the work is done there.

Printing gives a boy practice in the use of words and in the arrangement of words, and also in spelling and grammar.

The handling of types also makes a boy desire to put his own thoughts on paper for the public eye, and the boys are few who engage in printing and do not become authors in a small way.

The boy-printer becomes proficient in the much-slighted art of punctuation.

Punctuation points mean something to him; for he has handled them. He thus gets a practical knowledge of a subject which is often slighted by men who are in other ways well educated.

Printing cultivates patience. It can not hurried; it will not do itself. It cultivates skill; a clumsy, blundering boy can not set types or put a form to press. It cultivates exactdess every line must be of the right length; every form must be perfectly true, every space of the exact size, and every letter in its proper place.

The printing-boy has constant demands upon his taste in selecting type and in arranging the lines. A well printed sheet is a work of art, and so, also all other arts, printing offers unlimited opportunity for study and development. The boy-printer becomes a critic and every scrap of printing which comes under his eye is approved or condemned.

Boy's printing calls so many faculties into action that it has a valuable educational influence independent of other work.

Its best service to a boy is, however, to supplement his work in school; and I am sure it will be found an excellent time for the boy who, through too long or too mechanical application, has lost his appetite for books.—*Sel.*

Essay On Parrot.

There was once a parrot that was living in the Mission House She was fond of sitting on the railing in the piazza. As she was sitting one evening on the railing unexpectedly there came to her sight an extraordinary Lizard which through its ugliness and ridiculous shape made the parrot to laugh.

What are you laughing about said the Lizard ? dont you observe your lip how it bends under your mouth like a hook ! Well said the Parrot I was a little afraid of telling you about y ur buteful looks but now I think I am at liberty to do so. Kindly dont come here with your humpback flat head short tail and coarse skin. You old ugly creature, are you not ashamed of coming into this respectable house with such a looking head as yours. Upon which this the Lizard was speechless and went away totally disgraced by the parrot.

MARTHA VINCENT.

NEWS ITEMS.

From River Gambia.

The Ladies of the "Wesleyan Sewing Meeting" held two evenings Bazaar at the Dobson Street School Room on the 12th and 13th inst., under the patronage of His Excellency G. T. Carter, C. M. G., and the Hon. members of the Legislative Council, also C. F. Napier Esq. B. L, and Dr. A. W. Heron, Colonial Surgeon.

The proceeds which amounted to over £ 80 0 0 was handed to the Rev. C. Feneley, Supt. Minister to help liquidate a heavy debt under which the Society has been laboring for several years.

Mrs. S. J. Forster-President Mrs. E. A. Melbury Secretary and other ladies who have contributed to the success of the Bazaar deserve much praise.

Lt. Col. Tighe arrived per s. s. 'Landana' on the 13th inst. and has since been gazetted as Supt. of Police and Sheriff of the Colony.

The Hon. H. H. Lee Collector of Customs, and the Rev. C. Feneley European Wesleyan Missionary are expected to leave for England by the s. s. Sherbro ' early in July.

SHERBRO.

Aug. 2nd—An inquest was held on the body of a woman brought from Gbamghatook who was said to be killed by human Leopard.

A man was drowned in the river at Bonthe, in a canoe which was loaded with mangrow post. The body has not been found.

Palli Station—Bompeh Mission has been blest with a grand awakening 35 conversions are reported fuller account to follow in our Next Issue.

Danville Station—Gbangbiah Mission. Reports Interesting Communion Services on the 20th inst. Report to follow.

Died—at Mosekah, Manoh Gbargroo Fengra Waneh principal woman of the place.

Castor Oil Plant—Government Notice No. 90 of August 15 90 invites special attention to the Cultivation of the Castor Oil Plant, to facilitate which His Excellency the Governor has been pleased to place Seed and Copies of Instructions at the disposal of Planters who may receive the same by application to the Commandant's Office in this Place, we trust the enterprize may meet with Success.

Aug. 18—Countess of Derby with Mr. Brett, Acting Queen's Advocate, and a lot of policemen from Freetown. She also brought mails, and a new bailiff to succeed Mr. Bucknor arrived.

19 The Queen's Advocate left for Gbamgbiah this day.

Aug. 19—s. s. Formoso & Susu, arrived from Freetown with mails—Messrs. E. Mosse of the French Company, S. B. A. Macfoy, and Fitzjohn.

20 Susu with mails for Freetown.

" Formoso " for Freetown with mails and S. B A. Mcfoy and Mrs Hannah Cole Passenger for Freetown.

Countess for Freetown with Mr Brett and F. E. B Bucknor ex Bailiff promoted to the Registra's office in Freetown He is relieved by a Mr from Freetown.

An inquest was held on the body of a man found dead at Bendoo and from the medical evidence given, the jurors brought a Verdict of Death from Bright's disease or disease of the kidney

J. S Cuthbert was imprisoned for two months in default of his paying the sum of £ 5. demanded from him by the court, in the matter. He is now in prison.

Aug 29—Footah from Freetown with mails and passengers.

Correspondence.

Mandoe Station.

Dear Sir:—It is now one quarter since I was called to take charge of this station, and I am constrained to say that God has favored us with golden privilege to labor in his vineyard; and with rapture I add that scenes of plenishtness have faced us; although the people with whom we live and labor have not arrived at a real stage of Christianity, yet we are trying to show them the need of a Savior. Really, we met them very careless and indifferent in attending the house of God, our hearts ached, and filled with sympathy; we made fervent prayers to God to change their hearts and " renew right spirits within them." The prayers are wonderfully answered. We are cheered with enthusiasm to say that many are led into the fold. They are trying pray, some could stand and tell the unbounded love of the Savior. The first two weeks among them were very discouraging, but it turns now to great encouragement.

Very good attention is given to the villages. Six towns are added to the Circuit and seeker's classes have been organized. We made rounds in 46 towns the first month. In one of the rounds, I met a man who asked me for the deadly poison, Rhum. I was profoundly struck with amazement and stood in a dilemma. I told him that I brought something preferable for them to the miserable demon. He called the people together in a house, and I spoke soulstiringly to them. I also made them to understand that rum is a monster evil and if any one insists on it, will surely ruin him. They assured me, that they will try to reform Gambia, Lanthi Bole, N'Kolleh and Prawarhoon, are very small towns, but their marked attention and love for the gospel give us much encouragement to work. Yet some of the villages are full of gospel tired people, they dont like to have the word too often, but we are trying to unfold Christ richest to them nevertheless, as oft as we can. I am thankful to have an assistant Itinerant in the person of Bro. Thomas D. Chambers. He is a very good worker and has a burning zeal for the work. Bro. R. Cookson visited us on the 15th inst. and encouraged the members to hold on in this good noble work. Mandoe is a good field to labor in, notwithstanding the pernicious work of the evil one, yet brighter success is hoped for. We met the chapel in a delapidated condition and solicited aid and thatched it. A bell is needed for the chapel also a few hinges to hang some fallen windows. The mission house is very comfortable. The doors and windows are neatly painted to prevent bugs, from destroying them. My predecessor J. W. Domingo, did remarkably well in the work. We are trying our very best to make an itinerating trip as far as the lower Bargroo, trusting that He with whom we have to do will enable us to march forward.

Yours Truly,

N. E. Thompson.

August 13, 90.

SELECTIONS.

What is Right ?

A great statesman once said, " It is better to be right than to be President," and today we learn from God's word that it is better, far better to be right than to be vice-president, provided that the vice president own a house that is licensed to sell that which daily sends two hundred souls to perdition, for God's word says, " woe unto the man that giveth his neighbor drink, that puttest the bottle to his mouth and maketh him drunken.

Is it right to derive a revenue from a traffic which no Christian man can defend ? Is it right to build churches to save men and license shops to destroy them ? Is it right to license a man to sell alcohol to make a man drunk, and then punish the man for being drunk ? Is it right, ah, is it right for a man to frequent the dram shop during the week, and then represent to the congregation on the next Sabbath that he is a follower of the Lord Jesus Christ ?

Is all this right when we read, " Now, therefore, beware, I pray thee, and drink not wine or nay strong drink." [Judges 13. 4.] Again, we open the Bible and read, " Do not drink wine or strong drink, thou nor thy son with thee, when ye go into the tabernacle of the congregation lest ye die."

Is it right for a man to argue that there is no harm in taking a glass occasionally, when God's word tells us, " Touch not, taste not, handle not, the unclean thing."

Again, " But they also have erred through wine, and through strong drink, and are out of the way." Is it right for a man to profess to be living a Christian life, and daily frequenting these places of drink, when we read, " Ye can not serve two masters, for either ye will hate the one and love the other, or else ye will cling to the one and despise the other Ye can not serve God and mammon." Is it not plain that if every man who professes to be a Christian were truly a Christian, that this traffic would not stand twenty four hours ?

Is it right to license a man to make paupers and tax sober men to take care of them ? Is it right to license a drink-shop to teach vice, and tax people for schools to teach virtue ? Is it right to teach your boy not to drink, and then license a place where he may be taught to drink? Is it right to take care of your own boy, and vote to license a place which will ruin your neighbor's boy ? Is it right for fear of being called cranks for us to remain silent on this subject when we read in God's word, " Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgression ! " Never should we fail to proclaim his word while the yearly expediture for alcohol is nine hundred millions of dollars. Never should we fail to proclaim his word when we read, " Wine is a mocker and strong drink is raging." Never should we fail to proclaim his word while we read, "No drunkard shall inherit the kingdom of heaven."—M. E. P.

Another Observation Party.

A writter in *Good Housekeeping* writes of a good way for the exercise of the five senses, as follows:

That Observation Party by Florence Lee is delightful, as I know by experience, but it reminds me so forcibly of an elaboration of the same idea which was once given at a little party that I would like to tell about it The invitations were sent in the ordinary manner with the three little words, "The Five Senses," mysteriously placed in the lower lefthand corner. Some twenty five or thirty bright and lively young people being present the game proceeded in the following manner:

First, a table was brought into the center of the room, on which were twelve articles—a bell, a directory, an orange, etc. The party stood in a circle gazing at these objects for three minutes, then the table was removed, and five minutes were allowed in which to write all that could be remembered of what had been observed during that intensely exciting three minutes.

Next, the leader entered with a basket containing five articles, that is, a cake of soap highly perfumed, a box of sage, an onion, a small quantity of coffee, a bit of heliotrope. Requesting the players to close their eyes he proceeded to allow each one in turn to smell each of the five articles in the basket, then, as before, five minutes were allowed for writing — many of the guesses being somewhat ludicrous, as when one young lady called the cake of soap a slice of pineapple.

Next came the sense of touch, and again the party was politely requested to sit with closed eyes while five articles were passed in a basket and each one allowed to *feel* just long enough to be able to make a guess. The articles in this case were as follows: A sponge, a mustard plaster (one purchased ready made), a peice of oiled silk, a rough stone, a small piece of tin-foil.

Next was the sense of hearing, and our leader stood in an adjoining room with door almost closed, while he produced the following sounds: Striking a tumbler with a silver knife, waving a branch of rustling leaves, tapping on a tin pie-plate with a piece of wood, pouring water from a pitcher into a cup, tearing a piece of cloth.

Lastly came the sense of taste. With closed eyes each player tasted of three articles just touched to his or her tongue by their trusted leader, that is, a bit of flour, a touch of baking-soda, a tiny taste of ground mace. Then the papers were collected and read, and prizes awarded. There were many laughable mistakes, as when one young man who prided himself on his knowledge of culinary matter, called the soda, cream of tartar, and the flour, borax. As he was preparing himself to take the position of cook on the next summer's camping expedition, there was a hearty laugh all round at his expense.

Extras.—We have *reduced* the Price for Printing at this Office and trust our many Patrons will avail themselves of the lower rates.

THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. VII. BONTHE, LIBERIA, WEST AFRICA, SEPTEMBER 15, 1890. No. 15

The 'Early Dawn'

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Rev. J. A. Evans, *Editor and Publisher, Bonthe, Sherbro, West Africa.*

AGENTS.

United States.—Rev. B. F. Booth and Wm. Baker, Dayton, O. Rev. L. S. Stafford, Cedar Rapids, Iowa. Rev. Wood Davis, Basil, Ohio. Rev. J. T. Jenifer, Chicago, Ill. Rev. J. L. Hamilton, Marion, O. Rev. J. S. Cleaver, Elkhart, In. Rev. R. P. Burton, Peru, Ind. D. K. Flickinger, Hillsboro, O. Rev. H. Eckell, Dayton, Va. Washington, In. M. J. Stoner, Manchester, In. Master Carlie Howe, Manchester, Ind. Rev. G. W. Arnold, Eldorado, Ohio. West Africa.—J. A. Richards, River Gambia. J. R. Pendergast and Mr. E. A. Lewis, Freetown, Sierra Leone. Rev. James Doputy, Monrovia, Liberia. Rev. Moses Bovie, Liberia.

TERMS.

One Year by mail,	£0	6	0
Delivered in Bonthe,	0	5	6
Half yearly by mail,	0	3	0
Do. delivered in Bonthe,	0	2	9

Palli Station, Bompeh Mission

The work at this town was began early in 1881 by Rev. J. B. W. John who was still in charge of the station. The history of the work at this place has certainly been a varied one. In the beginning the work being new to the people it was not very well appreciated. Then Palli was one of Satan's strongholds, the home of the "medicine man" and "devil doctor." At times however there were evident marks of prosperity, the school and Sabbath Services being well attended. Then again it seemed as if the powers of darkness had risen up against the work. Truly the heathen did rage and the King set himself, and the rulers took counsel together against the Lord. The people became scattered the school was all but deserted, and finally closed and the teacher went out to labour in the surrounding country.

But God had something yet to be done at Palli.

One of our boys who resided here, Richard Caulker, got into trouble with the government officials and was removed to another part of the country. Many of the people came back to the town and built new houses. The devil house which had stood for many years near the church was burned down.

On our arrival there two weeks ago to begin special services we found the town nicely cleaned and the people being already somewhat acquainted with these revival services were quite prepared for our coming.

We began by telling them that the time was fulfilled, the Kingdom of God is at hand ; and that they should "Repent and believe the Gospel." We urged the people to make an immediate surrender of all to the Lord Jesus Christ. As Jesus himself says " He that heareth my word and believeth on him that sent me, *hath* everlasting life and shall not come into condemnation but is passed from death unto life." Christ always promised a present salvation, and a salvation from all sin. At the first invitation which had been prepared for an after were filled, and many knelt at their seats lifting up their hearts unto God saying " Lord what must I do to be saved." and like one of old we directed them to Jesus who not only had power to heal the man sick of the palsy but also had power to forgive sins. Many believed the word and received the witness of sins forgiven. Quite a lot of medicine and country fashion brought and burned in the mission yard. One man dug up an iron pot and a gun barrel which he had buried for 'saraca' another pulled down the pole he had put up beside his door for the same purpose. During our ten days meeting there were thirty-three conversions. May the Lord continue the good work till it shall spread from farm to farm, from town to town till all shall know him.

For in the knowledge of God there is salvation.

W. Sandford Sage.

Rotutunk Aug. 13th 90.

Mohammedanism in Africa.

But to return to the subject more closely, of Mohammedanism in Africa, and to consider it first as a religion and second as a civilizer. As a religion much has been anticipated in my former papers, yet I should perhaps deal more systematically with such an important phase of the subject before us. Hence I may proceed to discuss the religion of Mohammedanism spiritually, socially and Morally ; of the spirit of this widespread faith, as seen exhibited, by those we should judge, to be most intelligent, and thus the best prepared to exhibit in their real animus of their religion ; we are compelled to call it pride, which seems to be indeed the true spirit of the religion of he prophet Mecca, not to say that forms of humility are absent, but that the worshippers are proud of the very humility they seem to exhibit. The independence of bearing so marked, in Mohammedans, is doubtless more due to the spirit of inbred pride than to simple manliness of disposition There reticence is doubtless more often due to a high opinion of their own importance hence they do not feel to condescend to speak freely with many with whom they come in contact. Who with the least careful observation of the Mohammedan, does not behold in him the very imprint of that pride, which persecuted and finally crucified the very son of God? such a spirit can hardly be calculated to prepare men for a better life in this world or that which is to come, for such pride as it produces only tends to the increase of the difficulties of this life rather than to resolve them. For the greatest end, for which religion is of use to men, that of giving assurance of rest in the future, comfort to the soul of the afflicted and dying, Mohammedanism seems altogether too silent, both in history and tradition, for any can pretend to show from either that Mohammedanism gives that comfort to soul for which the human heart yearns or that assurance in death that christianity gives.

However, supposing the forms of the faith in question there always appears a want of inward enjoyment, such as is a want of inward enjoyment, such as is a want of inward enjoyment, such as is

The Early Dawn

BONTHE, SEPTEMBER 15, 1890.

REV. J. A. EVANS, - EDITOR

[EDITORIAL]

Righteousness is a rare Jewel of the divine setting.

Life in this world is the middle position that man occupies to make choice for eternity.

That the Wages of sin is death, no one pretends to deny, but many go heedlessly on working for such wages.

The heavy Rains of August, with their damp and chill, have bequeathed to the present month the Legacy of many aches and pains.

Jesus as the Light of the world was never more plainly visible, than on this continent today; for wherever a ray of the gospel light, has fallen upon the shades of Pagan night it has chased the darkness.

Falconbridge Letters.

These are a number of very interesting letters written, more than ninetynine years ago, by Mrs. Annie Maria Falconbridge and relate to the early settlement of Freetown. We began the publication of these letters in our issue of the 15th April of the present year. By reference to that issue it will be found that letter 1 bears date of London Jan. 5th 1791, it promises if possible another letter before final departure for Africa; which second letter was duly written seven days later from Southead England, it appeared in our issue of April 30th it shows the writers gift not only in letter writing, but in resolution of purpose, as well as observation of persons and things, characteristics we manifest all through out the narative. Her third letter is the first from Africa, and was commenced in our issue of May 15th and continued in May 31st June 15th & July 15th then we were obliged to discontinue for a time this very interesting narative of the eighteenth century. But with this issue we resume and continue Letter III dated Bance Island Feb. 10th 1791 ninetynine years ago the past Feb., yet in many things how much it reads like some letter would read today, in others it seems to revive an age forgotten. But to resume, our last we left with a description of Jasso, an island near Bance, and claimed by the same Prom., which visited by Falconbridge had visited, and was much pleased with its scenery although fatigued by her work over it. The letter continues as follows.

The next day, we went up the river about twelve miles, to see the settlement of factory belonging to Messrs. Gilbert & Co called Morre Jasso, which is situated on a very pleasant spot on the banks of the river, and consequently had no mosquitoes to disturb their repose. After landing we walked about a mile on a narrow path through the thick woods to the settlement, which we reached as soon as the inhabitants were at their work. We were kindly received by them, and were soon shown to their apartments, which were neat and convenient, and furnished with every thing necessary for our comfort. We were four in number, viz. the master of the factory, a black man and myself, and we had to content ourselves with one bed, on which we all slept—they would not listen to the proposal of our sleeping in hammocks, and said if we did not return immediately to their way we could. It is a custom for you to imagine what has been the reason I have occasioned them for me to point them out.

Finding argument fruitless, we put to the right about, and hastened to our boat; they following, thanked us on each side of the road, heartily observing our courage till they saw us clear off, when as a mark of esteem they discharged their muskets over our heads, and made the woods ring with peals of triumphant clamor. Returning from my frolic a little, I could not help, you may suppose, exulting (though in a different way) as well as the savages. My heart overflowed with gratitude to the author of its creation, for our Providential escape. In returning down the river, we observed numbers of orange trees, a cluster of them was well-laded with fruit, invited us on shore, and after gathering what we choose, made the best of our way, and arrived here before night.

Three days have now elapsed since our ex pedition to Marco Banjo, during which time I have confined myself mostly on board, occupied in writing this letter. It has been really a fatiguing job, being confined to sit in bed with a book placed on my knee, which serves for a writing desk, but I was determined whatever the inconveniences might be not to let slip an opportunity, as I find they but seldom offer. I lament the pa lavor is not over, that I might give you my account of an African Court, but my time will remedy this loss. Mr. Falconbridge has intimated to me that he will be at Robana the day after tomorrow, when Falconbridge is desired to attend; I shall accompany him, and long to know the result.

Adieu, Heaven bless you, &c. &c.

Thus closes the third Letter, written from Bance Island Sierra Leone River and dated Feb. 10th 1791. the Palaver than Mrs. Falcombridge laments her inability to report upon is mentioned in the earlier part of this letter and was a court in which the Chiefs with King Naimbana were to decide whether the Settlers were to be allowed to remain or not

The following letter from our faithful Preacher at Jehovah Station shows that the labors of the Itinerant is not in vain in the Lord, it shows also the ability of having christian teachers stationed about through the country to point anxious seekers to Christ as they draw nigh to the river. Mrs. Stivers was for some years a scholar in the school at Bonthe, where she was married, converted and held her church member-ship for some weeks she had been out of her mind, we trust it is well with her.

Jehovah Station,

Yorgbor for, Sept 4th 1890.

Rev. J. Gomer:

My dear bro.—Just a line or two to inquire after your health and that of Mrs. Gomer. We heard that you were down with fever. A member of the Methodist class at Manobangah was here seriously ill just a few days after my arrival from Shaingay. We visited him, prayed with him and encouraged him to trust firmly in Jesus. On asked as to whether he was ready prepared to die, He said; he was only prepared to die, but he was willing for Jesus to come and take him home. He requested me he should be given a christian burial at his death and this we gladly did in the presence of a large gathering of people from different villages and farkies. We were pleased to know that some were interested with the burial services. On sunday last we went to Greebeenah for the purpose of having a prayer-meeting with the members of the two Mrs. Stivers was present. We sang, prayed, exhorted from the word of scripture and exhorted those present to be at Jehovah an hour after we left.

There is increasing interest in our work and no cause to complain. Our congregations are always the Lord. Yesterday was a blessed day to me. Mrs. Stivers is increasing too. Our love to Mrs. Gomer.

I remain,

Sincerely yours,

H. F. Williams.

CORRESPONDENCE.

Missionaries.

Missionaries as far as I have very much like other people their different temperament appointed of God to the several fields for labor, and are in every sense adapted to their calling, they let their moderation be known to all men, these are the men that move the world quietly and noiselessly they do their work.

Then I have seen another class that I imagined had too much enthusiasm, this was my impression I may have been mistaken, but as a rule these are short lived, I have learned from experience that heathen countries cannot be evangelized in one generation, the children of Israel under Joshua did not utterly drive out the Canaanites but they died in the land.

The writer came out as a missionary a score of years ago with more zeal than knowledge, but experience has taught him that the race is not to the swiftest nor the battle to the strong, but they that hold out faithful to the end.

Then there is still another Class of missionaries, that to all outward appearance lack enthusiasm, I believe I would prefer that a man have too much rather than not enough, they have no zeal whatever, they remind one of the filling of the mason put in the stone wall that the stones are only useful as such, they will never be accused of turning the world upsidedown, all of these are useful in their place, we have to deal with a variety of natures, hence there must be teachers to suit these different natures.

This I have learnt in the score of years that I have been in the service, that the most successful missionary in the mission field is the one that has the largest share of the love of God in his own soul, the Love of God in the soul keeps people humble, he is not continually reminding the people that they are heathen and that he is a Christian and has made a great sacrifice to come and try to civilize them but has found out that he has a big job on his hands, the successful missionary becomes as it were the people, he has a people to him, he has a love for them, both old and young the sick and well for, both old and young the people as well as the prince he carries in a way of sunshine wherever he goes, and is not afraid to sit down in a mud hut and speak words of cheer to the inhabitants, though it is below he not dark.

Mr. Editor this mission work here needs men like Stephen of old full of the Holy Ghost.

J. G.

Quarterly Conference Held At Danville, July 1890.

Opened at eight thirty with singing and was led in prayer by Andrew Wilson after which the Secretary was Elected as secretary for the meeting. The following delegates were appointed for the meeting and the class leaders, Trustees and Sabbath school superintendent and the exhorters, Stewards and Local preachers were examined. The preaching Elders and those who were not on the District of the Church. The pastor present, that during the quarter there was a lively spiritual interest in the Church, many souls were converted during the quarterly services, and the Church was blessed with the spirit of the meeting, many came to hear the word of God and to as many as came the Blessed message of the cross was proclaimed and they listened to with marked attention, there had been a decrease in the two classes as also in the day sabbath school, the result of removal but we feel thankful to Almighty God that none have been removed from our midst by death.

The Itinerant work has not been faithfully prosecuted owing to want of an interpreter to explain.

No. of Towns,	16
Believers Classes,	1
No. of Believers,	6
Seekers Classes,	1
No. of Members,	50
Sunday School,	30
Day School, Children,	12

Amount collected 1st Sunday in every month. Total——£0. 8. 6

Communion service held at Gbamgbiah on sunday Aug 17th in 4 persons communed the Rev. S. B. Morrison preached an interesting sermon on the occasion and all were present were edified.

W. S. Macauley.

26. 8. 90.

Lost or the Experience of an Itinerant.

The Students of the Ruths Clark Training School, have a number of times to wait for Boat crossings and extensions to the people. The principal of the school and tutor have a place on the itinerant plan. One of our villages is so situated that itinerants generally avoid it. Upon crossing the river of M'B——e one [illegible] and a half swamp is to be waded one easter deep and cold. This was repeated when I heard the thought which appeared admissible, that I would not visit that town myself. Some months after I left Shaingay for the village of Mo'B—I had been told by many the place is not fat, one young boy is particular said «On the place is just a short distance over the ridge of [illegible] We walked as far as I—village and then through a long grass field, about [illegible] (a serpent may be near [illegible]) caused a shudder, but I rather accelerated movements than otherwise, so that I soon found myself on solid ground where I could ride my horse.

But no village appeared, only a little boy who accompanied us as a messenger, as might was approaching. I proceeded about the little farm house and found pots &c., but no water so passed on and came to a second [illegible] and on to a third.

Our suspicions that we were lost were by this time confirmed. I concluded to retrace our steps, we did not [illegible] and I found ourselves in the thick bush. We wandered about quite a while and came into a path [illegible] of the town. We made up our minds to spend the remainder of the night. We had no sooner settled ourselves to enjoy the comfort (?) of our situations when myriads of Mosquitoes attacked us. The little boy who had taken shelter in the [illegible] of an a looming rice house, now came to me and calling to me said «please sir, you get any room up there for me sir, mosquitoes want to kill me sir» I replied from my perch, that I had lively room for myself, and that the mosquitoes were attacking me quite briskly. That was a night long to be remembered.—We hailed with joy the dawn of day, when we were enabled to start home. We did not get to Mo'B—but we crossed the dismal swamp and settled the question of the possibility of reaching that village I might add that the next saturday I made an earlier start, and found the road leading to Mo'B, and had interesting meetings. The fact that we had been lost in try to reach the people added much to their interest in the services.

D. F. Wilberforce.

Itinerating in an about Shaingay

I have been asked to write something on Itinerating

My manner of itinerating is perhaps different from most people as I never had any rule by which to work; my work has always been of such a nature in the Mission, that I never could work by a regular [illegible] down plan; we never can tell today what we may have to do tomorrow.

My first attempt to do any thing [illegible] on work was in the village of Shaingay Febry. 3rd 1871; it was with the old Chief Thomas Stephen Caulker and a few of his friends. It was the first day I landed at Shaingay. I made him a present of 8 yards of shirting, 2 lbs. tea Biscuits and a New Testament; I told him that God loved him that the Christians in America loved him, and he should be a Christian; this being my first attempt, my speech was short; I scarcely know what I should say the next time, and ever wondered why God had sent me here to do this kind of work, when I had no liberty of speech.

Mr. D. W. Barton, for many years the General Superintendent of the Mendi Mission, had accompanied me here and introduced me to the old Chief, Febry. 5th Sabbath, I accompanied Mr. Barton to the Barra in Shaingay at 12 o'Clock; the old Chief sent about the Town, and quite a respectable congregation was gathered. Mr. Barton first addressed the people, warning them strongly of their duty to God and themselves, also to myself their Missionary.

This subject gave me a text, and I was able to deliver a address perhaps ten or fifteen minutes long assuring them that I was simply a messenger sent by the great King of heaven, their God and my God, their Father and my Father, I should endeavor to be faithful to my trust, I hoped they would give me all the assistance they could, for we were one people their interest was my interest, and my God must be their God.

I had pleaded with God in prayer to make plain my duty, and shew me what to speak to the people. We put up at a small village in a Creek, quite a train of Boondo girls headed by a Sooko woman, i. e., "big mammy" serenaded us. I asked the headman to call all the people of the town, and let me tell them of the white man's God, and what his orders were; I read a portion of Scripture and explained their relation and duty to God, as a matter of course the people were very attentive as this was all new to them; they were living quite back in the bush, and as their headman said, no person ever came there to tell them word like that, I was much concerned to know if the people would believe what I told them, and act on it, so I watched to see if this effort was to bear any fruit. The headman's wife swept my room and made my bed and cooked for me. She said to my Interpreter, that the words I had talked made her heart feel bad, she was willing to pray, but she did not know how, I taught her a short prayer, and told her, she must pray that prayer until I come again—J. G.

To be Continued.

COMMUNICATION.

The Marriage of J. De'Gray Jones, Esq. to Miss. J. C. Warburton

At Bathurst Gambia.

On Tuesday last the 2rd inst. a select number of Ladies and gents assembled at the residence of Mr J. Jones Warburton in Medina street, in response to invitations to a Quadrille party in honor of the marriage of his sister Julia, to J D'Gray Jones Esq. Merchant of Bathurst Gambia which took place on the 27th July last at the Wesleyan Church in that place.

The house was tastefully decorated with evergreens &c, and the light was very bright.

Between the hours of 7 & 8 p. m. are to be seen Ladies & Gentlemen from every corner wending their way to the house of the above Gentleman.

When a sufficient number of the invited were present, the business of the evening commenced when many busy feet took charge of the floor under the sweet and melodious music performed by Mr Tillotson Johnson, to the satisfaction of all present.

The Programme which was well arranged was nicely carried out.

Refreshments were well provided especially the usual refreshing and invigorating cups —Th se who did not dance took part in the Chess and other games. Among those present were Messrs J. D Macauly (chief clerk of Customs) I. Max well Peters, Bidwell Coker C. T. O'connor-Davis S. P. Wilhlem S. Macauly [of the Commandit Dept.] Wilmot Quaker, S. Lemuel Foule, C. S. Brown, jr F. W. Parkinson, Rowland May [Dispenser.]

Among Ladies were Misses Jowett, C. Macauly, M. Coker, R Pratt, C. Hughes, C Davis.

In consequence of the inclement state of the weather many ladies were prevented from attending.

Much praise is due to Mr. Warburton for the courtesy displayed on the occasion by entertaining so respectable a gathering and it is to be remembered that this is the second time we have witnessed such manifestaton of family love between brothers and sisters or otherwise as was the case of Mr Dispenser May who also had given a party in honor of the marriage of his brother in law Mr. D. L Coller in Freetown in the early part of this year.

This interesting gathering came to a close at 2. a m. on the 3rd inst.—*Communicated.*

Bonthe Sept. 12 '90

Aground,— The s. s. Susu enroute from Freetown for this place with the mails went aground we understand some where about Macauley's Island on the 9th inst and was only able to get clear on the 12th late in the day. This is the more remarkable from the fact of the Small Size of the vessel and the skill of the Captain; who we believe is a master of more than ordinary Ability

The passengers must have been no little inconvenienced on such a sized vessel under the circumstances.—TALKER.

ADVERTISEMENT.

MR ALFRED A LEWIS,
Jeweller
AND
Electro Metallurgist

begs to inform the Public, of his having established at Otto Street, Bonthe, a workshop wherein the best and choicest workmanship in Gold, or Silver, at shotest notice and for very reasonable prices.

Please send your old Silver candlesticks, Trays, etc, and they will be polished as new, or your English Gold Guard etc, for polishing or Galvanized Bangles and they will be converted.

Your Clooks too can be repaired at moderate prices.

You have only to apply at the Workshop, Otto Street, Corner of Victoria Road, Bonthe.

Apprentices wanted —conditions understood on application.

Bonthe Sherbro.
Sept. 3rd. '90

NEWS ITEMS.

Brig Manson,—American vessel belonging to Messrs Yates and Porterfield left New on saturday the 30th ult for Sierra Leone. The New American consul and wife are Passengers

Rotafunk,—at our latest advices about Sept. first Rev & Mrs Sage were expected to leave for Freetown, Mrs. Sage not being quite so well, other Missionaries reported well.

Konconany,—Mr. Cole Reports good for the past month of his work, but his family absent for Medicine and change, he would like some better plan or arangement by which himself and others on the frontier could be supplied with Medicine.

Returned,—From England, S. H. Jones Esq. Agent of the Palma Trading Company Lavanah. He arrived here on the 12th inst per s. s. Susu and gave us a pleasant call on the 13th Mr. Jones is looking fresh and fine.

Sept. 1 s.s. 'Mandingue' from Marseilles via. Freetown consigned to French Company.

A sailing ship arrived with general cargo from Hamburg and consigned to S. B. A. Macfoy.

3—s. s. 'Formoso' arrived from Freetown with general cargo and passengers Messrs J. B. Parkinson, and Mr. and Mrs. Manly.

An inquest was held on the body of a little child who was drowned in the river at Bonth

PERSONAL

Prof. D. F. Wilberforce arrived here on the 5th and left on the 6th for the Impereh.

Capt. Penchoen,—of the s. s. Formoso our old friend gave us a look in on the 5th inst.

Revd. J. Gomer,—Gen'l supt of the Mendi and Sherbro Missions was in this place a few days he left on the 8th inst. for Manoh Gbargroo.

CORRESPONDENCE.

Truth.

The word truth is indeed, but a little one yet it expresses a great principle, too often wanting in many that would have us to believe in their integrity. Truth must be in us in order to be exhibited in our lives for it is a principle that must be as certainly acted as the word is spoken. To speak one thing and act another is not truth. But men are so apt to do this that they do it almost unconsciously; for instance a man is in your employ you ask him if he would like a change to some other place he will usually say yes, while the truth is he does not want to change at all. You meet a man who has recently secured the change of place and employers, which he had long desired, but which he has found to be very hard for him indeed and that he heartily wishes himself out of again; and yet ask that man how he likes his new situation, he will tell you he likes it well. This is said to be for want of courage to speak the truth, but really the greater part of the falsehoods that are told by men are from the same cowardly source and have ever been. Adam out of fear would have made the Lord God to believe that it was not his fault that he had taken the forbidden fruit, but that of Eve, the woman God had given him. Abram was afraid of being killed for Sarah his wife so he said she was his sister, which was explained later on. Isaac said of Rebecca "She is my sister; for he feared to say she is my wife." Jacob told his father that he was Esau because he feared if his father knew that he was Jacob he would have cursed, instead of blessing him.

Knowing this propensity in man the Psalmist's prayer is for truth in the inward parts. Pilate the Roman Governor of Judea was so astounded at the idea of a man speaking the truth, when the Savior of men, testified before him that he came to "bear witness unto the truth" that he (Pilate) retorted "what is Truth?" evincing his own conviction that it was absurd in man to profess to speak the truth. And really when one considers the amount falsehood, there is in all that is spoken by men in their intercourse with each other, he must be struck with the fact that there is but little truth in men, and I doubt not will be convinced that the mere little silver thread of truth that is observable is the devine nature that has been imparted to man by him who in the days of his flesh witnessed a good confession before Pontius Pilate on that morning before he died to save the World.

But this is indeed just the evidence he bears of himself that he, Jesus, is himself the truth, the embodiment of the true-just as man is false by nature and will lie every one to his neighbor; So he is full of truth and will impart of his truthfulness unto everyone who will seek unto him for the Truth. Then let us seek him and receive his truth that we may cease to be false to our fellow but we may be enable to speak the truth; that the Truth make us free.

Yours, J. ALBERT.

Bonthe 3rd 90

SELECTIONS.

My Body-Guard.

It is because I am far removed from those who knew me when I was a boy that I have the moral courage to write the following details of something that occurred in my youth. I should not care to meet the jeers and gibes of my old friends, who will recall as well as I do the humiliating incidents I am about to narrate.

The scene was rural district in a Western State. affair was the result of attempt to play

I was sixteen years old time, and the young lady I favored with my attention a year younger.

There was to be a party a farm house in the neighborhood to which my brother Frank and I had been

I conceived the idea of putting behind me cuffed and of figuring at a party as gentleman by escorting Miss Jessie Sharpe to the party Tarrants.

Miss Jessie sat just across the aisle from me at the school country school, so that was easy enough to me known my desire to her, which I did by wiping my slate very clean, and drawing a variety of queer-looking flowers around the edges, with a supposed turtle-dove in each corner.

In the center I wrote:

Miss Jane: Compliments of the season from Mister Silas B. Darby to Miss Jane Sharpe.

Desiring the pleasure of her society to the Party tonight. Let me know on the other side of the slate, when the teacher is not looking.

When I slyly slipped the note across to Miss Jane, she glanced at it, read the lines, and was at once seized with a violent and prolonged fit of giggling. [illegible] again read the note, peeped slyly at me over the slate, her bright blue eyes twinkling merry, ducked her head under the desk, leaned half-way across the aisle and whispered: "Are you ashamed of your self, Si Darby?"

Nevertheless, when she came back to me there was scrawled on it the words:

Miss Sharpe accepts the compliments of Mr Silas Darby, with thanks for the same.

Then Miss Sharpe turned her back upon me, and again fell to gigging, and did not glance toward me again that day.

Now, while I was not a cowardly boy, there was one animal of which I was mortally afraid, and that was a dog. I never could overcome my fear of a savage dog. The bark of one made my blood run cold, and I could not be induced to go to a house where one was kept. The ugliest little cur could easily put me to flight, and I never could be made to believe that there were dogs which would not bite.

Ten minutes after Miss Jane had sent me her note accepting my company, there flashed into my mind the sickening recollection that Farmer Tarrant [illegible] an ugly, mongrel dog, of which [illegible] afraid, although [illegible] been told that [illegible] giving verification [illegible] and saying that [illegible] never bite."

[illegible] an evil looking [illegible] that I had no [illegible] nature was [illegible] I could not [illegible] being torn at [illegible] a feeling of horror.

Now, of course, Frank was [illegible] dogs. He was fond [illegible] and had a Carthaginian [illegible] as [illegible] them at once [illegible] dogs. If they [illegible] and vicious to [illegible] to a soft voice, carrying [illegible] he had, he could [illegible] at them, and [illegible] out, "Begone" [illegible] way that all ways put them to flight. [illegible] all envied him [illegible] over dogs, but never so much as on the day I asked Miss Jane to accompany me to the party.

Believing Without Explaining.

A man brought a difficult passage to Mr. Moody with "How do you explain that, Mr. Moody?"

"I don't explain it."

"Well, how do you interpret it?"

"I don't interpret it."

"How do you understand it?"

"I don't understand it."

"Well, what do you do with it?"

"I don't do anything with it."

"You don't believe it, do you?"

"Certainly I believe it. There are lots of things I believe that I don't understand. There are a good many things in astronomy, a good many things about my own system that I don't understand; yet I believe them. I am glad there are heights in that Book that I have not been able to climb. I am glad there are depths that I have not been able to fathom. It is the best proof that the Book came from God."

"But you don't believe in the Old Testament it just as you do in the New Testament?"

"Yes, I do. We have one Bible, not two. There very many things in the Old Testament that men cavil at the most today are the things the Son of man set his seal [illegible] when he was down here; and it is not good policy for a servant to be above his master. The Master believed these things.

Let us resolve, first, to cultivate the grace of silence; second, to dream all faultfinding that does no good a sin; and to resolve, when we are ourselves happy not to pierce the atmosphere of our neighbors by calling upon them to remark every painful and disagreeable feature in their daily lives; third, to practice the grace and virtue of praise.

Extras—We have *reduced* the *Prices* for Printing at this Office and trust on many Patrons will avail themselves of the lower rates.

THE
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PRINTING OFFICE
PLAIN ARTISTIC and FANCY JOB WORK
EXECUTED AT
SHORT NOTICE
ENQUIRE OF
N. Samuel Thomas,
Caterer.

THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears."

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REV. J. A. EVANS, *Editor* and *Publisher, Bonthe, Sherbro, West Africa.*

AGENTS.

United States.—Revs. B. F. Booth and Wm. McKee, Dayton O. Rev. I. K. Statton, Cedar Rapids, Iowa. Rev. Wm J. Davis, Basil, Ohio. Rev. J. T. Jenifer, Chicago, Ill. Rev. J. L. Bromley, Marion, O. Rev. J. S. Cleaver, Elkhart in. Rev. R. P. Burton, Pennfield, D. K. Fike, Williamsburg, O. Rev. H. Elwell, Dayton, Washington, Ter., M. J. Stoner, Manheim, Pa., Master Charlie Howe Manchester, Ind. Rev. C. W. Arnold, Eldorado, Ohio. Rev. Wesley Addison, A. Richards, River Gaine, Liberia. Rev. J. R. Frederick and Mr. E.A. Lewis, Freetown, Sierra Leone. Rev. James Dempsey, Marshall Liberia. Mr. Moses Boyle, Liberia.

TERMS.

One Year by mail,	£0	6	0
Delivered in Bonthe,	0	5	6
Half yearly by mail,	0	3	0
Ditto. delivered in Bonthe,	0	2	0

EULOGY ON THUAH-NAMAH.

By a Student of the R. C. & W. Training School.

It is most pitiful for an individual, much more for a nation to be illiterate. Historians have recorded mighty displays of valor and genius. Generals of different nations, and different ranks have risen, and have been gifted more or less of these two things.

For some daring act many acquired fame; Others for some vigilance excited attention. In the current revolutions, a figure appears to us in Sherbro history, that stands most conspicuous.

This figure is the person of Thuah-Namah. Though illiterate, yet he was a man of extraordinary genius. For valor and character, I would call him Alexander; but no! For this was a character superior to that of the great monarch. For military talent, I would call him Hannibal, the great Carthaginian; but no! For Hannibal was a disciplined and lettered soldier. Can I compare him with Napoleon Bonaparte? No! For Napoleon was a tyrant and a usurper.

His fame rang through the woods, and through every village of the Sherbros and Mendies. Methinks I hear songs of triumph sung by the breeze over the spot where lies that champion. O! civilization, art and science, why hide ye your faces, I and are partial, that many a native taste not of your pleasures. Here lies a character, whose name would have thrones or emblazoned pages of history. Whose monuments here and there, the rise of which would fill our hearts with ecstasy. Whose name would glow in the rhyme of Poets and become immortal. He treads the gory field of battle as a lion rampant for its prey he pounces on the enemy amidst the hot [illegible] of the field: his sturdy blows could be heard above the din of battle.

In the heat of action, his weapon glitters like a flash of lightening. Men in nations world face him in the front at break of day, but ere evening, where are they? On the lonely fields, they lie mangled, as if taking a repose. Like Hannibal on the plains of Italy, stood this prodigy on the fields of Sherbro. A terror to nations was he; a defender of truth and peace was he; he sought not only the aggrandizement of his home but his nation and his country. Fraternal affection he owned. But Ah! Then with what rewards are great men rewarded for their mighty actions! A few have tasted pleasure to the end. Like many others, he fell a victim to hatred. Calumny led by venomed monsters he was betrayed to the grave and summoned to the most ominous punishment.

His body was mangled, with swords and sticks, cut in [illegible] like the basest culprits at though born mirable, he died a hero.

Itinerating in and about Shaingay

(Last Issue.)

In a [illegible] to bring [illegible] meeting when [illegible] the [illegible] I found a poor sick [illegible] was literally covered with sores [illegible] for the love of Jesus, [illegible] and eyes, she said, she never knew Jesus, and she could not pray [illegible] to teach her, but I must stay. I had gone there to buy rice, I loaned my boat and came a way, I did not get there again until 1878. I had gone out on an itinerating tour; the village was all changed, the old mud huts had given place to new ones, my meeting was held in a different part of the town, I spoke from the piazza of a hut; a large number of people paid good attention, one woman left the crowd while I was speaking, after I had finished, I enquired [illegible] of the headman and his wife Yeakin I was told he had been dead several years and that Yeakin had left the meeting whilst I was speaking. I sent for her, the messenger met her bringing me a large portion of cooked fowl and rice, in answer to my question, if she was praying yet, she said she was praying till now. The people in Shaingay especially the slave portion, did not attend the sabbath services as well as I thought they ought to, so I used to take an Interpreter and go in the village, and stop a man on the street and ask him why he did not attend the meetings in the barra, while talking to him, others would be passing; I would ask them to stop as the word was for them also; sometimes I would get quite a crowd collected, I would explain to them, why I came to their country viz—The Great God had sent me with a message to them, his love for them their duty etc; I must do my duty and then I would be free, and the case was left with them and God; if they hold the word I told them all right, and if not, I had no business there again, they must settle as best they could with God.

When I was at home, nearly every day I would call to see the old Chief and do a little itinerating on him. He soon began to take an interest in what I told him; he said a Captain of a man of war ship had once read to him out of the Bible, and had told him the same word that I told him, and now he believes it is all true but what can I do? he asked; I am only a poor old heathen. I told him, it made no difference with God, if he believed the word to be true, and would do as God's book told him, he could be a Christian and would get to heaven. He believed and was saved; there's no doubt of that. August 15th 1871. the Master sent for him to come up higher. The old Chief's son was his successor; I tried Itinerating on him, but without success; he had received a fine English education; had spent 8 years in England; and I could tell him nothing that he did not already know: he had Lords many and Gods many in his slaves and wives; he was asleep and could not be awaked, so that for want of the Chief's influence our meetings were very poorly attended. I took to itinerating in the farms; these were scattered about from half to five miles away in the bush from Shaingay. From early morn to late at night, the people are in their farms six months of the year. As the slaves were far the larger portion of the population, and seemed to me to be the most needy, and very few of them attended sabbath services, more of my time was given to them than to the free born; this was quickly noticed by the minority and a jealousy sprang up. I was accused of not caring for them that I wanted the domestics (as they call them) to be free &c. Not wishing to create any offence, I had to use caution: sometimes I have visited 50 & 60 farms on our itinerating trip: I have at times had the people on 2 or 3 farms together. I never attempted to preach to them: I would simply read a portion of God's word I have frequently told them, it was a letter from their Father in Heaven to them; I would explain the Scripture, read and pray with them to show them how to pray; one of their great excuses was they did not know how to pray; another was, they no sabbie English. I made them to understand that God can understand Sherbro and all other languages. I always request the people to ask questions and to express their views, many strange questions have been asked and some strange views expressed. A woman wanted to know if she must put away her old people that minded her, meaning two stones that represented her father and mother that were dead. These stones she kept in her hut, and cooked for them. Another said she did not need a God to take care of her; the old people minded her. I asked where the old people were? she said "look um, 'pointing to a small new hut by the side of her own hut, inside on the ground was spread a piece of white cloth, on which was placed several husk-kook shells. A man once wished to know if God can see in the dark. Many say, God is there for the white people but not for the black. I believe that itinerating in the farms can be made very profitable, for there is a better chance to draw the people out than in public Meetings, and then we can explain better to them the folly of their charms, their medicines, and their sacrifices.—J. G.

To be continued.

Canabalism Tangible.

Whenever a case of cannabalism is brought up in the civil courts the tangibility of the facts are desired and it is difficult to obtain evidence that can be accepted in the case against the party accused, in fact it usually occurs that the most tangible evidence acceptible in a civilized Court, is the body of the victim when such has been secured, but examination has never failed to discover that the wounds on the person of the deceased have been inflicted by cutting or other instrument and that such have not been made by either the Claws or Teeth of wild beasts. Now to me it would seem that such incisions in the flesh of the victim are sufficiently Tangible in themselves to cause an investigation to be made, as in the case of any other Murder, for the perpetrator of such assault on the body of the Deceased person.

And further it seems easy enough to to institute such an investigation in the following manner. After the Coroners Jury have decided as to the manner that the deceased has come to his death, let a measurement be taken from the place where the body was found to the nearest town or village and the people of the same be held for this deed and proper enquiry made by authority into the matter at once on the spot and parties found guilty as principals or accessories should be tried for Murder. And while it is possible that it might inconvenience the Manager, Commandant,or Commissioner a little to repair in person to these places to inquire into such matters it would at the same time be the better for such to make all such enquries on the spot in person, and there is not the slightest doubt but that in most cases sufficient evidence could be obtained to convict the guilty parties. Which being done promptly a few times, would in a short time greatly lessen the number of depredations, if it did not altogether put an end to such crimes. E.

Dear Mr. Editor,

We have very much to regret the fearful act of cannabalism recently perpetrated in one of the adjacent villages connected with our district.

On Thursday the 16th inst. a woman was caught by Leopard in the cantee of a village, called Mo'Canry Sumanah.

Chase however was made after this carnivorous animal; and it was pursued in every nook and corner. But sad to say, that the pursuers, making more haste than good speed, lost sight of the animal, and away it went with the woman. After further enquiry I was made to understand that the perpetrators of this shocking act, and the woman on whom this ferocious assault was made are people living in the same village. And that it is customary with this people when ever they would per form any atrocious deeds, to disguise themselves in the form of any animal they please: so that being under such a disguise, they might not be detected is it not indeed a wonder that human beings are gifted with such supernatural power of changing themselves from men to brutes? such is the state of things at present in this benighted village. But we hope that the [illegible] will soon penetrate into the breasts of these people; and that the time is not far off, when cannibalism, and [illegible] ism, will be utterly abolished from these shores.

Faithfully Yours,—T. D. Chambers,
Mando Station.

August 30th 90.

THE CAUSE OF MISSIONS—Should now engage the hearts of men, because of the fact that almost every interest in this life, depends upon the good behaviour of mankind.

The Early Dawn

BONTHE, SEPTEMBER 30, 1890.

REV. J. A. EVANS, - EDITOR.

[EDITORIAL.]

Rembee Gone Dry.—In the United States when a town or District votes against the sale of liquor, it is said to have "gone dry," hence the above in reference to Rembee, a town of the Shaingay District, that has suppressed the sale of spirits.

Hurrah for Rembee.—this country town near to the mouth of the Bompeh River, in Regent Chief T. N. Caulker's territory has actually put their foot on the sale of all kinds of spirits no trader is allowed to sell and no citizen is allowed to buy spirits in the town. The town people have built a nice place for worship and furnished it with wooden seats and made a pulpit that is far more useful than ornamental. I went over with several others from this place to attend the Sabbath Service 28 persons were baptized and several that applied were refused 9 were received into the church. Rev. F. M. Stewart is the man in charge of the Station.

Filling Up The Ranks.—We understand that other Missionaries of the Y. M. C. A. are expected, and also another lady for the Bompeh Mission, if so these will fill the places that have just been vacated, so the work moves on.

Good News.—Rev. H. W. Johnston's mission in Freetown, we are pleased to learn, appears to be bearing fruit he has had several conversions recently and expected others, we wish him every success.

The Y.M.C.A. Missionaries,—or some of them at least, are expected to start inteior, although the actual field of labor has not yet been decided upon. May the Lord of the harvest direct them.

Falconbridge Letters.

At the close letter III. Mrs. Falconbridge informs the Chiefs were in town on the 12th of Feb. 1791, at Robana the seat of King Naimbana, and that Mr. Falconbridge was desired to be present, to hear the matter of the reinstatement of the Settlers discussed by the Chiefs.

But before proceeding with her fourth letter it may be well to remind the readers that Mr. Falconbridge had already secured the promise of help in this Palaver from King Naimbana, and also the Boom an influential up river Chief so that he had good reason to hope for a favorable result however let us proceed with Letter IV. which is as follows—

Granville Town,
Sierra Leone,
May 13th 1791.

My Dear Friend,—Occasional visits to Banse Island, unattended by any important occurrence worth troubling you with, and a continual concourse of strangers, making them African compliments engrossed two days interval between the date of my last letter, and our second expedition to Robana, when we set out in a Boat and four hands, taking with us plenty of spirits for the common people, and a little wine for the King and his associates. When we came in sight of the Town, multitudes of people thronged to the Beach. Mr. Elliotte met us at the boat, and the crowd formed an avenue, through which he conducted us to the Queen's house. Amidst such thundering acclamations, that it was almost impossible to hear one or the other speak. The King and Queen met us at the door, and seemed to give us a hearty welcome. We were then ushered in, and introduced in general terms to the company, consisting of the parties who were to compose the Court, (and a multiplicity of women,) their wives, daughters, and attendants. Having seated ourselves, and wasted almost an hour in receiving the civilities of shaking hands with every individual in the room, the mem court then took their seats, a table we dined off, when the table was now covered with a green cloth. The King sat at the head of the table in an old arm chair, on his right was his Secretary, and on his left his Palavar man; or as the office is termed in England, his Attorney General, the other Chiefs appeared to seat themselves by seniority; the oldest next the *Throne*, if I may so term the *old chair*. The King wore his hat, which was the gold laced one Falconbridge gave him. On the table was placed wine and rum, of which every one helped himself plentifully. I was astonished to see, not only the men, but women drink rum in half pints at a time as deliberately as I would water.

After Amusing themselves sometime in this way, Mr Palaver Man got up, bonding his right knee, presented his Majesty with some Cola from the Crown of his hat, then retired to the opposite end of the Table, when he opened the business of the day, by a speech of at least an hour and a half long, it being in their own language, I of course, did not understand a word, but during the time he spoke, there was the greatest silence and attention observed. The next spokesman, was King Jemmie, who previously went through the same ceremony his predecessor had done, whether this man's language was eloquent or not I cannot be a judge, but his vociferation was enough to deafen one; though I had reason to think that what he said gave great satisfaction to the bystanders, who frequently interrupted him by clapping of hands and shouts of Ya Hoo! Ya Hoo! Ya Hoo! and others tokens of applause.

My heart quivered with fear least they might be forming some treacherous contrivance, I could not conceal the uneasiness I felt, my countenance betrayed me, a shower of tears burst from my eyes, and I swooned into hysterics. Recovering in a short time, I observed every one around, treating me with the utmost kindness, and endeavoring to convince me that neither insult or injury would be offered us: but by fears were not to be removed, or even checked hastily, for I had scarcely got the better of my fright at Mano Bump, however I struggled to awaken my resolution, and collected enough, after a while to affect composure, but believe me it was mere affectation; Night was drawing nigh, and I solicited Falconbridge to return as soon as possible, he urged the Court had been impeded by an awkward situation my fears had thrown me into; but he would set out time enough to reach *Banse Island* before dark.

The Assembly now resumed their business. One or two members offered Cola to the King, which he refused: a grey headed old man then made the offer, and it being accepted, he took the foot of the table, and a few words completing what he had to say.

Mr. Elliott intimated that King Naimbana intended to give his sentence; upon which every member rose up, and the King continuing in his chair, delivered his speech in a concise, clear and respectable manner. After this Mr. Elliotte acquainted Falconbridge the Court could not come to one mind that, day but it was generally understood, if he would give fifteen hundred Bars they would confirm King Naimbana's engagement with Captain, and re-establish his people.

Such is Mrs. Falconbridges' account of the Palaver refered to in our last issue. Of course it will be observed that the Palavar was not finished, but rather adjourned until the next day and as we shall hereafter find that the matter produced for many days at Mr. Falconbridge's Expense. The trouble in this appears to have been threefold; first King Naimbana had disposed of Lands in the first instance without the usual ceremony with the chiefs, second he had only received a trifling amount for the lands as may be seen by reference to the Official records of Sierra (Treaty No. 1 of Aug 22nd 1788) and third the bad conduct of the settlers. The foot notes of Mrs Falconbridge explaining the Cola, to be a bitter fruit of Africa; as also another showing the indefinite value of the African Bar seem unnecessary at this age, hence we omit them. But one would scarcely be surprized at the chiefs feeling justified in asking the sum of fifteen hundred Bars to confirm the engagement which King Naimbana had unlawfully entered into, without their formal consent, bartering away the whole of Peninsular Sierra Leone for; one embroidered bersode coat, waistcoat, and Breeches, a crimson satin embroidered waistcoat, a lead-colored satin coat, a second waistcoat, a mock diamond ring two pairs Pistols one tel escope two pairs of gold ear rings with necklaces and drops, eight dozen bottles of wine, one puncheon of rum; a tierce, or three hundredweight of pork; one box of smoking pipes; seven muskets; Twenty pounds of tobacco, one piece of fine white calico; 10 lbs of beads in lots, two cheeses weighing 28 lbs: 200 gun flints: and one dozen bottles of red Port wine.

Temperance Again.

It is pleasing to the friends of human liberty, to contemplate the advance being made in cause of temperance, in our various Communities, for where men are temperate in drinking the fact is they are pretty likely to be, in other worldly necessities, and this being the case; it seems to us the best policy to remove the drink, and then the other concomitant evils resulting in very large measure from this source will naturally cease of themselves; or falling of this we shall turn our batte les upon them and fight them as we now fight King Alcohol. Friends of Temperance in the Sherbro Country will no doubt be glad to learn that on yesterday the ground. The Wesleyan Christian Temperance Union, has secured an actual footing on this coast and we are pleased to note that there have now 4 Unions in these Settlements, located in Freetown, Shaingay, and Rotafunk, as the result of Mrs Leavitt. Visit to this Colony. Besides this we understand, that there has been arrangements made for further organization of Unions under the direction Lady Ingham, and the work thus enlarged. How we can scarcely refrain from expressing our feelings of jealousy that Sherbro is not made to the front in organizing a Union in this place; especially since our town is the next in size to Freetown and of Considerable Commercial importance and with a very much in need of an organization of some kind among the Women.

The progress of the Temperance is very noticeable at Shaingay and is perhaps largely due to the effectual working of the Temperance Army that has been in operation there for several years. There is now also a W. C. T. Union to aid in the good work at that Place. A Petition has also been circulated for the Suppression of the liquor traffic in the vicinity of Shaingay and really received a good number of signers we believe. But Bombee so far leads the van in the Temperance Reform as will be seen by reference to An Article on our fourth Page. Rotafunk is doing well too and has been the scene of well fought battles in the good Cause.

CORRESPONDENCE.

Agriculture.

Mr. Editor— This Subject is now an grossing more than ordinary attention in and around these Settlements; it seems now no longer a question as to whether it will pay, for it is generally believed that it will yield a living in all cases, and that in many cases a profit may be realized by careful and persistent effort on the part of the farmer. And owing to the almost general conviction that trade at best is very doubtful as to profit and will not pay in many cases at all, many men who hitherto would not think of planting or the tilling soil are begining to cast about at least for suitable situations for at least a *try* Added to those who are thus openly in sesarch of lands for agricultural purposes, are quite a number who are much inclined to the idea and it is quite probable that the next decade will witness a greatly altered complexion in our various communities and that agriculture will engage the attention of hundreds yea thousands now solely engaged in a precarious Trade.

I am not of the opinion that this revolution, is to be brought about by the choice of those who are to figure in it for the years to come, but indeed by circumstances that are now already begining to shape the furture of many who for the present are still clinging to the wreckage of a shipwrecked Trade.

And I am further of the opinion that agriculture is not only a necessity, but a moral obligation binding upon the people of every clime in proportion to their opportunity for pursuing the same and that when, and wherever the soil is neglected men must and will suffer the punishment of God for such neglect and herein, I have for a good many years believed, lies the trouble in a large measure with this part of Africa. Civilization has tried to establish Religion and commerce on a neglected soil, and this God has not been pleased to permit, nor do I believe he will ever permit and the hope of Africa for the future lies in the expulsion of the spirits Traffic the Establishment of *Agriculture*, legitimate commerce and pure Religion.

Yours Truly
J. ALBERT.

A trip to Shaingay.

Dear Mr. Editor

On the 8th inst in company with the Rev. J. Gomer Superintendent of the Shaingay Mission, I left the Mendi Mission pier, after fare well greetings of loved ones and kind friends. After a short rowing down to Bomp-Lake point, the South winds veered round to a precinct of west and unanimously made up the South west winds which expanded the canvas of our craft, and enhanced its speed in bearing us away to Avery Station, where the Superintendent had intended passing for Shaingay. I had been invited for a short visit.

The space I intend to fill will not permit my giving a detailed account of the various objects that meet our gaze while riding along the river. The tall majestic mangrove forests with their lively denizens sometimes known as *springing mutton*; the mud monsters with their elongated snouts; the pestilentious visitors in the mangrove flies.

The exertion made either to destroy, or to drive away this last named unpleasant visitors recommended our attention to the Canteen which by some unaccountable oversight was almost freightless. However, we found some relief from the native adage "*Crab's hole never dry*," and from collections of very little, we had all things common". About 3 p. m. Avery was reached. I was much taken up with the grandeur and beauty of this place. And while I scanned over the tract of rich and fertile soil which lay untouched by cultivation, I saw some causes why hardness of time is so prevailing. But I am only telling of a trip The next day we left for Shaingay; we had a pleasant ride in rowing down the river, and was anticipating being at Shaingay by the next morning, and so in time to attend the Temperance Society. But it was destined to be otherwise.

Mr. Boreas was in to take the initiative, and give commands for future action. One of his freaks removed little Gordon's (one of Mr. Gomer's boys) cap, and carried it off; and although Gordon supplemented it with earnest tears, yet Boreas was not appeased; and we had to spend pretty near three days in viewing his jury; and about 1 p.m. on the 11 inst. we had him behind us, and landed at the Shaingay Mission pier. Having landed, it was unnecessary to recommend rest for every one felt his need of it. The Revs. Messrs Sage and West with their wives were here on their way to Freetown; the former with his wife, (whose health was in a precarious condition) on their way for America. I was glad to be here on the Sabbath.

It was a wet morning—but notwithstanding this, the classes, three in all, were well attended; the Itinerants under a drenching rain, went their rounds. The writer attended the Barra Seekers class, and it was gratifying to hear the little ones speak of the goodness of God, and their duty to christ—there were some timid ones; but these were roused into action by a stirring appeal from the Rev. D. F. Wilberforce and the leader Rev. E. C Bickersteth: and the result was good. The 11 a. m service was conducted by Bro. G. C. Taylor late of manoh, but now acting as chief in the agricultural department. His discourse from Num: 21: 9. was bold and soulstirring. The 5. p. m. service was also well attended although the evening was cloudy.

The Sabbath School was also well attended, and interest good. Signs of the "Drama" are yet to be seen in the auditorium of the Training School

Really, "They are doing a great work here. I almost wished I could dwell here, just to revel in these enjoyments but I must refrain, or some of your readers will think of planting

"You lay at the catch," at me; as Christian influence, and not personal enjoyment, was laid down to be the grand end of true christian excellence.

The business of my visit being completed, I left Shaingay for this end on the 16th. at 7. a. m. Mr. Boreas was making arrangements for his day's duty and about 10 a. m. off Yainkain's Point, he made his appearance, apologised for past treatment, we became friends, and then rendered his energies to bring us home. He was too energetic abreast Tucker River, Mando, and Bembelloh, and almost suspected he would play me his tricks; but after all it was pleasant, and I reached home, in safety at 9 30.p.m.

Thanking you kindly for space granted.

Yours,
EARNSHAW C.

COMMUNICATION.

Current Topics.

In our Sherbro District, as almost a matter of course, trade occupies the uppermost place in the conversation of nearly all classes. This is because of the fact that nearly everybody trades, of course all do not have shops or stores, but we may say every one even to the poorest native has something to exchange for something else, however there are a few exceptions to the rule found among the Government Officials who we believe are obliged to abstain from the general habit of trading, and it may be some persons connected with the religious establishments are to be excepted, but not all of the Latter for so general is the practice that persons are obliged to barter for their very eating. The few persons that do not trade are familiar with it as a topic and as it affects every interest here, even from the Government House to the poorest hut in the native Fakies, every body very naturally talks about it, but of course all are not intelligent yet each one knows his or her own wants and judges the trade accordingly.

The more inteligent do little better for almost all see through their own environment and speak freely their hopes and fears according to appearances. Hence it is very difficult to from any correct judgement of the real condition of things form what any one or a dozen say about it, but we are obliged to listen to many and afterward draw our own conclusions, in most cases. However, it seems to be the feeling of the large Majority, that a larger vessel should be employed in the Mail service, between this port and Freetown to prevent monopoly in Trade and which will greatly lessen the same, by preventing European houses from enjoying the opportunity of selling to a larger number buyers who would ultimately increase the demand for European fabrics. It is also pretty evident that the present arrangement of transit is likely to reflect upon the exchequer by diminishing rather than increasing the agregate Traffic of this District. And as it can be of no advantage to the Government to lessen the trade of Sherbro; it would seem wise for the Governor and Council to be sure, that in effecting a small saving in the Mail service that they do not thereby throw an obstacle in the way of the developement of Trade. Much is just now being said about new houses, opening or to be opened here, and the many lines of steamers running or to be run between this Coast and Europe, all are regarded as hopeful omens of the future, and yet there seems a felt want of something else, for the masses to depend upon besides the Trade. Agriculture is much talked of by a great many, but it is yet the great untried experiment and the question with many is how shall I get at it? how must I begin this work? almost daily these questions are discussed in some way, more or less by some one.

Education receives a share of the attention of a few but not by any means that consideration it ought to have; for the patrons of Schools—i. e. those who send their Children think too little of how their Children attend or whether they learn as fast as they ought or not.

One thing is easily observable almost everywhere, and that is that pupils do not advance as they ought, few master are satisfied with the progress and success of their Schools.

Religion is rather too much of a Sunday Topic, with us; men seem averse to having this Sacred Subject discussed in secular places, and as some seldom attend the places of worship they are not conversant with this Subject and prefer to talk Trade even on holy-days and Sundays, however, there are blessed exception, to the rule, and we do see, and hear of something good being done.

Yet there is a felt need of more workers in the churches and better directed effort toward the encouragement of true piety among the people.

Other topics of course are discussed, but the ones we have mentioned occupy the most attention.

J. A. E.

PERSONAL.

Dr. Alice Harris,—We are pleased to learn, is succeeding well in Medical practice in Freetown and from what we can gather is withal a brilliant member of society.

Mr. Cecil S. W. Pooley,—Son and assistant of Mr. Rob. P. Pooley agent Yates & Porterfield Freetown is expected out by the Bark Liberia appointed to sail from New York Oct. 5th proximo.

Rev. and Mrs. W. S. Sage—We regret to note have been recently compelled, by the failing health of Mrs. Sage, to return to America.

Capt. F. W. Clarke,—who won such favorable popular notice, in the rescue of the Kinsembo, last December; now the afable master of that Veteran Coast Steamer the Susu, gave us a look in on the 20th. and subscribed for Two Copies of the "*Early Dawn*".

S. H. Jones Esqr—agent, Palmer Trading Company, just before leaving for Lavanah on the 20th. inst. subscribed for a second Copy of our Paper to be sent to England.

An Elaborate address was delivered by A. G. Tilly Esqr. on Sunday the 14 to the members of the St. Luke's Sabbath School Bendoo. Great praise is due the addresser for the able manner in which he has delivered his address.

J. B. Williams Esqre.,—chief of Bompehtooke Shaingay District, we regret to learn continues quite ill.

Mr J. B. Parkinson J. P. of this place has been seriously ill, so much so at one time, that life we understand was dispaired of, he now we are glad to note, recovering.

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CORRESPONDENCE

Agriculture.

Mr. Editor— This Subject is now engrossing more than ordinary attention in and around these Settlements; it seems now no longer a question as to whether it will pay, for it is generally believed that it will yield a living in all cases, and that in many cases a profit may be realized by careful and persistent effort on the part of the farmer.

And owing to the almost general conviction that trade at best is very doubtful as to profit and will not pay in many cases at all, many men who hitherto would not think of planting or the tilling soil are begining to cast about at least for suitable situations for at least a *try*. Added to those who are thus openly in search of lands for agricultural purposes, are quite a number who are much inclined to the idea and it is quite probable that the next decade will witness a greatly altered complexion in our various communities and that agriculture will engage the attention of hundreds yea thousands now solely engaged in a piccarious Trade.

I am not of the opinion that this revolution, is to be brought about by the choice of those who are to figure in it for the years to come, but indeed by circumstances that are now already begining to shape the furture of many, who for the present are still clinging to the wreckage of a shipwrecked Trade.

And I am further of the opinion that agriculture is not only a necessity, but a moral obligation binding upon the people of every clime in proportion to their oportunity for pursuing the same, and that when, and wherever the soil is neglected men must and will suffer the punishment of God for such neglect, and herein, I have for a good many years believed, lies the trouble in a large measure with this part of Africa. Civilization has tried to establish Religion and commerce on a neglected soil, and the God has not been pleased to permit nor do I believe he will ever permit and the hope of Africa for the future lies in the expulsion of the spirits Traffic, the Establishment of *Agriculture*, legitimate commerce and pure Religion.

Yours Truly
J. ALDIS.

A trip to Shaingay.

Dear Mr. Editor

On the 5th inst in company with the Rev. J. Gomer Superintendent of the Shaingay Mission, I left the Mendi Mission pier, after farewell greetings of loved ones and kind friends. After a short rowing down to Bomp-Luke point, the South winds veered round to a precinct of west and unanimously made up the South west winds which expanded the canvas of our craft, and enhanced its speed in bearing us away to Avery Station, where the Superintendent had intended passing for Shaingay. I had been invited for a short visit.

The space I intend to fill will not permit my giving a detailed account of the various objects that meet our gaze while riding along the river. The tall majestic mangrove forests with their lively denizens sometimes known as *springing mutton*; the mud monsters with their elongated snouts; the pestilentious visitors, in the mangrove flies.

The exertion made either to destroy, or to drive away this last named unpleasant visitors recommended our attention to the Canteen which by some unaccountable oversight was almost freightless. However, we found some relief from the native adage *"Crab's hole never dry,"* and from collections of very little, "we had all things common". About 3 p. m. Avery was reached. I was much taken up with the grandeur and beauty of this place. And while I scanned over the tract of rich and fertile soil which lay untouched by cultivation, I saw some causes why hardness of time is so prevailing. But I am only telling of a trip. The next day we left for Shaingay; we had a pleasant ride in rowing down the river, and was anticipating being at Shaingay by the next morning, and so in time to attend the Temperance Society. But it was destined to be otherwise.

Mr. Boreas was in to take the initiative, and give commands for future action. One of his freaks removed little Gordon's (one of Mr. Gomer's boys) cap, and carried it off; and although Gordon supplemented it with earnest tears, yet Boreas was not appeased; and we had to spend pretty near three days in viewing his jury; and about 1 p. m. on the 11 inst. we had him behind us, and landed at the Shaingay Mission pier. Having landed, it was unnecessary to recommend rest for every one felt his need of it. The Revs. Messrs Sage and West with their wives were here on their way to Freetown; the former with his wife, (whose health was in a precarious condition) on their way to America. I was glad to be here on the Sabbath.

It was a wet morning—but notwithstanding this, the classes, three in all, were well attended; the Itinerants under a drenching rain, went their rounds. The writer attended the Barra Seekers class, and it was gratifying to hear the little ones speak of the goodness of God, and their duty to christ—there were some timid ones; but these were roused into action by a stirring appeal from the Rev. D. F. Wilberforce and the leader Rev. E. C Bickersteth and the result was good. The 11 a. m service was conducted by Bro. G. C. Taylor late of manoh, but now acting as chief in the agricultural department. His discourse from Num: 21: 9. was bold and soulstirring. The 5. p. m. service was also well attended although the evening was cloudy.

The Sabbath School was also well attended, and interest good. Signs of the "Drama" are yet to be seen in the auditorium of the Training School

Really, "They are doing a great work" here. I almost wished I could dwell here, just to revel in these enjoyments but I must refrain, or some of your readers at that end will point

"You lay at the catch," at me; as Christian influence, and not personal enjoyment, was laid down to be the grand end of true christian excellence.

The business of my visit being completed, I left Shaingay for this end on the 16th. at 7. a. m. Mr. Boreas was making arrangements for his day's duty and about 10 a. m. off Yainkain's Point, he made his appearance, apologised for past treatment, we became friends, and then rendered his energies to bring us home. He was too energetic abreast Tucker River, Mando, and Bembelloh, and almost suspected he would play me his tricks; but after all it was pleasant, and I reached home, in safety at 9 30.p.m.

Thanking you kindly for space granted.

Yours,
EARNSHAW C.

COMMUNICATION.

Current Topics

In our Sherbro District, as almost a matter of course, trade occupies the uppermost place in the conversation of nearly all classes. This is because of the fact that nearly everybody trades, of course all do not have shops or stores, but we may say every one even to the poorest native has something to exchange for something else, however there are a few exceptions to the rule found among the Government Officials who we believe are obliged to abstain from the general habit of trading, and it may be some persons connected with the religious establishments are to be excepted, but not all of the Latter for so general is the practice that persons are obliged to barter for their very eating. The few persons that do not trade are familiar with it as a topic and as it affects every interest here, even from the Government House to the poorest hut in the native Fakies, every body very naturally talks about it, but of course all are not intelligent yet each one knows his or her own wants and judges the trade accordingly.

The more inteligent do little better for almost all see through their own environment and speak freely their hopes and fears according to appearances. Hence it is very difficult to from any correct judgement of the real condition of things form what any one or a dozen say about it, but we are obliged to listen to many and afterward draw our own conclusions, in most cases. However, it seems to be the feeling of the large Majority, that a larger vessel should be employed in the Mail service, between this port and Freetown to prevent monopoly in Trade and which will greatly lessen the same, by preventing European houses from enjoying the opportunity of selling to a larger number buyers who would ultimately increase the demand for European fabrics. It is also pretty evident that the present arrangement of transit is likely to reflect upon the exchequer by diminishing rather than increasing the agregate Traffic of this District. And as it can be of no advantage to the Government to lessen the trade of Sherbro; it would seem wise for the Governor and Council to be sure, that in effecting a small saving in the Mail service that they do not thereby throw an obstacle in the way of the developement of Trade. Much is just now being said about new houses, opening of to be opened here, and the many lines of steamers running or to be run between this Coast and Europe, all are regarded as hopeful omens of the future, and yet there seems a felt want of something else, for the masses to depend upon besides the Trade. Agriculture is much talked of by a great many, but it is yet the great untried experiment and the question with many is how shall I get at it? how must I begin this work? almost daily these questions are discussed in some way, more or less by some one.

Education receives a share of the attention of a few but not by any means that consideration it ought to have; for the patrons of Schools—i. e. those who send their Children—think too little of how their Children attend or whether they learn as fast as they ought or not.

One thing is easily observable almost everywhere, and that is that pupils do not advance as they ought, few master are satisfied with the progress and success of their Schools.

Religion is rather too much of a Sunday Topic, with us; men seem averse to having this Sacred Subject discussed in secular places, and as some seldom attend the places of worship they are not conversant with this Subject and prefer to talk Trade even on holy-days and Sundays, however, there are blessed exception, to the rule, and we do see, and hear of something good being done.

Yet there is a felt need of more workers in the churches and better directed effort toward the encouragement of true piety among the people.

Other topics of course are discussed, but the ones we have mentioned occupy the most attention.

J. A. E.

PERSONAL.

Dr. Alice Harris,—We are pleased to learn, is succeeding well in Medical practice in Freetown and from what we can gather is withal a brilliant member of society.

Mr. Cecil S. W. Pooley,—Son and assistant of Mr. Rob. P. Pooley agent Yates & Porterfield Freetown is expected out by the Bark Liberia appointed to sail from New York Oct. 5th proximo.

Rev. and Mrs. W. S. Sage—We regret to note have been recently compelled, by the failing health of Mrs. Sage, to return to America.

Capt. F. W. Clarke,—who won such favorable popular notice, in the rescue of the Kinsembo, last December; now the afable master of that Veteran Coast Steamer the Susu, gave us a look in on the 20th. and subscribed for Two Copies of the "*Early Dawn*".

S. H. Jones Esqr.—agent, Palmer Trading Company, just before leaving for Lavanah on the 20th. inst. subscribed for a second Copy of our Paper to be sent to England.

An Elaborate address was delivered by A. G. Tilly Esqr. on Sunday the 14 to the members of the St. Luke's Sabbath School Bendoo. Great praise is due the addresser for the able manner in which he has delivered his address.

J. B. Williams Esqre.,—chief of Bompehtooke Shaingay District, we regret to learn continues quite ill.

Mr J. B. Parkinson J. P. of this place has been seriously ill, so much so at one time, that life we understand was despaired of, he now we are glad to note, recovering.

CORRESPONDENCE.

Rembee Protest, Again

Dear Editor,—I wrote you sometime ago, the effect, the protest the sale of spirits made in the minds of the people and traders of this place, and how they were buying secretly, also the persecution we were receiving from the Mahommedan traders. I am now glad to say that all have come to an end. Sometime in the month of July, there was some irregularity in the town, which I called the head men's attention to. And it was decided to see Kong Boome to call a meeting to regulate the town better. So on saturday July 26th, Sobole, Faux, Bear Yemmy, and myself went to Kong Boome. After telling him about the disorder in the town, the matter of the rum traffic was put before him that the people were buying secretly, several other things said and it was shown by one man, how that some of the traders came to him with a piece of cloth to buy medicine to kill me, for putting a law not to sell rum. And although they tried in many ways done proved, successful, ("For my life is hid with Christ in God") One of the traders told me afterwards that they have met together in council several times against my life, but it is only God who was with me or I would have been dead by this time. Our meeting with Kong Boome was adjoined to meet in the town on Thusday the 31st. Word was sent to all the different Fakies connected with Rembee to meet on that day. On wednesday he came, and sent again, that all the people should meet the next day. Accordingly all came; and a proclamation was made on Thursday evening, that no one should go to farm the next morning. After prayers on Friday morning all gath'rd at Kong Boome's The first thing that was taken up was the rum matter, and it was discussed very strongly. After all it was said that if the people do not respect the law, because it was done in white man's way, by writing, they will turn it to the black man's fashion, *Purrow Law*. A stick was brought, and the *Purrow* was put on it. After saying all that was necessary against the sale of rum, gin, etc, etc, in the town of Rembee, the principal men took the stick and drove it firmly into the ground, when all the people shouted, "Amen! the law is firm." And so ends the rum traffic in this town.

Those traders that had rum on hand sent it to other towns, God's name be praised for such a triumph. We hope that other towns may follow the example of our people here and drive away "King Alcohol" from their midst. The Mahommedans who were bitterest against me are now my friends. One of them who exposed their former attempts against me, who also can read and write in English is now attending our meetings. He came to me two days ago to borrow a scripture history, which he said that he wishes to peruse to get a better understanding of the christian religion. May God bless the sacred truth to his heart.

F. M. Stewart.

SELECTIONS.

My Body Guard.

Continued.

My anxiety grew greater as the day wore on, and when evening came I had made up my mind to do a very humiliating thing. I would ask Frank to go with me as a sort of body guard, keeping at a respectful distance, as body guards should do.

Frank was a good-natured, fun-loving boy, and he mortified me very much by bursting out a roar of laughter when I made my appeal to him on our way home from school that night.

"O he had to take the boys along to keep the dogs away!" he shouted, changing a line of an old rhyme to suit the occasion, and dancing up and down before me in the road.

Then, taking advantage of my necessity, he began making hard terms with me, insisting on having my handsome pair of new skates in return for his old ones— terms that I agreed to on condition that he kept absolutely silent regarding his part in the affair, and did not desert me at the critical moment. The truth is, Frank was inordinately fond of a joke, and I was careful to guard against his playing one on me this time. But he promised to settle any dog that made his appearance, and "crossed his heart" in token of absolute secrecy.

Frank was not to act as an escort to any young lady. I had an idea that he intended offering his services to Miss Janie, and chuckled to myself when I thought how I had got ahead of him, not forgetting however, that it was good of him to do what he was doing for his successful rival.

I was to go on ahead, while Frank kept in the rear, and if the dreaded dog did not make his appearance, Frank was to keep out of sight. If on the other hand, the dog did appear, Frank was to come boldly forward and drive him away, as if he merely happened to come along just then.

Janie was ready when I called for her, and we started away, both feeling very awkward and embarrassed at the novelty of our position, for Janie had never before had an escort, and it was the first time a lady had ever taken my arm.

It was but a short distance to Farmer Trufant's house, and we were soon at the gate. My hand was on the latch when Old Tobe came bounding around the corner, barking furiously and making straight for the gate.

On he came, but Frank did not appear. I drew back trembling while Janie clung to me. It seemed to me that I could have faced a bear or a panther more easily than I could face that howling, hideous, open-mouthed dog as he came on in the moonlight, snarling and growling.

Still Frank did not appear, and unmindful of my duty to Janie, unmindful of everything but my own cowardly fears, I suddenly mounted the fence and swung myself up among the branches of a tall maple tree that stood by the gate. Then Frank suddenly appeared.

"Get out!" he cried, opening the gate and giving Tobe a kick that sent him howling away. Then, to my amazement, he gallantly offered to Miss Janie his arm, which she instantly accepted, and they walked into the house, leaving me up in the tree.

I was about to descend and follow them when old Tobe attracted by a slight noise I made, again appeared, barking as loud as before, and in my terror I clambered back into my perch.

Tobe growled under the tree for a while, and then, to my dismay laid down by the gate, glared up at me and backed as if he had had "treed" game which he certainly had done. I could not, I dared not, descend while he lay there, and he showed no disposition to go away. Others came to the party, but Tobe did not mind them. He was too much occupied with the game he had already treed. Time passed. From my perch in the leafless tree I could look into the large old farm "living room," the window shades of which were not lowered, and see the merry makers, every one of whom I knew engaging in a game of "weevily wheat" Janie and Frank taking the lead. There I saw them "wading the swamp" together, after which Janie kept "post office," and had letters for no one but Frank, while they "were measuring tape" together it was now almost time for the party to come to an end a rabbit darted lightly out from a covert of brush near by and ran across the road. Tobe gave chase over the snow. This gave me a chance of escape, and I hastily descended and ran home.

Of course I could not go to the party at such an hour. How chagrined and angry I was! emotions could not have found vent in words. I pretended to be sound asleep when Frank came in an hour later, but I was really wide awake, and when he lay down by my side chuckling and giggling, he gave me a nudge and asked "High Sile, are you awake" "O you'll find out whether I am or not, if you say much to me!" I said crossly. "I suppose you think you're very smart, but before I'd do anything as *mean* as you've done, I'd climb a tree, eh!" said Frank, with a chuckle.

"Well now, wasn't it a good joke, Sile, Janie and I laughed about it all the way home. And they laugh about it yet every time I go to visit them, for Janie has been my sister in law for fifteen years.

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Bonthe Sherbro
Sept. 3rd 90

THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears."

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The 'Early Dawn'

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Rev. J. A. Evans, *Editor* and *Publisher*, *Bonthe, Sherbro, West Africa.*

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Constant Giving.

How often do the pastors hear the complaint, "There are too many collections—too many money calls. Why, we have to have his hand in his pocket nearly all the time," etc. Well, there are a good many money-calls in the church—that is a fact; and they do not seem to be diminishing a bit. "Yes" they were made last year, and have been repeated this year, and they are sure to come next year—money for the pastor money for the presiding elder, money for the Bishop, money for the missionary fund, money for church erection, money for the college, money for Union Biblical Seminary, money to pay the debt on the church, money, money, money, everlastingly asking for and having to give money. I am tired of it. I wish I belonged to a church somewhere that got along without money."

Hold on, brother; don't get sour now. It is true these money-calls are numerous. But what is money for? Is it not to do good with? What are we in the world for? Is it not to do good? The dear Lord came to the world not to get a vast fortune and become a millionaire, but to give his life a ransom for us. And that the generations might be partakers of the benefits of his death, he established a church and in the course of time through his people and the operations of his church, which can not be run successfully without money, mind you,—you and I have heard the glad tidings, have hope of eternal life, and have been called into his church to do what we can (on by what we can, mind you) to keep the Church working for the salvation of others and extending these glad tidings further and farther. Now, this is our high privilege and calling in Christ Jesus. Ought we not to be glad that we are thus favored, and honored instead of whining about having to give money? Think you that Paul regrets that he gave all he had and died poor that the blessed gospel might be preached? Think of the good, for time and for eternity, that comes to you through the church of Jesus Christ. Think of this every time you are asked to give a little to keep it going, and then it won't hurt you so much to give.

Remember that *giving* is the very genius and spirit of the gospel. It was first introduced into the word by Christ giving himself; and he has said it is more blessed to give than to receive.

Remember, too, that giving *all the time* is a law of life—of existence. We can not live without receiving, and we can not receive unless somebody gives. The sunshine and the rain, the wheat and the corn the water and the fruit all these and even life itself, and health (without which life is a burden)—all these are the gift of God. Think how bounteously and constantly he is giving. Can we be *his* children if we are stingy?

Think how we would fare if God should become stingy. Suppose he should get tired giving, and conclude to quit for just one year. How would it be with us? no sun, no rain, no air, no water, no church, no savior, no eternal life? Would life then be worth living? Oh, how thankful we should be every day that God does not tired of giving; and how willingly we should be to give a little now then as the Lord hath prospered us, and in imitation of his counteous giving, to keep the gospel-car moving.

He whose christian life is healthy is asking God for something every day—in fact, he never expects to be done asking. "Lord, increase my faith; Lord give me grace; Lord, give me daily bread; Lord, lead me not into temptation; Lord, save me, save my family, save my friends; Lord help me to work out my salvation." Thus the christian asks every day, and expects God to give, depends on his bounty, draws on his benevolence. Brother, sister, have you ever thought of this when grumbling because there are so many money-calls in the church? Only when we are willing to give to His cause as he has prospered us, can we wish faith and a clear conscience ask Him to give us. Oh! not until we can live without depending on God for anything not until then should we get weary of giving to sustain his cause.

Just as God has for good and wise purposes arranged things so that we must labor for our daily bread co-operate with him to produce wheat and corn,—so has he for the best of reasons established his church in the world which can not prosper without money.

He has designed through the word of the church, through the foolishness of preaching to save them that believe. But preachers can not preach except they be sent *and supported* the preaching of the gospel can not be carried on without church-organization, meeting-houses, and missionary societies and to sustain all those requires money: and that the money must be forthcoming: some-body must give, *and give all the time.*

Do not get weary, brother, sister; In due season you shall reap if you faint not you will cease. God will lift the curtain seperate between the seen and the unseen. He will say it is enough. You may not die rich in this worlds goods but then you will not need any gold or silver. For you the pearly gates will swing open and you will walk up the streets of the New Jerusalem; and the King will say Inasmuch as you have done it unto one of the least of these my brethern you have done it unto me.

Enter thou into the joy of thy Lord. That will be enough Thank God for the Previlege of giving.—*Telescope.*

Itinerating in and about Shaingay.

(Continued.)

I have had trouble in this respect. The people have a great fear of what they term country medicines which it often a bottle with some sort of a mixture in it, this bottle is hung to a bush or stick on the farm. Some times the medicine is a broken dish setting on an ant hill, or it may be some writing in Arabic from the Koran, wrapped in a bit of Cloth and placed perhaps under a little shed, or in some conspicuous place on the farm. These medicines it is claimed catch people that come to the farm to steal; the medicine will cause the thief to get some bad sickness, and perhaps they may die. People frequently pay large sums of money to get medicine made to put on their farms to prevent stealing. When on my itinerating tours, I have tried to discourage belief in these medicines, some removed their medicines, others would not.

On one occasion on passing a man's farm, I saw a little bamboo shed with cassava medicine fixed under it; with my cane, I tore down the shed and scattered the medicine I did not see the owner of the farm nor anyone else, the next day however, the owner was reporting me to the Chief, when I entered the Chief's apartment. The man asked that I be made to pay for spoiling his medicine, that he had paid Vandy for in Cloth. The Chief said I had done right and that he had no right to deal in medicines after I had told them not to. I visited a farm where the owner was building his house with a large thick ant hill just in front of the door. I said it is a shame for you to put trust in such things, said he "but this can mind person." I kicked it over, he looked at me for a few seconds and then said "if you were a black man, you would not dare to do that, for it will surely catch you."

How very low the human mind must be, how graded, how completely under the power of the Prince of Darkness, to stand in fear of such ridiculous things!

Whole tribes of people are held securely bound in Chains of darkness: when people are thus securely held with falsehood, why can't we hold them with the truth!

They can't understand why God should love them since they is nothing loveable about them. Truth is stranger than fiction.

King Allimammi Lahie of Kamba said to me after telling him and his people of God's plan of Salvation, "If you will come and sit down close me and tell me this word every day, I will hold it but except that, I can't hold it" the truth of it was, that he was surrounded by Mohamadans that influenced him, and as soon as I was gone, they would sow tares, where I had sown good seed.

At Mo' Tinkle Bah Shiarkah's town the man a Mohamedan said to me, "we all own Sunday: is no use again, for all we people must hold your own Sunday and we can't agree for two Sundays."

The people were slaves and hour literants were preaching on Sunday in his town and the slaves would attend the meeting.—J. Gorrie

To be Concluded.

Sherbro Island.

Mr Editor.—I am obliged to inform you of what you are doubtless already aware, that this Sherbro Island extending from Shebar, to N'Damah some 30 miles with a varying breadth of from three miles to more than Ten miles, and a population of at least ten Thousand to fifteen Thousand souls; is really destitute in a large measure of the Gospel, there being but very little attempted outside of this place, Bonthe, to give the Gospel, to the people. That this is deplorable no one can deny and that it is a fact equally true, must be admitted. But just the reason of this state of things, may not be so certainly perceived; yet it would appear that the various missions operating here have not properly estimated the importance of the island population and have not; with perhaps a single exception made much effort to labor on the Island outside Bonthe Victoria and Jamacia, and the efforts in Bonthe have not: with a single exception: been made so much to save the natives as to foster religion among christians from peninsular Sierra Leone a population more readily reached and more able to contribute to the financial support of the work. Possibly I should not criticise what wiser heads have done and yet I must say that it seems to me that several great mistakes have been made and worst of all are being persisted in with regard to the Mission Work in Sherbro. The first is that of the feeling that the work here should support itself in any of the Missions here; the policy is absurd in the Extreme And will hinder the progress of the work; by making the church too dependent on an unsettled population. The second and very great mistake is to reach out to other regions and neglect the thousands on this and the adjacent Islands since especially if the work was properly supported on the Islands and was what it should be the influence would flow out to the river districts.

Another mistake is that those laboring as ministers in Bonthe do not push out over the Island more than what is now done of course the meagre support and paucity of laborers offers some excuse for this but not sufficient reason for several persons to be engaged in of a single Chapel during whole day on sabbath and that too among intelligent professing Christians who ought themselves to be able to go among the heathen that are literally perishing at our doors. Will not our Ministers and others interest themselves in the matter of saving the people—heathen people—on Sherbro, Island.!—Yours, J. Albert.

LEAVING THEM TO GOD.

A society in England has started a school for native children in West Africa. One day in that school a little girl struck one of her school—mates. The teacher found it out and asked the child who was struck, "Did you strike her back again?"

"No ma'am" said the child.

"What did you do?" asked the teacher.

"I left her to God" said she.

A beautiful and most efficient way to settle all difficulties, and prevent all fights among children and men. We shall never be struck by others when they know that we will not return the blow, but (leave them to God) Then whatever our enemies do or threaten to do to us, let us leave them to Him, praying that He will forgive them and make them our friends.—Ed.

The Early Dawn

BONTHE, OCTOBER 16, 1890.

REV. J. A. EVANS, - EDITOR.

[EDITORIAL.]

Falconbridge Letters.

By reforance to our last we see that we omitted Thompson after the word Captain in the last full line of Mrs. Falconbridge's letter which occurs at the bottom of second Column on the second page, but the reader can now supply the same from this correction. We now resume letter IV Dated at Granville Town, Sierra Leone, May 13th 1791 and which is as follows.

Falconbridge, whom you know is naturally of an irritable disposition, quickened at Elliotte's information; but had prudence enough only to say, he should consider such a demand very extravagant, and his small cargo, which he was desired to appropriate another way, would not permit him to pay so much, if he had the inclination.

We then made our congees, and took leave of African *gentry*; and indeed it was high time, for the liquor they drank began to operate powerfully; Mr Elliotte and several others accompanied us to the boat: in our walk thither, he much admired a handsome fowling piece of Mr Falconbridge's which Falconbridge without hesitation requested he would accept, thinking such an immediate shew of generosity might have a favorable tendency. Both of us promised to be down again the following day, when it was expected the palaver would be finished, but I must be honest and tell you, I was resolved not to visit Robana again, while this mock judicatory lasted.

About seven o'clock we reached the Cutter. I was almost famished with want of food, for I had not eat a morsel the whole day, there was not a thing on board, but salt beef, so hard, we were obliged to chop it with an axe, and some mouldy, rotten biscuit, however, so great was my hunger, that I could not help satisfying it with some of this beef and bread, uncouth as it was. In the morning I feigned sickness, and begged to be excused from attending Falconbridge, he therefore set out, reluctantly leaving me behind; when he was gone, I went on shore, and spent the day in comfort and plesantry, under the hospitable roof of the Bance Island house; where I related the adventures of the proceeding day, which afforded, much with glee to the company. I met one Mr. Rennien [a Frenchman] there; he has a factory at a small Island, called Gambia, up another branch of this river, named Bunch River, whither he politely invited me, and made a tender of anything in his power to serve us. Before Falconbridge returned, which was not till between eight and nine o' clock at night, I had not only got on board but in bed and as he did not ask how I had spent the day I did not inform him he was vexed and out of humor, said he thought the wretches were only *bamboozling* him, he believed they would do no thing, but drink the liquor, while he had a drop to carry them, for he was no forwarder than the day before. In this manner he was obliged to repeat his visits for five successive days, before he got their final decision which, however, was at last tolerably favorable on side. They consented to re-establish the people, and to grant to the St. Georges' Bay Company, allthe land King Naimbana had formerly sold Captain Thompson; for a paltry consideration of about thirty pounds, and for the good faith and true performance of the contract, the King said he would pledge his second son John Frederick, whom Falconbridge might take with him to England. In answer to this offer, Falconbridge told Naimbana, he would be very glad to take his son to England, where he was sure the Company would have him educated and treated kindly without considering him a hostage. This pleased the old man vastly, and it was agreed. John Frederick shall accompany us, when we leave Africa.

(To be Continued.)

Sorrow.—Is the legacy of sin bequeathed to us by our common maternal ancestor Eve; who purchased it at the expense of transgression in the garden of delights. Since its entrance into the world it has been handed down from generation to generation with increasing volume it has expressed an ocean of tears from human eyes and caused a multitude of sobs and sighs from hearts of men. On every hand, it environs us; in every clime under all skies it is felt; by all classes from Monarch or, his throne to the beggar on the dunghill. What then must we do with it? where shall we escape from it? the poet says—

"Go bury thy sorrow the World hath its share
Go bury it deeply go hide it with care
Go think of it calmly, when curtained by night
Go tell it to Jesus and all will be right."

Pastime,—that which beguiles the hours away, without allowing us to feel the burden of their moving; as such is not natural to this life we are compelled to devise artifical means of whiling away the time; interesting reading has always been a favorite among lettered peoples, and among the many kinds of reading story and verse have ever been seeming ly the most suitable.

A Powerful Sermon. It is reported that Rev. R. N. West Supt. Bompeh Mission preached a most powerful sermon at Rev. H. W Johnston's [St. Johns] Church Freetown on the evening of the 28th. ult. We are pleased to hear such praise, of our good Brother, and congratulate the Rev. H. W Johnston on his opportunity in securing his services.

Grand Rally,—at the New Mendi Chapel in the Farkies of this place, there was a large gathering of more than Two hundred persons, on the 5th inst.; about 150 of whom were natives mostly Mendies, all of whom listened attentively to the preaching of the word.

We understand that this was the first preaching in public service held in this Chapel and that here after services are to be held every Sabbath Native Class at 6.30 a. m. and preaching at 3 p. m.

A Worthy Enterprise.—We learn from Freetown, that Rev. H. W. Johnston has decided to erect a Chapel and school for the religious instruction of natives; especially such as are attracted to Freetown for trade or other motives. This special effort in the Metropolis of our Colony; so rapidly filling up with natives, from the surrounding districts, is a worthy one and deserves the help and favorable consideration of all as well as the Prayers and contributions of Christians and we wish it every success.

The Work of Mendi Mission.

As all most every one is aware, all has not been fair sailing in the Mendi Mission for the present year, it has had its severe trials, is almost every respect but especially has this been true of the work in this town. But it is pleasing to note that while the Mission has suffered and is suffering fearful financial embarrassment and stations and buildings are not in the trim that they ought to be. Yet the Spiritual Work prospers and there is success in the most important department of Missionary Work—i. e. of saving men and women from sin [illegible] tion—and as this work is really progressing under the present severe embarrassments. Will not the friends of Missions give this Cause a helping hand?

CORRESPONDENCE.

Canabals Again.

My last Article in the Dawn of the 30th ult. headed Canabalism Tangible seems to have been opportune for scarcely had the paper gone forth than reports of depredations by that wretched Fraternity, were reported from Gangahmah; where we are informed that two persons were caught by Canabals and fatally wounded, but of course both of the persons were found hence an opportunity for investigation by the Means or is the way suggested in my former paper. And I greatly fear that with the Check already given by the Government to the Native Authorities, that if some Steps are not speedily taken to prosecute and punish the perpetrators of the late murderous as sault of upon the bodies and lives of inofensvie persons that matters will turn out serious and the peace of the country be seriously disturbed by either bushwhacking parties of revenge or Bands of Murderous those Canabals seeking the lives of their fellow men. Either of which will greatly diminish the trade of the country. Already persons feel insecure in parts of the Imperch because of canabals ravages.

Can our Authorities afford to wink at the murder in cold blood of peacable men and women and children by either single individuals or bands of blood thirsty Savages? I am too sure they cannot.

E.

Are We Protected? No.

Dear Mr. Edit

The attention of the Acting Commandant has been called to your issue of the 14th April 1890 to the unprotected state of this place, through the insufficiency of men in the police force to protect the lives and properties of its inhabitants, but it is to be fregretted that to the present moment no steps whatever seems to have been taken to afford us the least protection.

But it is high time now that we should again call the serious attention of the Commandant to the present distressing state of affairs in Bonthe and which we trust will be speedily remedied.

During the past month this place (Bonthe) has been and is still infested with burglars who go about at night digging and entering into people's houses and carrying off property to a considerable amount without any dread or fear of being caught feeling assured that there are no policemen to be found on duty at night, as was the case of a prisoner who deserted from prison and carried away from the Gaol yard, 4 cans of Palm oil, the property of the Gaoler which was repacted in your journal of the date qoated above, yet nothing has ever been done by the Government.

It is really astonishing and annoying to think that the Government from whom we claim protection would be inclined to leave us to the mercy to those uncalled for night vistors without any effort being put fourth to remedy the evil.—

However as the acting Commandant may not have been aware of the report here complained of it is to be hoped he will use all means in his power to prevent a continuation of such diabolical deeds by ordering a night patrol of the policemen in the district whose presence would be the means of arousing fear among these lawless night visitors.

We await to see what steps our worthy Commandant will take in the matter, that may leave a lasting impression in our minds of the good deeds done by him during his brief stay among st.

We are, Mr. Editor
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Arrival of the Rev S. Hughes the newly appointed Pastor for Native Pasterate Church sherbro

The Rev. S. Hughes—The newly appointed pastor for the Native Pasterate Church at Sherbro, arrived par s. s. 'Susu' on the 8th inst. and on Sunday the 12th Baptism was administered at ten thirty a. m. at St. Matthew's Church and the Holy Communion immediately after the close of the morning service.

The Rev. gentleman occupied the pulpit in the morning when he delivered an elaborate and touching address to a crowded congregation. The subject was 'Love to God and Love to our neighbor.' It is well to remark that the Rev. gentleman used every nerve in his power to impress on the minds of the congregation the importance attach'd to the word Love. He made special reference to the treatment received by a Levite from a Samaritan and strictly enjoined us to love one another.

In the afternoon of the same day the Rev. gentleman left for Mendi where he will administered the Holy Communion. On monday evening there was a gathering of the Committee members who with'd on him and among other matters, an investigation was made on matters in connection with a member who was suspended and which was reported in your issues some time ago after a thorough investigation of the matter, the pastor ordered the action of the agent and reinstated that member to the full rights and privileges of a member in addition to which he is to perform the duties of his office in the Church.

We are glad that that time has come when peace is about to be established in the Church.

We hope the spirit which actuated the Rev. gentleman in dealing so fairly in the matter above refered to may be continued. Meanwhile I must close. Yours-A Churchman.

Bonthe, October 14th 90.

Dear Mr. Editor—I learn in reading 'The Early Dawn, that there is a constant fight between The Sherbro Mission This Shangay Mission and Rembee or F. M. Stewart, and King Alcohol.

I mourn the fact, that my fellow creatures are thus contaminated, having all hopes of Eternity buried in the English, American, and French Rum keg. O! Missionaries, O! Native and Foreign Pastors and Christian workers.

Shall we, on whom the salvation and civilization of West Africa largely depends hold our peace concerning this Diabolical thing King Alcohol or shall we, like God commandeth Cry aloud, and Spare not. Hath God let us taste of his amazing grace that we might sit still and see others, with souls as precious as ours, lead captive Satan Ruined by the Wiles and who have made himself of low reputation and their souls 'Buried' off to a Rum Drinker's. Hell by a tormentor. Oh! God hath he put it in the heart of his Ambassing grace that we might be instrumental in bringing others to taste also of his grace! let this churches answer. It is detrimental to every intelligent whether he use little or much it is first stupefying second it is demoralizing and gradually bringing men to the grave of poverty. Prov. 23 21. I am acquainted with Strong drink and its effects.

By faith Moses, when he was come to years refused to be called the son of Pharaoh's Daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. By faith West Africa can deliberately divert the Rum Trade choosing rather to be wise than to be damned therefore

O! France, O! England; O America where I was born, O! White man, thou that liv'est in a gospel land. How long will thou deceive and oppress my people? cannot thou set till thy pocket in thine own country? Will thou not cease to force thy Rum and Gin into my people? Forbear; and let Africa first know God's will.—James A. Trice.

Y. M. C. A. Mission to the unevangelized

The stony hear t must be taken out of you. Nothing else will do. You may put a stone in fire or water. You may paint it or break it but it is still a st one. So it is with your heart. It must be taken out and a new one given.—Sel.

Communications.

Current Topics.

Since my last on this subject or rather under this heading in the *Early Dawn* of 30th ult. I have not been favored with any comment on my remarks hence no rejoinders to make at present. As a matter of course the talk about trade for the reasons last stated continues to be uppermost in the principle circles, but with few exceptions men have, as a rule very confidence in our present trade; for although the larger firms have about succeeded in Monopolizing the proffits if there are any on the trade, and have goppled up a great many of the best up river trade sites, yet the matter of proffit remains still an open question which it remains for time to decide. Every body wants *Bangor* (Palm Nuts) so there is a strife for this single commodity, which has greatly enhanced the presents on the Barter Trade, which ought to please the man who brings in the Bangor as on the small lots he gets, as the custom now is, his pay for the Produce, and then a well assorted present for his being so kind as to bring it that particular Factory rather than carrying it to some other. But really in many cases the man is not satisfied, because he feels often that he ought to get more Bonyah or present, and while he rarely makes palaver about the pay, he gets angry about the present. I was one morning standing by when a man came in and told the Gentleman of the Factory, that he had come with Bangor and when asked how much he answer'd rather indefinitely the gentleman had to give him a present of perhaps a shilling to unload, when it turned out that three persons had about five Bushels of Palm nuts, one of which had less than a bushel, however, the gentleman proceeded to pay them, this was easily done but when it came to the present, then there was palaver.

And the Factory man did his best to satisfy them but to no purpose, although first and last he had given them five or six shillings worth of present on 20 shillings worth of Palm Nuts. Such is the present mode of trading that men are obliged to discuss the matter of Presents, and the best and the most satisfactory way to dispense this odd charity to the *Bangor Pickers*. But to one like the writer, dull of, it may be, comprehension, it would seem that this whole System is wrong and while it is true for the present that Pay and presents on *Palm Kernels* do no exceed or even reach a fair price per Bushel, yet it must work ill in many ways if not now, then in time to come; for while the Governors and highends can work a double System of dealing crooked, it is pretty certain that there are many under them who cannot calculate so well, and if they could with the data before them, they certainly cannot under the present System, hence I am sure, that unless indications are not real, that trouble will come out of the present mode of trading.

It is, I believe, generally believed by every intelligent dealer that the present upward tendency of the Produce Market in Europe is only speculative and that it will not continue and that there will be a big *Drop* before long; this general feeling prevents any attempt at Speculation on the part of Merchants and keeps down any considerable excitement in the Market. Everybody is, seemingly disposed to keep the Ball of Trade moving by forwarding their Produce as fast as possible to Europe; in this they are doubtless wise for unless in very exceptional cases it is Rarely Profitable to Store Palm Nuts or Palm oil, as they are very hard to keep from deteriorating and that rapidly too.

Religion, is not forgotten among us, by any means, at least as a topic of conversation, but as every one knows it is easier to talk Religion than to practice piety hence all are not as good, perhaps, as they Say.

Yet we observe much is being attempted for the furtherance of Good and I am glad to say that something is being accomplished. I was indeed pleased to hear only this week that the good work began by the late Rev. G. G. M. Nicol is still going on among the Children of the P. E. Ch. Pastorate of this place and that the Children are quite active. And although I have not been specially informed Recently but have every reason to believe that the Wesleyan Children are being well cared for Religiously.

A good work has been going on among the Women of the U. B. Church here for over a year and begins now to extend its' influence to others and it is to be hoped all the Women in the different connections here will unite in this good work of helping and saving the Women and Girls of this place.

The young men and Boys of Yandahoo have regular Religious Services every Friday evening and The Young women and Girls on Sabbath afternoon at Mrs. M. Curtis' House. At a recent Official Meeting of the Good Hope Station (U. B. C.) the subject of Farkie work among the Mendies was discussed, and as a Result a Crowded Service was held among them on Sunday the 5th inst over 200 persons attended the New Mendi Chapel on that occasion. More might be said of Streets, and Roads, Schools, Chapels the New Church Pastor &c. &c. But time fails for the present.—J. A. E.

CHILDREN'S COLUMN.

Dear Mr. Editor—Finding a space in your Children's column I send you this article to let your readers know how our school is getting on.

The U. B. C. Day School Bonthe is making great progress; the Pedagogue is trying his very best to teach us and to point us the living God. Last year and part of this year we have as the highest class the Fifth Reader class and after an examination this year another class was made which is the Sixth Reader class and some of us were transferd into that class.

Our teacher was absent from us for sometime being on a visit to Shaingay and the School was left in charge of our School mistress and one of the senior boys as an assistant, who tried his very best and he hopes the Lord will help him to teach his companions in the absence of his master. Our teacher often says to us that he longs for the time when a boy will occupy the post he is now occupying, may the Lord help us.

Thanking you for space occupied.—Yours Truly,

HENRY J. WILLIAMS.

HOW RELIGION HELPS CHILDREN

Religion helps children to study better and to do more faithful work. A little girl of twelve was telling in a simple way the evidence that she was a Christian.

"I did not like to study, but to play. I was idle at school, and often missed my lessons. Now I try to learn every lesson well to please God. I was mischievous at school when the teachers were not looking at me, making fun for the children to look at. Now I wish to please God by behaving well and keeping the school laws. I was selfish at home—didn't like to run errands, and was sulky when mother called me from play to help her in work. Now it is a real joy to me to help mother in any way, and to show that I love her."

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PERSONAL.

Capt E. E. Plummer—, of the s. s. Munroe, with his Chief Engineer, Mr. Frank Walker gave us a call on the 2nd. inst. We were much pleased with our first acquaintance of these gentlemen.

Capt. Clarke,—has placed us under renewed obligations, by bringing in and introducing to us Capt. Plummer and Mr. Walker who subscribed for three Copies of the "*Early Dawn*" to be sent to England.

Mr. James A. Trice,—of the Y. M. C. A. Party of Missionaries, was in this place and spent the day of the 11 inst. as guest of the Editor of this Journal. He left during the night with Prof. Wilberforce for an Itinerating tour in the Imperch.

Rev. W. S. Macauley, of Danville, was in this place and Preached at the New Mendi Chapel (U. B. C.) in the Farkies of this place on the 12th inst at 3 p. m. to 200 people.

Rev. S. B. Morrison, was also in this place on the 12th preached a fine discourse at Good Hope Chapel at 11 a. m.

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PERSONAL.

Capt E. E. Plummer—, of the s. s. Munroe, with his Chief Engineer, Mr. Frank Walker gave us a call on the 2nd. inst. We were much pleased with our first acquaintance of these gentlemen.

Capt. Clarke,—has placed us under renewed obligations, by bringing in and introducing to us Capt. Plummer and Mr. Walker who subscribed for three Copies of the "*Early Dawn*" to be sent to England.

Mr. James A. Trice,—of the Y. M. C. A. Party of Missionaries, was in this place and spent the day of the 11 inst. as guest of the Editor of this Journal. He left during the night with Prof. Wilberforce for an Itinerating tour in the Imperch.

Rev. W. S. Macauley, of Danville, was in this place and Preached at the New Mendi Chapel (U. B. C.) in the Farkies of this place on the 12th inst at 3 p. m. to 200 people.

Rev. S. B. Morrison, was also in this place on the 12th preached a fine discourse at Good Hope Chapel at 11 a. m.

CORRESPONDENCE.

A Revival Needed.

However, men may be in general adverse to what is often termed religious excitement; yet it is very evident that without some activity of some kind among church members, that the church becomes lifeless and does not affect the community for good, but rather the reverse—i. e. for evil for it is sure to become an object of ridicule and nothing seems more useless than a dead church member and such must be when there is not a plenitude of religious life in the church. But the experience of all ages has been that religious life can only be maintained by revival power, which is the operation of the spirit of God upon the hearts and lives of men and women, as this operation is dependent upon the variable receptiveness of individuals it increases or declines at the will of the person, but as men are disposed to indifference in regard to piety it follows that they are not always willing to allow the spirit of God to control them and by resistance of this motor power of the religious life they of necessity decline in piety and goodness and lose that vitality so necessary to the life of the individual and of the church. A revival is then needed to re-invigorate that church or that individual or it may be both. Observing then that in many places the church members are not all as warm or lively as they ought to be I feel that a revival is greatly needed in many places but especially do we need a revival among us in this place and will not our ministers bestir themselves along this line?—J. A. E.

SELECTIONS

Discipline or Moral Training, and Its Effects.

Under the head of discipline we would naturally place the forming of habits of order, self-control, obedience, civility, love of truth, and reverence for all that is good and great. These principles alone, rightly instilled into the hearts and minds of young people, are worth more than all the wealth this world affords. These principles can not be forced upon any one by any power imaginable, but they are imbibed through the silent influence of example.

Happy is he, yea, thrice happy is he who, while he lives without, at the same time lives a higher, nobler and better life within—who has in his own soul the invisible power (disciplined principles) which sustains life, gives him peace and comfort, raises him above the vileness of this world, and places him high upon a throne of happiness. Happier still is the man who can, at any moment, turn away from the trials of this life and feast upon the precious promises of the Devine Law, and who can look upon and understand, yet not be affected by the low employments, the petty cares, the sordid avarice, and all the vulgar pleasure of the undisciplined and vile man. Amid all this he studies and earnestly prays over his duties to God and fellowmen, as only the disciplined mind can do. Through it all, with undefiled garments, he plods onward, ever onward, till he passes up to his own castle, whose foundation is on the solid rock that cannot be shaken. Thence, as from a citadel, he looks out upon the wickedness of the poor struggling below— not with complacent pride, but with the calm composure of freedom—the pure and blessed serenity of a mind at ease, unmoved and immovable. This, then, belongs to us, and in fact, is a part of us.

No stranger intermeddleth, and no man can take it away from us. Here we can smile at the world's frowns, defy its enmity, and defeat its malice.

We can (as the poet says) tune our hearts to sacred themes, and fling out strains that shall never die.

R. C. Welborne.

in Literary Journal.

How Sunken Ships are raised.

The raising of the sultan some time ago aroused curiosity as to how this kind of work is done.

The following process is used only in peculiar circumstances, as in a river or on a sloping shore. The first operation is for divers to go down and inspect damage through which the ship has sunk. They make as minute an examination as possible, learning which side is damaged, and how ship lies, and if sand has accumulated around her, as that makes the work more difficult. When the divers have reported, they take the first step towards raising.

Two or more go down with long iron rods. These they endeavour to place underneath the ship, forcing them through and then working them backwards and forwards so as to enlarge the holes made. Next thicker rods are sent down and worked in like manner, till a hole is made large enough to allow a large chain to be passed under. The process goes on in about half-dozen different places, so that the same number of chains are passed under the vessle's bottom. Each end of the chains is carried to the surface and fastened on board a keel or hopper. Then, at low tide, the hoppers are planeddown—that is, the chains are pulled as tight as possible without overturning them. When the tide rises, the hoppers rise with the water, and, as they rise, they lift the chains with them, and so raise the ship. Tug-boats are attached to the hoppers, and they are moved into shallower water until the ship grounds. The same process goes on at the next tide, and so on, until the vessel is left nearly dry at low water. The ship is then heeled over, so as to expose the damage ride. From the divers' reports the amount of damage is known, and plates have been prepared. These are riveted on and the ship made water tight. The water remaining in her is pumped out, and at the next tide she floats by her own buoyancy. In another process, divers, as before, go down and examine the damage. Sheep-skins are rendered water-proof and well tarred. These are taken down and placed over the holes in the sides. The decks are battened down, and every orifice plugged up, so as to make the vessel water-tight. Then tubes are fitted into the vessels and attached to pumps worked on board a steam-boat. The vessel is pumped dry; but, besides pumping the water out, other pumps are at work pumping air in. The work goes on, the vessel being gradually filled with air, and in consequence, gradually rising. When once raised to the surface, tug-boats are attached, the vessel is moved to dock and repairers begin work upon her.

How to Help one another.

"As we have opportunity let us do good unto all men especially unto them who are of the household of faith" (Gal. 6. 10.) As all divine help is to the end that "Ye have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of him that created him; so all human help must assist him who receives it to be transformed into the image of the Son of God. That which betrays, tempts or depraves is not help. Neither is that which makes dissolute profligate or frivolous. Assistance in the wrong direction is infinately worse than none at all. Thought and work for the help of others must find their source in love and their end in God's glory. They must be of such character as to leave no place for wounded dignity on the part of the one helped. They must not wound they must bless. They must impart to the person new courage to bear his own burdens rather than to leave them to some one else to bear for this is the best possible help. He who helps another to help himself is indeed a benefactor. He who removes from another the ability to help himself is his greatest enemy.

Let us do good unto all men especially unto them who are of the household to faith. Hear the invitation to lift up the eyes that ye may behold and pity and help the wounded, suffering sorrowing sons of men. Here are the betrayed and bereft the disappointed and distressed one lying in the porches of many a Bethesda waiting for some angel to come and trouble the waters of healing. The door is open to every walk of life. You are commissioned of heaven to do good unto all men. No one may question your presence it your Mission is to help. The golden cord of love and sympathy and unity interest between those of the same faith is especially to be strengthened. If any provide not for his own, he hath denied the faith and is worse than an infidel. The best Christian work is generally found not very far from our doors.

Every relation of life is to be made a highway upon which we bear good to others, but never relations must be especially laden with the treasures of helpfulness.

ADVERTISEMENT.

MR ALFRED A LEWIS,
Jeweller
AND
Electro Metallurgist

begs to inform the Public of his having established at Otto St. a workshop wherein the best and choicest workmanship in Gold or silver can be obtained, and Galvanized works performed either in Gold or silver at shortest notice and for very reasonable prices.

Please send your old silver candlesticks Trays etc., and they will be polished as new, or your English gold Guards etc., for polishing, or Galvanized bangles and they will be converted.

Your clocks too can be repaired at moderate prices.

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Apprentices wanted-conditions understood on application.

Bonthe Sherbro
Sept 3rd '90.

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"The Morning Light Is Breaking, The Darkness Disappears."

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Rev. J. A. Evans, *Editor and Publisher.*
Bonthe, Sherbro, West Africa.

AGENTS.

United States:—Rev. H. F. Booth and Wm. McKee Dayton Rev. Wm. J. Davis, Bluffton, O. Rev. I. P. Jenifer, Chicago, Ill. Rev. J. G. Hershey, Marion, O. Rev. J. S. Cleaver, Elkhart, Ind. Rev. R. P. Barbee, Peru Ind. D. K. Flickinger, Williamsburg, O. Rev. H. Ellenbaugh, Dayton, Virginia. Rev. M. J. Shuey, Mansfield, O. Rev. Wm. Worthington, Tex. Master Charlie Howe Manchester, Ind. Rev. C. W. Arnold, Eldorado, Ohio.

Sierra Leone:—J. A. Richards, River Gardens. Rev. J. H. Tigbelrien and Mr. E. A. Lewis, Freetown, Sierra Leone. Rev. James Dupuy, Marshall, Liberia. Mr. Moses Boyle, Kissidi.

TERMS.

One Year by mail,	£0	6	0
Delivered in Bonthe,	0	5	0
Half yearly by mail,	0	3	0
Ditto, delivered in Bonthe,	0	2	6

DEBIA.

Dear Mr. Editor,—Since my last visit to the above place, nothing has been done toward these dear people; the financial status of this station renders it difficult to reach them by sea.

The question which naturally arises is: Are these people to be neglected and allowed to face the dangerities of the other world unsaved? It is true they have heard the word of life now and again. But as was stated in Bro. Brown's Article of 14th instant headed "Preaching on and about Shaingay" in the case of King Alimammi Lahi and his people, there are other and powerful agents at work, and unless frequent if not regular visits be made, the tares sown during the long interval between one visit and another will grow where good seed sown would otherwise have grown.

In our last official meeting the subject of active work in the Farkies was brought up and discussed and it was the opinion of that meeting that attention be given this way. I thought over the matter as to the next step of procedure. We have to turn my whole attention to the work of the various Farkies which form a portion of Bonthe, or to visit Debia as frequently as I can.

As a preliminary step to the Farkie work the members of my class were asked to feel their individual responsibility from the standpoint of Col. 3:5 11. The Lord gave the word great was the company of them that published it! At the close of the class the brethren and Sisters were to be seen here, there and yonder in the Farkies pleading with the people to attend the afternoon Service to be held in their interest in the unfinished Chapel at Temoh Farkie. The Lord graciously owned their feeble efforts in that, 3.30 p. m no less than 208 persons about three fourths of whom were natives Mendies or Sherbros assembled to hear the word.

Marked interest and attention was manifested throughout. I spoke to them of God's unspeakable love in the gift of His son John 3 16. The school children and christians of the three churches of this place rendered sweet singing Mr. W. K. Gladstone kindly interpreted. At three-thirty p. m, on Sabbath the 12th inst. by request Rev. W. S. Marsh, ey who was spending sabbath at this place delivered a soul stirring and to a congregation of 200 persons from Genesis 9 13.

Having understood on enquiry that there is an overland route to Debia I started with Mr. Chas J. Avery and Master Charles Milton at nine a m on Sabbath the 19th inst. A brisk walk of six miles brought us to Liverpool Factory. Mr Al. B Williams the Agent in charge kindly furnished me with a canoe and Mast. Charles Milton made himself useful in paddling us over. Had very good meetings. After preaching had prayer meeting at Yonnie and Debia for the first time. It will do the heart of any christian good to hear these people pleading with our kind Heavenly Father in their own tongue; it made me feel the beauty of the language. After service Debia three young men of Debia decided to go with us to Yonnie one of them whose name is Chas. Goodhart impressed me as a man both pieces. He is an excellent interpretor The Lord graciously owned our feeble efforts and we are thankful. May the prayers of your christian readers ascend up on behalf of these dear people.

R. Coomson Taylor.

Bonthe, 20th Oct. '90.

The Fatherhood of God

While it may be hard for any one to conceive of so high and exalted a relation as existing between the Creator and the finite, especially the poor sinful God of heaven and the rebellious sons of men. Yet it is such a relation as father and son exists between God and man. A relationship by Creation and by Redemption. Then let us consider this relation. Man was originally in a state complete in itself and man needed nothing more for present enjoyment or future bliss and in this relation to God would have forever remain, for man was created for the praise of God. But unfortunately man was unwilling to remain in such a state, or rather he was not blessed to obey his father God in all his precepts, or to be guided by his wisdom and counsel, and sought a knowledge of good and evil, and by this disobedience became the victim of the adversary of all good, or a captive to the Devil, who immediately reduced him to the Slavery of sin, and made his existence to the monitions of the devil so far estranged from his father that he lost the original sonship.

Some time after having by disobedience lost his original relation to God, and by yielding obedience to the devil become the enemy of God. It was necessary for him to be restored again by reconciliation to God whom he had so greatly offended. This restoration was secured by the obedience of one man, the Christ of God, who came to redeem the world, by reconciliation to his father and God; who for the sake of his son, adopts the once vile man, but now made clean, by the blood of Christ, into his family; and thus redeemed, restored, cleansed, and adopted man becomes again the Son of God by adoption, which relation secures to him all the rights and priviledges of life sons of God, and joint-heirs with Jesus Christ in an inheritance incorruptible and that fadeth not away. Now as all have lost their original sonship then let all seek and secure adoption and become heirs of heaven.—R.

Mendee Station.

Dear Sir,—The Quarter has been one of little struggle and much advancement. The dark clouds of death has covered some of the principle homes in this Village, and some in the adjacent ones. Some of our good Members are compelled to absent themselves from the Class and to leave their families and the Church through sickness, to look for remedy in the woods. We are deeply impressed with brotherly feelings to state the death of a sister, and a child about 5 years old which has thrown the family into mourning. The Influenza has shaken this district but not so hard as in other places.

Some of those whom the Lord's hand was upon through this contagious disease are led after their recovery to the house of God and are showing to their brethren the need of a Savior, and that it is possible to serve him. Some who have long been employed in diabolical practices, carrying manifold wickedness to an extreme measure—God hated Satan's favorites—are now led to believe that their condition is a pitiable one, and to look to none but Jesus for forgiveness of their sins.

There is quite a change of purpose. We have good ground of hope, that the Lord will reap in his vineyard. We have come to thank our heavenly father for mercies vouchsafed to us, in that we are able to complete our rounds for the Quarter. Since the middle of this Quarter the numbers of attendance at the means of grace were very good. We are having them not to "close under a bushel" the love of Jesus, but to make open confession of it. We also regret to state a decrease of Membership in our Seeker's Classes. The number reported in March Quarter are not as now many of them were strangers, and have returned home. We have an increase the past quarter of twenty-nine, and we are glad to report good success in this department. We are trying to give all our time to itinerating. Hardly we be at home during the week, busy in the villages and farm houses, urging the people to accept the message of truth.

The indefatigable Bro. Charles McKo who was lately sent to my assistance is doing a good work, and is beloved by the people. Bro. Kendoh is helping us to interpret, and is bringing his countrymen to the fold.

We always feel pleased whenever we go to Bembehoh, because the people manifest great interest for the gospel.

We heartily submit this town to you as a good site for a Station Messrs Francis Cashier, Cobez, Barnes, and the rest of the principle men want it, they promised to support their children, and to give the all help they can, that the work go on. The Du Pre Chapel doors and some windows want repairs.

We pray that a Pentecostal Shower of blessing may rest upon the work, and may we be enabled to fight manfully against the evil one and come off victoriously through Him that loved us,

N. E. O. Townsend.

Oct. 12th '90.

How to Help one Another.

BY REV S. D. FAUST.

Continued from our Last.

We may help others by restoring such as are overtaken in a fault: The weak, the erring, the overtaken we may help; the irreverent, the profane, and the persistently impious we may treat as strangers, and as heathens. "Bear ye one another's burden, and so fulfil the law of Christ." And this is his law: "A new commandment I give unto you, that ye love one another as I have loved you; that ye also love one another." In accord with this law we shall "Every man prove his own work." And toiling in the process of sowing, heed the holy summons, "Go work." And by the exercise of christian energy and patience we shall transform our own lives into a song of hope for he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." We may point out to a brother the broken fragments of his efforts, and indicate how he may join them into the beauty of symmetry and crown them with the glory of efficiency. A kindly suggestion, or a sincere expression of sympathy will often encourage the disheartened one to begin anew, and overcome what before had been insurmountable. We fail oftenest not because we are unable to accomplish the work undertaken, but because no one has told us that we are more than sufficient for it. Why shall we help one another? Because of man's great need of help. See his awful condition who supposes that no one cares for him. Hear the wail that comes from his heart who says, "No man cared for my soul!" Dependency is every where found to exist among men. The child can play in accord with the divinely impressed stamp of his own nature only when he has the help of a companion. The man of matured years works out what is called success only by the conscious or unconscious, the willing or unwilling co-operation and helpfulness of others. But the voice of Nature, so indistinct to heavy ears, might not be understood. The example of our Lord and Master is added. He himself walked and talked with men. He was the great burden-bearer. He taught men how to die. He taught them a greater lesson—how to live. He was acquainted with human experience and the ills of every-day life. He eat with publicans and sinners. He refused not to grace the marriage feast with his presence. He stood by the side of the bed of affliction, and laid on hand of healing upon the fevered brow. He paused amidst the pressing throng to evoke from a poor, afflicted woman a confession of her faith and of her great restoration to health. Tears of sympathy streamed down that sacred face when those whom he loved wept He showed his own need of sympathy when he said, "Sit ye here while I go and pray yonder. It is more blessed to give than to receive." If we share the sorrows of others we shall lessen our own. If for others we mitigate the evils about us, we shall,

find a balm for our own wounds. The answer to active love is restfulness in renewed strength.

We have opportunity to do good. We live under the brightest light and in the happiest land known in the history of the race. Our greatest blessings are our opportunities. The doors opening into the darkest places of earth have written over them in unmistakable characters, 'Come.' At our own doors human minds are enshrouded in thick darkness and hearts are longing for the light. But there are times when offer special opportunities in which to do good. Trouble has come to some one with whom we stand in relation, and the heart is sorely wounded, or the Holy Spirit is doing a special work and has softened the soil into tenderness. Now the soil is prepared, and we may cast into it the seed, with strong hope that an abundant harvest shall appear. But opportunities pass. Other doors are constantly opening and closing. The possibilities of to-day are the impossibilities of to-morrow. To-day the tree is laden with golden fruit; to-morrow the wintry winds wail a requiem of brighter days, as with invisible fingers they play upon its naked branches. How the opportunities for the exercise of sympathy and love and kindness pass. This hour we may receive God's waters, freshest grace by the voluntary use of heart and brain, and time and strength, and love and prayer, in helping others the next we sit by the fountains of bitterness and cry, 'Marah! Marah!' Nor will the most agonizing regrets and the most earnest entreaties discover to us the branch, which being cast in will sweeten the waters.

"Who seeks, and will not take when once the offered,
Shall never find it more."—Telescope.

The Early Dawn

BONTHE, OCTOBER 31, 1890.

REV. J. A. EVANS-EDITOR.

[EDITORIAL]

Interview

Governor Sir J. S. Hay

and Deputation of Merchants and Trader.

On Monday the 27th. instant a deputation of the representatives of the principal mercantile firms and traders was received by Governor Sir J. S. Hay who is on a visit to this place.

After their being introduced by the Private Secretary, the Honourable Major J. J. Crooks, and the usual compliments had been exchanged the Deputation brought before His Excellency the Knotty question of the system pursued by the Chiefs in keeping the "porroh" on palm trees until the nuts were rotten and asked that the Governor should take some steps to affect an alteration— as the system at present pursued was most detrimental to the trade of the District. His Excellency in reply informed them that he had already written to the Chiefs on this subject and some action had promised to remove it.

At the same time he remarked that the Government could not take upon itself to exercise any direct control in commercial transactions between buyer and seller. After some further conversation on this subject and the general state of trade the Deputation thanked His Excellency for having granted them the interview and withdrew.

Open Doors.—For Missionary effort every where throughout the Regions, about, and especially beyond us, present themselves and the heathen now, as never before seem to be imploring the Christians to help them to come to God.

It seems that wherever one goes to Speak a word for the cause of the Master, he finds open ears and hearts to receive the truth. Ask any Itinerant returning from his work among the people of his success, and he will tell you that the word has been gladly received.

And from what we have seen of late, and heard from others. It would seem easier now than ever before to get the heathen to pray, they make fewer objections, and will undertake the duty more readily than in past years; really in this particular, they are more ready than many professing Christians. Looking over the reports and correspondence in this Issue, it will be perceived that from Rembee, Mando, Debia and the Farkies of this place there comes up the same report of the open doors. The heathen fruits are waiting for the word of the Lord. The hundreds of Thousands of Prayers offered by the Church have been heard; the nations and tribes are now opening their gates to receive the Message of Peace, will not the Christians extend the helping hand? or will they sit down at ease in their fair homes and let the Cry of needy perishing Millions go up to heaven against them!

Falconbridge Letters.

It having been settled at the Palaver that the Settlers might return again to their lands for a small consideration of about £ 30 dr Falconbridge it seem readily paid the amount; which was of course in merchandise and required another visit on the sixth day to deliver these goods, at which time Mrs Falconbridge accompanied him to Rokona by much importunity on his part, but as she did not have to listen again to a tedious Palaver, and the only business (delivery of Merchandise) was soon over, it seems that she visited the Kings salt Works, where some old slave women, were engaged in making salt from sea water by a process of evaporation.

She seems to have been much interested in this Salt Works and the walk to it of about a mile. She says the salt making was of trifling expence and yielded a considerable profit. The traffic we may remark in it however was at that time for slaves which the King received in exchange for the salt in the interior. On returning from Rokona Mrs Falconbridge took the Kings daughter, Mr Elliotte's wife with her to Bance Island, where she tried, but in vain to get the *Princess* to adopt the European style of dress.

The next step in Mr. Falconbridge's work was to collect the settlers, who at the time were miserable refugees. And as the month of February was then to be spent there was no time to be lost in getting the people together on the spot where they were once more to settle; as they would have to clear the land build houses and plant crops before the end of May or in about three months from the time the re-purchase (as Mr. Falconbridge terms it) of the Lands.

To accomplish the work of gathering the people Mr. Falconbridge dispatched a Greek, who had come out in the Lapwing, with some of the black or coloured men up to Pa Boom's to gather and bring the people down, while Mr. and Mrs Falconbridge taking the rest of the goods on land, went in the Cutter, to locate the place of the settlement. But let us now proceed with the narrative in Mrs. Falconbridge's own words— quoting from her letter written May 13th 1790 as follows. "The spot they were driven from, was to be preferred to any other part; but by treaty it was agreed they should not settle there; there were other situations nearly as good, and better considerably some of them than the one fixed on; immediate convenience was a powerful inducement. Here was a small village, with seventeen pretty good huts, which the natives had evacuated from a persuasion that they were infested by some evil spirits, but as made no objection to our occupying them, we gladly took possession, considering it a fortunate circumstance to have such temporary shelter for the whole of our people. When those from Pa Boom's had joined us, Falconbridge called them all together, making forty six, including men and women; and after representing the charitable intentions of coming to Africa, and issuing to them some clothing as were sent out in the Lapwing, he exhorted in the most pathetic language, that they might merit by their industry and good behavior the notice now taken of them, endeavor to remove the unfavorable prejudice that had gone abroad, and thereby deserve further favors from their friends in England; who, besides the clothes they had already received, had sent them tools of all kinds, for cultivating their land, also arms and ammunition to defend themselves, if necessary, that these articles would be brought on shore when they got a storehouse built where they would be lodged for their common good and occasional use, he then concluded this harangue by saying,—he named the place *Granville Town* after Granville Sharp Esquire at whose instance they were provided with the relief now afforded them." From the above it will be seen that the new important Colony of Sierra Leone Extending from the Scarcies in the North to the Manoh River on the Southern distance nearly two hundred miles along the Coast line of the Atlantic was been the outcome of the small settlement of less than fifty souls quartered in the year 1791 in seventeen huts described by the above, out-with what is now Cisers Town and Kissey &c., more than two and fifty Victoria Streets, and nearly the same number of Cross, Two hundred Fery Albert, over 200 Church Streets, while there are nearly as many named Queen. One hundred fifty nine Race Streets The name York is repeated in the Metropolis 15 times.

Many other names are repeated in the city less than one hundred times. But we only note the above to show the importance not only of naming the street, but also indicating the Locality; when addressing parties in the City of London.

It Still Continues.—The crowded attendance, at the New Mouth Chapel in this place, two hundred or more persons were present on the 19th inst. to hear the word of life, and gave the best attention and the natives, chiefly Mendis, seem quite interested in the word, may God grant continued success in the work so well begun.

The D. B. S.—Dicky Bird Society, an association of children in England and various other parts of the world, for the prevention of cruelty to birds in particular and animals in general. It seems to be under the patronage Newcastle Chronicle an interesting English News Paper. It now numbers Two hundred Thousand members. A friend has suggested that it would be a good thing in these parts.

A Good Opening.—is now presented in Lower Bemebeh, and the adjacent district; comprising about 47 towns and Villages, containing an aggregate population of more than thirteen hundred who are now anxious to receive the Gospel and we are sure they would in a short time build up a good school in Bemebeh, if only the work could be started among them. The thing needs but the money, as we have the man who could succeed there and establish good work.

Visit To Jamisco.—It was our pleasure not long since to visit the extensive plantation of the S.S. A. Macfoy at Jamisco and nothing more impressed us than the wonderful amount of food available from the crops of this plantation alone to supply Bonthe, and in fact the whole of Sherbro Island for the next two years, this is indeed an important consideration in any country, especially but in this part of Africa.

The Coffee now covering many acres is in fine condition for young scyons. Besides Coffee we noticed Cocoa or Chocolate, Kolah, and Cocoa Nuts Trees and scyons growing freely, we also observed Calabar Beans in bearing. Everything about the plantation is systematically done. Books are kept in which are noted all that is, or can be of use to the enterprize; and from these can be gathered information of every kind respecting the planting and keeping of the various kinds of trees and plants. And what we are not at liberty to use figures, yet we can say that we congratulate Mr. Macfoy, upon his great success so far as planting.

An Iron Church for saint Matthews.

On monday the 27th inst. a meeting of Church people was took place at St Matthews Church at 7 o'clock p.m.

The Rev. S. Hughes opened the meeting and selected for his lesson Haggai after which he made some introductory remarks stating the object of the meeting and that it is convened to consider what kind of building is required for a new Church in contemplation, whether we are to have—

1—	A Stone Building
2—	A Wood "
3—	An Iron "

After a few remarks he introduced Dr. M. L. Jarrett as the Chairman for the meeting.

After a few words from the Chairman in support of the movement, Mr. C. R. Collier was called upon to address the meeting. This gentleman on rising said That question has been discussed about 3 years ago and that it is the first in his memory. It was decided at the time that a Church was to be built, and an Iron Church was proposed but the death of late past-r Nicol prevented the project from being carried out. And from his experience of now thirty years he believes that no other building would be suited for the purpose save an Iron one considering the soil of the place.

He referred to the spendid stone church which was built at Sierra Leone as an instance to prove what he said that buildings do not last long before they tumble down, and that if even a stone Church would stand yet the expense to keep it up will be greater than that of an Iron one. Roughly estimated they had calculated an Iron Church would cost between £300 to £1100. The present wooden Church is only 23 years and is now infested with bugs Post master William rose up and said that before arriving at a conclusion we should first of all know from what source the money would come. He however seconded the motion of Mr. Collier for an Iron Church. The vote was put to the meeting by the pastor when it received the unanimous consent of all present. The names of those who have promised as follows.

Subscriptions

	£	s	d
S. B. A. Macfoy ...	50	0	0
C. R. Collier ...	25	0	0
R. T. Collier ...	20	0	0
J. B. Parkinson ...	20	0	0
Dr. M. L. Jarrett ...	20	0	0
C. H. H. Moseley ...	15	0	0
C. J. Cole ...	15	0	0
T. E. Macfoy ...	15	0	0
W. Hughes ...	10	0	0
J. D. Macauley ...	10	0	0
A. Z. Macauley ...	10	0	0
H. R. Williams ...	5	5	0
	£316	5	0

The above amount is exclusive of several sums from one guinea.

Porroh on Palm Trees.

We publish in another column the result of the interview between His Excellency the Governor and the merchants on the important subject of the system pursued by the Chiefs in retaining the porroh on the palm trees until the nuts are rotten The subject is one of two-fold interest to us here, as it affects not only the merchants but the poorer classes of the subjects of the Chiefs themselves.

The porroh, we may remark, is a restriction placed by the Chief on the cutting of nuts by any one until it is removed by his order, when all are allowed to gather the nuts from the trees which are common property. In itself we consider it an excellent preventative of the wanton collection of unripe nuts by the ever avaricious native or the unfair appropriation of what really belongs to all of them by his unscrupulous brother; but like many other things good in the selves, the porroh has been much abused. The selfish and jealous Chiefs possessed by that dog in the manger spirit, which is not unique, finding that they cannot from want of laborers collect as many nuts as some of their more fortunate subjects have been known to do, keep the porroh on the trees for years; the nuts have often ripened and rotted, and their poor subjects have lost the value of them, trade has suffered, and even they themselves have not profited beyond feeding their selfish inclinations What therefore seems to be desirable is the moral suaion of some superior power to regulate this institution. We perfectly agree with Sir James' however in thinking that strictly speaking it is not the the part of Government to exercise any direct control commercial transactions between buyer and seller. It would be bad in principle and still worse in pratice, but when as it happens, here, a civilized Government exists on the borders of an uncivilized region much may be done to direct and improve the latter by moral suasion and we are pleased to observe that this is the view His Excellency, as we are informed, has adopted directing letters to all the chiefs asking them to remove the porroh off the trees so soon as the nuts are ripe and intimating that the Police will be ordered to watch and report if it is done or not.

We feel sure that this will have the desired effect and that His Excellency will have the thanks not only of the mercantile community but of the poor natives themselves for thus attempting to remove the evil which lies in the otherwise useful "porroh."

CHILDREN'S COLUMN.

For the Early Dawn.

Dear Bah Gomer,—It is now two years gone since I left dear old Kooloong [Shaingay District] in company with Sally, Edneline, David and my cousin Selina Sopaywoo for the Gambia in care of our gardians Yame Kate and her husband Mr. R. and ever since we were here I have been as anxious to gather all the informations I could about the country so as to write in the paper for the benefit of our friends abroad and especially my much loved and always thought of companions With this object in view then you can better imagine how right glad I was when I was told that the directors of this invaluable paper (invaluable I say, because it has discharged its duty faithfully, as an Organ of the Church advocating at all times the needs of my dear, dear country etc. had decided to give a column for the "Young Folks" as is done in the "Telescope"! It was with the greatest pleasure we read the articles of Gordon Shelby and Martha Vincent they've done very well and I also wish to try my chance.

First of all I must start by telling you that the name 'Gambia' is the native [Mandingo] name given to the majestic River which runs through the tract of country bordering on its right and left banks I am sorry I cannot tell you the extent of the country, not having seen any GEOGRAPHICAL description of it, but at any rate I believe it is a very big country, for the river is navigable to above 300 miles from its mouth.

The Gambia I am told was first visited by the Portuguese about three centuries ago and that they built stations at different points on the banks of the river for the purpose of carrying on the nefarious slave traffic which has been a curse to Afrca in general, and at other times by the French who contended with the Portugese for the booty. The influence of the Portuguse however seems to have given them a better chance. Up to the present time the Portugese copper coins are in use and the lower class of people (i. e. the natives who could not read and write) prefer the use of them to the English coins especially that four teen *one pénch* [corruption of one penny] make a shilling. Mr. R. has one which he promises to send to Shaingay some day, that was in use in the year 1613.

In the year 1816 the English Government who are destined to be masters of the world formed a settlement on the island of St. Mary which was called *Bathurst* in honour of the Noble Earl of that name who undoubtedly was principal mover in the undertaking, on almost the same basis as Sierra Leone, for settling our unfortunate ancestors who were captured from Portugese and other slavers, and at the same time fostering trade for which all who have heard of the name Gambia, know the place was renowned. There were days I am told when *'going to'* or *'coming from'* the Gambia meant much to speculators, but like many other places it is said of her *'dem Sa Lone people done poil de place.'*

FLORA.
of Mando.

(To be Continued)

NEWS ITEMS.

Died—At Rotofunk on the 13th inst. Mr. Charles L Helmic of the Y. M. C. A. Missionaries this is we regret to note, the fourth member of this party that has died since they arrived less than Twelve months ago.

Oct. 17—s. s. 'Susu' from Freetown with mails and the following passengers Commandant Moseley [returned from leave of absence.] Rev. J. C. Thomas.

„ 20—'Susu' for Freetown with S. M. Bennett Esqre. Acting Commandant also Mrs. J. B. Parkinson and R. May.

„ 23—'Susu' from Freetown with mails and the following passengers Mrs. Manly, Tucker, Matthews, and several others.

„ 25—'Countess of Derby' from Freetown with His Excellency Sir James Hay, Major J. J. Crooks, Major Moore Messrs W. E. Innis, J. C. E. Parkes, J. W. Lewis.

Col. Steam Launch for Lavanah with Collector Stuart and J. N. Crown he latter to relieve Mr. Songo Davis.

Two special sermons were preached at St Matthews Church by Rev. S. Hughes on behalf of the S. S. Leone Native Pastorate Church and in the evening on behalf of the Rio Pongas mission.

„ 27 A meeting of the principle merchants and traders waited on His Excellency the governor this day.

„ "Countess of Derby" from Freetown with the following passengers Mrs. J. B. Parkinson, Miss Cassandra Parkinson (who left for England in July 1888.)

30 Oct. Rev. S. Hughes left for Freetown, per. s. s. Susu.

PERSONAL

Revd. S Hughes,—the newly appointed Pastor of St. Lukes, Parish, Sherbro, called on Monday the 27th and subscribed for our Paper. Mr. Hughes, seems an accomplished gentleman and, in every way adapted to a Parish like this.

The Hon. Major Crooks, Colonial Treasurer, Accompanied by Major Moore Inspector General of Police. Made us a very pleasant call on the 28th inst. and Order several Copies of present Issue to be sent to them, such calls are highly appreciated

Captain Clarke,—s. s. Susu also gave us the benefit of his genial presence on the 29th inst.

ADVERTISEMENT.

FOR SALE.

(By Public Auction or Private Contract)

All that piece and parcel of Extensive Land known as Baffin Creek situate lying and being in Victoria Road Sherbro all that piece and parcel of Land situate at Plain Street Bonthe Sherbro; all that piece and parcel of Land known as and Commonly called Motogoa- situate the Jurisdiction of Sherbro; all properties of William Elias Bull deceased.

The titles of those Lands are indisputable.

For arrangement apply to M. H. Davis of Freetown, or Rev. J. C. Thomas of Bonthe.

25th Oct. 90

Communications.

Report of Rembee Station
FOR THE QUARTER ENDING SEP 30TH 90:

Mr. Editor;—In presenting you with a report from this part of the vineyard, I can say thank God, we are yet here, battling for God and the right. Although, the way sometimes seems gloomy and dangerious, we can hear the voice of our dear Saviour saying "Lo I am with you alway even unto the end of the world." Though satan is stiring up those whom he can deceive, and leads them to disturb our work Christ by the Holy spirit is lifting up a standard against these evil workers. And many of them who have been so deceived are being enlighten and rescued from the meshes of the net that is spread for their feet, when the truth comes to their knowledge.

Though this is the busy time with our people in keeping away the birds from their farms yet our sunday morning service is not neglected, for those whose farms are near, leave their children to drive away the birds, and come for meeting, and in the evening we have always, good attendance, from 80 to 100.

Our weeknight meetings is the same, for the people come from their farms in time for service. Our Quarterly Conference was held on the 13th. inst. by the Presiding Elder Rev. J. Gomer, a verbal report was given of the work which shows progress. The leaders also gave favorable reports of their classes.

On sunday the 14th. the Presiding Elder, preached to a good gathering; at the close of which, 23 persons were baptized, 9 came forward and joined the church, when the Sacrament of the Lord's supper, was administered to 16 persons.

In the evening there was hardly room for the people when he addressed them on intemperance, also Mrs.G.S. Caulker who came on a visit with the Rev Gentleman, spoke to the people in their own language, on the same subject she was listened to with great attention, they were surprised to hear a woman adress them. She advised them to abstain from all intoxicating drinks, and called their attention to the, past and present of the country, how the Gospel of Christ is taking root in this land, and it behoves them to hold on to that blessed truth which is a light to lighten the gentiles, her words made great impression on them. We trust that the visit of the Presiding Elder and Mrs. Caulker will ever be remembered and that the reflection on those meetings, will bring about, a glorious result.

The same day, three young men, whose names are in our seekers class, in a town about six miles from this place, when they heard that the Rev. Gentleman was here came all the way to be Baptized, after they have answered all the necessary questions put to them by the P. E. they were Baptized that evening with other town children making a total of 28 persons, who received Baptism that day. A young man who when I first came here, was one of those who, were against going to meeting. I rejoice to say has given all evidence of conversion. His house is by the way, and near the barra whenever I pass'd I used to call him to go to meeting, but he always sneered at me and would say "I am coming., but never came while the service was going on, his seat used to be out side of his house, where he can hear all that was said. A few weeks before the Rev. J Gomer's visit, he began to be a regular attendant on all the means of Grace. When I ask for names of those who wish to be Baptized, he was the first to give his name, and the first who came foaward to unite with the church. His testimony in the class meeting, give all assurance, that he his a new creature in Christ Jesus we pray that he may be taught and led by the Holy Spirit into all truth.

Out Stations.—There ha not been much itineranting done during the quarter, owing to the bad roads and water, but those that can be easily reached we have visited eleven where we were gladly received.

Day School.—We are glad to say that our school is still going on with 21 children who are trying to learn.

Our Sabbath school,-has not been well attended during the quarter as our people are busy in driving away the birds from their rice.

Number of Towns visited,		11
" Believers class,		1
Members in	"	16
" Seekers class		17
Members in	"	270
Day School Children		21
Sabbath "	"	125

During the quarter, not less than 1031 people have heard the message of salvation.
Pray for us—Your Bro. in Christ.
J. M. Steel.

SELECTIONS

Mademoiselle Papa.

Translated from the French.

Every morning when the men at work in the mine assembled around the Berard pit to answer to the roll call there was seen—the last always—a tall, stout, merry fellow leading by the hand a little girl seven or eight years old. It was Micheal Pierron and his daughter. Before stepping upon the platform of the pit the man always took the child up in his arms gave her cheeks two ringing kisses, and set her on the ground again. "*Au revoir*, papa!" would cry the little one; and when he reached the edge of the pit she would look at him intently and anxiously with wondering eyes, and say once more "*Au revoir*, papa!" At the ringing of the bell for the decent, she pressed her little hands together, twisting her fingers in and out and repeating her one word "papa!" until sure that her father could no longer hear her, she started away for school to remain all day.

When evening came she was the first at the pit from which Michel Pierron always merged first. He raised the child in his arms as he had done on parting and she clung to him with her clear, sharp cry, "papa!" while all the night in her little soul suddenly shone forth in her eyes and smiles like dazzling sunbeams.

People had so often heard her repeat these two syllables and had been so struck by the peculiar intensity with which she uttered them, that they called her "Mademoiselle papa;" and certainly never was a name better chosen. Her father was all to her; for her mother had been dead a long while. Ah! but how frightened she was every morning when she saw him go down into that yawning darkness to whose depths no eyes could reach.

One day a miner took it into his head— an excellent man, nevertheless—to swing her over the edge of the pit; and at a glance into the dark gulf which extended down, down out of sight, she uttered a cry of terror and freeing herself stood trembling.

"Papa goes down into that place," was her thoght; "what if he should never come up again!"

That day when Michael took her in his arms as usual, she clung around his neck closer than ever, and said to him in a low voice:

"You will come up again won't you?—tell me so, papa!"

"Why what's this, *petite*? There isn't any danger—I say so, papa!"

"Why, no, you scared one."

"Could—no one could—die down there?"

"I will not die without telling you, said Micheal, laughing.

"Ah! *au revoir*, papa!"

Whatever her father said was the gospel; and she went her way to school, re-assured.

But the memory of the black gulf which her eyes had searched could not be banished, and she was overcome with fear every morning and trembled every evening lest her father might not come up this time from those mysterious depths into which she saw him descend.

One day there was sudden rumor that a fire-damp explosion had taken place.

In less time than it takes to tell it the approaches to the Berard pit became crowded.

From all directions the distracted people came running to the spot. Of all the living buried how many would return up to the light and air?

Mademoiselle Papa, Michel's daughter, was at school. She knew nothing of it.—*Million.*

To be continued.

ADVERTISEMENT.

MR ALFRED A LEWIS,
Jeweller
AND
Electro Metallurgist

begs to inform the Public of his having established at Otto St. a workshop wherein the best and choicest workmanship in Gold or silver can be obtained, and Galvanized works performed either in Gold or silver at shortest notice and for very reasonable prices.

Please send your old silver candle sticks Trays etc., and they will be polished as new, or your English gold Gaurds etc., for polishing, or Galvanized bangles and they will be converted.

Your clocks too can be repaired at moderate prices.
You have only to apply at the workshop, Corner of Victoria Road.

Apprentices wanted-conditions understood on application.
Bonthe Sherbro, Sep. 3rd 90

THE
Early Dawn
PRINTING OFFICE
PLAIN ARTISTIC and FANCY JOB WORK
EXECUTED AT
SHORT NOTICE
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PRINTER.

THE EARLY DAWN.

"The Morning Light is Breaking, The Darkness Disappears."

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The 'Early Dawn'

Published Semi-Monthly at Bonthe Sherbro. Under the Auspices of the Board of Missions of the United Brethren in Christ.

Rev. J. A. Evans, *Editor and Publisher.*
Bonthe, Sherbro, West Africa.

AGENTS.

United States.—Revs. B. F. Booth and Wm. McKee, Dayton. Rev. Wm J. Davis, Basil, Ohio. Rev. J. T. Jenifer, Chicago. Ill. Rev. J. L. Bentley, Marion, O. Rev. J. S. Cleaver, Elkhart, Ind. Rev. R. F. Barton, Penn. Ind. D. K. Flickinger, Willoughby, O. Rev. H. Eidwell, Dayton. Washington, Ter., M. J. Stoner, Manheim, Pa., Master Charlie Howe Manchester, Ind. Rev. G. W. Arnold, Eldorado, Ohio.

West Africa.—J. A. Richards, River Gambia. Rev. J. R. Frederick and Mr. E. A. Lewis Freetown, Sierra Leone. Rev. James Dennis, Marshall Liberia. Mr. Moses Boyle, Liberia.

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A "Knock-Down Argument."

The following was published in the *Monthly Itinerant* some ten years ago; and as many of the readers of the *Telescope* have never seen it, and because we regard it as a perfect specimen of a "knock-down argument," it is here reproduced. It was told to the writer at the time by one of the actors in the scene, and then written for the paper soon after. Our readers are assured that the circumstance actually occurred.

In the fall of 1876 Rev. D. S. Early, of East Pennsylvania Conference, and then general agent of the U. B. Mutual Aid Society, was sent to Augusta, Maine, to confer with the insurance commissioner as to the society's doing business in that state. In Boston he was joined by Mr. B. L. Chadbourne of Bangor, Maine, who was to accompany him to Augusta in the interest of the society. Being seated together in the car, soon after the train pulled out from Boston, Mr E and C. engaged in conversation; and ere long, by request of Mr C, Mr E commenced to explain the origin and creed of the United Brethren in Christ. Being a very energetic and demonstrative talker, Mr. Early's manner attracted the attention of nearly all in the car, and especially of an elderly, clerical-looking gentleman seated in the seat behind them, who happened to be (although Mr. Early did not know it) none other than Cardinal McCloskey of New York. In the course of his remarks Mr. Early spoke in uncomplimentary terms of some of the peculiarities of the church of his choice, and pointed out its superiority in doctrine on certain points. But in the midst of his earnest conversation Cardinal McCloskey interrupted him by saying, "Yes, my friend; but now do you know that your church is right?" This, from an entire stranger, rather took Mr. E off his pins; but recovering himself, he replied to the cardinal, in blissful ignorance of the greatness of the man he was now addressing, and began to assign reasons for believing that his church was right. But as he assigned one reason after another the cardinal would always reply, "Yes, my friend; but how do you know that your church is right?" and thus succeeded in making it for the time quite warm for Mr. Early. By this time nearly all the passengers in the car (many of whom, including Mr. Chadbourne, knew the cardinal) were noticing with much interest and amusement what seemed to be an unequal contest. Finally, in his attempt at giving a reason for believing that his church was right, Mr. E. referred to Martin Luther as an authority; but the cardinal replied by saying, "Yes, my friend; but how do you know that Martin Luther was right?" This was two much for Mr. E. It raised his Pennsylvania-Dutch blood; and rising to his feet, and turning around so as to look the cardinal squarely in the face, he said in a very loud voice and with much emphasis, the eyes of all in the car now fastened upon him, "Well sir since you have asked me *that* question I will just tell you how I *do* know that Martin Luther was right. I *know* he was right because of what he *did*. There was the old pope, with all his cardinals, bishops and priests, and all the kings and armies of Europe, on one side, and there was nobody but little Martin Luther and God Almighty on the other side; and little Martin Luther just took that old pope's bull by the horns and gave his neck such a twist as he will never get over until Gabriel blows his horn and sends the old pope, with all his cardinals, bishops, and priests down to hell, where they belong. *That, sir, is how I know that Martin Luther was right!*" The last sentence he roared out at the top of his voice; and with its completion all the passengers in the car clapped their hands, cheered, and burst into roars of laughter. Soon the train stopped; and the cardinal, having reached his destination, left the car; but before doing so he gave Mr. Early a hearty shake of the hand, and said he was glad they had met, and complimented his pluck and shrewdness.

When Mr. Chadbourne informed Mr E that he had been talking with Cardinal McCloskey he was somewhat stunned; but recovering himself, he remarked in his characteristic way, "Well, I don't care if I did handle him a little roughly. He interrupted us in our conversation; and when a man does that he must put up with what he gets." From that time on Mr. E was lionized by those New-England passengers. They seemed to be perfectly delighted over the fact that in a wordy battle "a little Pennsylvania Dutchman" (as Mr. Early was wont to denominate himself) had so completely unhorsed the great cardinal of New York.—*Telescope.*

Canabalism.

The fact that the Imperch has been proclaimed British territory, by His Excellency the Governor of Sierra Leone; will I trust in itself, serve to check the depredations of the man eaters; yet it will doubtless require vigilence on the part of the Authorities in order to put down the horrid practice entirely, as the parties are likely to try rather to conceal, than to abandon the practice.

The old disguise of the Leopard or Alligator can be easily detected, by a little care on the part of those who have the work of trying Canabal cases in hand. But other and new disguises are likely to be intented by evil geniuses so that every number or mysterious disappearance of any person or persons should be carefully investigated. And I scarcely need repeat that any report of Leopard or Alligator cateing or attempting to catch any person should receive prompt notice and investigation as I believe it is now quite a well established fact that neither of these creatures except the Leopard when wounded are likely to attack a person and when they do they leave unmistakable marks of their assault on the victims. It would also seem desirable to have some kind of ordinance against the making keeping or use of any of the *Paraphernalia* used in either the Leopard or Alligator disguises; for certainly such Trappings are not requisite to any known legitimate pursuits and ought therefore to be prohibited. With proper attention given to the above particulars and the course pursued pointed out in my first article entitled Canabalism Tangible published in the *Early Dawn* of Sept. 30th of this year.

I feel sure that this scurge of humanity may be completely over thrown in the Land.—E.

The Work of Missions.

Perhaps in no age of the world's history, has the knowledge of God increased, with such rapidity, as it has in this latter half of the nineteenth century; in almost every land on the face of our Globe, will now be found those who acknowledge the Supremacy of the God of heaven. And whether this knowledge be of Christian, Jewish, or Mohammedan origin, it is spread abroad and homage is thereby being paid to the God of heaven and earth. And as a result the Idols of the heathen are being cast away to the Moles and the Bats; and their temples going to ruin. But as we look upon this grand advance in the knowledge of the true God in the world; we are led to seek out the cause of this advance, which we percieve almost at once to be due to Missionary effort which effort has been almost if not entirely monopolised by Mohammedans and Christians. Jews have done comparitively little, if anything on this line. Mohammedans have however, pushed their Work with great energy, and perhaps more success, than many Christians are aware or willing, even to admit. On this the darkest continent their missionaries are legion and they are industrious. Europe and Asia have their labors also, in a greater, measure possibly than is generally conceded especially in this true of Europe, where of late years Mohammedan men has found appologists, not a few among Christians, a thing perhaps unheard of in the past centuries. But it will be readily perceived that Christianity has out flanked Mohammedanism with its Missionary work and has extended its efforts not only over the Continents of the old world but has nearly monopolized the new world and has now a foothold on almost every Isle of the Sea. And has successfully girted the Globe with its belt Love.

So that while we reasonably conclude that it has been the work of Missions, that has so wonderfully increased that knowledge of the True God, it is farther pleasing to note that christain missions have done the greater part in this glorious Work, not only from the better quality of their work, but also from the larger field of their operations. Even more litterally than ever before, is the world the *field* of the missionary effort of the Christian Church; and never in any age, was there even so much accomplished, by the servants of Christ, as there is today. But the vastness of the field, is such that we cannot properly estimate the extent, or the results of the work.

J. A. E.

The Brotherhood Of Man.

In the Last Issue of the Dawn, I wrote on the Fatherhood of God, now I wish to write on this kindred topic. The Brotherhood of man or men as implied in the fatherhood of God; for the Sons of one father must of necessity be brothren. Hence then as God is our common father thus we are his sons and brethren. But it appears from holy writ and from the nature of the sons that we have all sprang from the same stock and unfortunately by an accident that happened to our great Ancestor Adam, we have inherited a brutish or bent in our natures which is very much against our good behavior but in all natures bears unmistakable evidence of the nearness of Stock; and our helplessness by nature to recover from the effects of the fall of Adam. And as by the fall once has been reduced from free a most to slave of Sin and Satan, he has thereby lost his right of Sonship to God and as a Result his right to heaven and happiness and is by nature exposed through sin to the fiery wrath of God who cannot look upon iniquity with the least degree of allowance. But fortunately for us God has been pleased to offer us a means of restoration through the death of his dear Son who has borne our inquity, and for our sin died on the Cross, and thus opened the way for our restoration and deliverance from the bondage of Sin to the freedom of the sons of God, the conditions of this restoration to God, and the inheritance of heaven, are repentance and faith in the Son of God who has made the full and complete Atonement for all mankind. Who then will accept of the conditions and be saved?

More again.—E.

Imperch a British Territory.
No. 20.

PROCLAMATION.

By His Excellency Sir James Shaw Hay Knight Commander of the Most Distinguished Order of Saint Michael and St. George, Governor and Commander-in-Chief of the Colony of Sierra Leone, &c., &c., &c.

(L. S.)
J. S. HAY,
Governor.

WHEREAS by a convention dated the 14th day of September 1825 and made between His Excellency Charles Turner, Knight, Companion of the Most Honorable the military order of the Bath &c. Governor-in-Chief of the Colony of Sierra Leone, on behalf of His then Britannic Majesty of the one part, and BAMBA King of Sherbro and the Chiefs and Headmen of the Sherbro Country of the other part, the said Bambe, and other Chiefs and Headmen did cede

transferred give over certain territories described in the said treaty and including all that territory known as the Imperreh unto His Excellency Charles Turner aforesaid and his successors in Office for the use and on behalf of His then Britanic Majesty the King of Great Britain and Ireland and his successors and the full entire free and unlimited right title possession an sovereignty over the said territories. And whereas notwithstanding such cession as aforesaid active jurisdiction has not been assumed and exercised by Her Majesty over the said Imperreh Country and whereas it is desirable and necessary that such jurisdiction should be so assumed and exercised.

NOW THEREFORE I do hereby publish proclaim and make known to all whom it may concern that the right title and sovereignty of Her Majesty Queen Victoria and Her successors into and over the whole of the said Imperreh country shall be forever maintained and that active jurisdiction is now assumed and exercised over the said Imperreh Country.

BRITISH SUBJECTS and all other persons residing within the said territory are hereby enjoined to govern themselves accordingly.

Given at Government House, Fort Thornton, Freetown, in the said Colony of Sierra Leone, this twenty-fourth day of October, in the year of our Lord one thousand eight hundred and ninety, and 54 Her Majesty's reign the Fifty-fourth

By His Excellency's Command,

J. J. CROOKS,
Acting Colonial Secretary.

God Save The Queen.

The Early Dawn

BONTHE, NOVEMBER 15, 1890.

REV. J. A. EVANS—EDITOR.

Nov. 4 [EDITORIAL.]

Falconbridge Letter.

Our Last closed with the account of the first general meeting of the Settlers after the arrival of those from Pa. Isaac's. On which occasion Mr. Falconbridge formally opened the resettlement of Sierra Leone and the first settlement of Granville town, which was in fact the begining, as we have before remarked, of the permanent settlement of the present Colony.

Our readers will perceive that this latter settlement was not established until 1791 or some Four years after the first settlement, which occured about 1787 according to the accepted history of Sierra Leone. But this does not tally with Official Record as Treaty No.1 is dated Aug 29th, 1788. However we are not particular just now on this matter of the first effort at Settlement.

But proceed to give Mrs. Falconbridges account of the motley crowd of persons, which Mr. Falconbridge had formally installed as Settlers of Granville Town. She says "I never did, and God grant I never may, witness so much misery as I was forced to be a Spectator of here. Among the outcasts were seven of our own country women, decreped with disease, and so disguised with filth and dirt that I should never have supposed they were born white; add to this, almost naked from head to foot; in short, their appearance was such as I think would extort compassion from the most callous heart, but I declare they seemed insensible to shame, or the wretchedness of their situation themselves, I begged they would get washed, and gave them what clothes I could conveniently spare. Falconbridge had a hut appropriated as a hospital, where they were kept seperate from the settlers, and by his attention they recovered in a few weeks.

I had always supposed that had been transported as convicts, from some conversation I lately had with one of the women, his partly; undeceived me. She said, the women were mostly of that description of persons who walk the Streets of London, and support themselves by the earnings of prostitution; that men were employed to collect and conduct them to Wapping, where they were intoxicated with liquor, then inveigled on board of Ship, and married to *black men*, whom they had never seen before; that the morning after she was married, she really did not remember a syllable of what had happened over night, and when informed, was obliged to inquire who was her husband? After this to the time of their sailing, they were amused and buoyed up by a prodigality of fair promises, and great expectations which awaited them in the country they were going to. "Thus" in her own words to the disgrace of mankind in this country, upwards of one hundred unfortunate women, were seduced from England to practice their iniquities more brutishly in this horrid country.

"Good heaven!" remarks Mrs Falconbridge now the relation of this tale made me shudder.—I questioned its veracity, and enquired of the other women who exactly corroberated what I had heard; nevertheless, I cannot altogether reconcile myself to believe it, but it is scarcely possible that the British Government, at this advanced and enlightened age, envied and admired as it is by the universe, could be capable of exercising or countenancing such a Gothic outringment on human Liberty.

"Immediately after we had fixed on this Place for the settlement, I singled out one of the best huts for my own residence; where I remained nigh a month, though I did not sleep on the shore the whole time; about a fortnight I continued to go on board the Cutter at night until it was necessary to send her to Bance island; I then had a kind of bed stead, not unlike a hospital cradle, erected in my hovel, but the want of a door was some inconvenience, and as no deal, or other boards could be procured for the purpose, I made a country mat supply the place, for I now find its necessary to accommodate myself to whatever I meet with there being but few conveniences or accommodating things in this part of Africa. The river abounds with fine fish, and we get abundance of them, which, with rice, wild deer, and some poultry, forms my common food since I came to Granville Town. In something less than four weeks we got a large store house and several huts for the settlers built, and had the goods landed from the Lady Wing,—they consisted chiefly of Ironmongery such as blacksmith's and plantation tools, a prodigious number of childrens trifling *half-penny knives*, and some few dozen scissors of the same description. I am *charitable* enough to think the *benevolent* gentleman, who purchased those goods, had a double purpose in view viz. to serve his sister from whom he brought them—and the persons to whom they are sent: but certainly he was unacquainted with the quality of the latter articles, or he must have known they were very improper gifts of Charity."

Our readers will readily perceive that in the early settlement of this colony there were a number of Europeans among the settlers especially females, and that a very large percentage of them must have succumb to the climate in a very short time, [illegible] in just to attribute their death altogether to climate effects, as they must have died from other causes. But one thing that is strikingly noticeable in history of the infancy of this settlement is that it was undertaken by great good and wise men yet there were serious mistakes in almost every detail of its working. How strange it does seem that colonization should have been begun by sending out black men with white wives into a black man's country where there were enough black women too all the men that they could send out. Time showed the folly of that step for in a few years the settlement came to grief and the settlers were dispersed abroad until most of these strange wives had died for as we see that Mrs Falconbridge says more than one hundred white women were brought and she only speaks of seven among the settlers whom her husband gathered into the Granville Town settlement.

Great blunders were made mending our supplies but of this we shall have occasion to say something later on. Granville Town at this time about the month of March 1791 was the scene of rather a rough group than a Town and a colony and yet it was the begining of Sierra Leone. It had seventeen huts one of which was occupied by the Agent and for the time Governor; another was a hospital, the other fifteen were occupied by the other settlers; and these you might have seen in the daytime busy in clearing away the bush making farms and preparing Materials and building more huts or houses. At night if one had been visited the youthful capital of the infant colony he would have been accosted doubtless by a rustic Militia gaurd, a service in which all the men engaged, and kept up a vigilant watch at night lest they should be attacked by the natives. By reference to Official records of the colony it will be seen that at that time there were no less than three or four subchiefs ruling in the Territory west of the settlement among which were King Jimmie who had broken up the first settlement and after whom the Landing is now called. Another was Pa Forrah at Forrah Bay King Tom at King Toms' Point and King Moffee at Moffee Point or perhaps better understood as the cape, of course there was no light house at the cape and Free Town had not been founded, so that everything looked very different from what it does now. And who could have believed then that what we see today in the shape of the City of Freetown would ever have resulted from the little group of settlers then huddled together in Granville Town inconsidereate migrat ful, turbuie t and hard to manage as they were at the time.

Pushing interior to do Mission Work is all the cry now a days and certainly that is a good thing to do, there are many reasons why missionaries should push inland. The first and greatest of all reasons is that there are those lost or precious souls in the interior that have never heard of a saviour. They have never heard that their elder brother came from the Father and gave his life to redeem them from the power of death and to secure for them eternal life. They have never heard that they have a loving father in heaven that is a great king and who is anxious that they shall come and dwell with him, and that there they shall be free from all suffering and sorrow, that death shall never visit them there These people ought to have the gospel invitation Jesus has given the command that it be carried to them, and it is the duty of the missionary to carry it to them, and they should make speed to obey the command. Daily precious souls are [illegible] good [illegible] haste and not waste time, from town to town they should fly with this God message from heaven. This gospel seed should be sown wherever there is immortal souls, and as time is very precious it should be well looked after.

A watchman ought to be stationed at proper distances to prevent the enemy from sowing tares. Night and day they should be on the look out, as the women and children are early and late on their rice farms to drive away the birds and may save their labor save the seed from being caught away.

So ought we to protect this most precious seed. Then too this soil is not adapted to growing cocoa and it must be cultivated but with proper attention and faithful laborers good and profitable crops can be raised.

But hasty and indiscrious labor must be left in charge to prevent the enemy destroying the work done.

I know there are those who advocate a very different method scatter the seed as they carry the message deliver the invitation and leave the people to accept it as they please. I fail to see the wisdom in this, heathen people are ignorant and need to be reasoned with. I have seen in this section in Africa in the far west in early days and as good results were obtained until watchmen were left to look after and care for the seed sown. In the late war in America when a town was taken troops were left to protect or to hold the place lest the enemy come and take possession again, so we should push into the interior by all means but we ought not to neglect the seed sown. It is worth taking care of, what man will be so foolish as to sow a field with wheat or plant one with corn and then leave it to grow and harvest itself.

Grace or Facilities and Energy.

In the Religious Telescope of Sept. 21st we find the following "There never was a time when the evangelistic enterprises of the Christian Church were being more energetically and successfully push forward than now. There are more church-sittings and more varied and practical methods of reaching the masses than at any time in the past. Besides, there is a steady multiplying of attractive agencies calculated to win men to the Cross of our Lord." We suppose of course our contemporary, refers in these remarks to the Christian church, in home Lands, and chiefly to America and England. But we feel that very much of this is also true in Foreign Mission fields; and that there are now greater facilities than ever before for reaching the semi-civilised and heathen people than ever before; and more preaching places—not sittings but standings in the open courts and shadows of trees and more attractive appliances, and more skill in the use of them, among Missionaries than ever before for bringing man to a knowledge of salvation, and the heathen are being by these, brought to the Savior.

Minor Mat.

It seems partially forgotten by some societies, or may be individuals of our community that the subject or matter of [illegible] men is now rather an old one

And that it has been understood for nearly a half dozen years at least; that this class of dealers, were not needed in the trade, and that the principal of leading firms, had determined as far back a 1884 or 85 to transact business directly with the gatherers of produce, without the meditation of any one; and that for several years Merchants have been labouring to to this end nor have they attempted to disguise the fact but have been quite outspoken in the matter. But the middle men complain, it is said of this as unfair and contend that it is wrong for Merchants to establish in the up river districts to deal directly with the natives, thus competing with the petty trader: and by having a larger and better assorted stock divert the trade from him. It should, we think, however be remembered, that prior to 1866, that there were another class of men that occupied the position of middle men, these were the chiefs and headmen of the natives themselves, and that notwithstanding the complaints of these former middle men, that the very men that now constitute the middle men were the ones to enter the rivers in great numbers, and by so doing they diverted the trade from the former middle men, and being better prepared to carry on trade with the produce gatherers; soon secured all the profits to themselves, which so reduced the profits and influence of the Chiefs they (the Chiefs) ordered the Merchants to leave the rivers. But however, it came about that these traders did not leave the rivers for all the hue and cry of the Chiefs,—the former middle men. So now if the Merchants have decided to follow the example of the petty traders, and go into the rivers, with better facilities of trade, we fail to see any reason why they may not do so. And especially since they do so not against the remonstrance of Chiefs and their people who are the owners of the country, but with their free consent. However, we suspect the parties who are raising the cry at present are not the middle men at all, but persons, who themselves already importers and exporters, who would like to have the larger Firms, to keep out of the rivers until they get well established, so that really if there is no injustice, or even [illegible] in this case, but only a matter of competition in the [illegible] of the same Year.

CHILDREN'S COLUMN.

Continued from our last.

Now being a Politician I cannot attempt much on politics, but may mention that the Gambia is now a seperate Colony of itself having as administrator Gilbert Thomas Carter Esquire C. M. G. who has visited us the Coast a number of years, rising from one grade to another, and which gives him the advantage of knowing the people with whom he has to deal. I am sorry however to learn he is no lover of our race; then there is C. Bunny Mitford Esquire, *Treasurer* a reputed beau, Hon. Harry Holme Lee, *Collector* of Customs, a refined gentleman, Lt. Col. Tighe *Superintendent of Police and Sheriff* of the Colony a retired soldier C. H. Hingeston Esquire *Col Surveyor* A Woodburn Heron Esquire M. D. *Col. Surgeon* and Percy Randall Esquire his *Asst.* with the Hon. James Topp (merchant) and one of the oldest residents *Coroner* these form the European staff. Then among the natives I find second to none in West Africa the *great scholar* His Honor Joseph Rainer Maxwell Esquire M. A. B. L, B. C. L. *Chief Magistrate* of the Colony of the Gambia &c. &c. &c. then also the renowned William Campbell Cates Esquire *Clerk of Courts & Registrar*, who also acts as *Crown Solicitor* in all *Criminal Cases*. Then also there are Bah Syret Esquire *Governor's Clerk* and *Deputy Coroner* Isaac Johnson Esquire *first writer*, Mr Solomon N'Jie (native of Bathurst) *second writer*, Mr. Gains Nathan, *Auditor's Clerk*. At the *Treasury* we find Messrs S. A. D. Coker (*Chief Clerk*) and A. L. J. Nicol (*second clerk*) eldest surviving son of retired Col. *Chaplain* Crowley Nicol at. A and one of the numerous grandsons of Bishop Adjai Crowther of the Niger territory. At the *Customs* we find J. Dugan Esquire, *Tide Surveyor and Warehouse keeper* and S. Jeremie Aubee Esquire, *clerk of Customs*, Messrs W. A. Davis and J. Nox Carickterguss Nilhelm [brother of the famous *Scientist* of Freetown] *Senior & second Landing Waiters* Messrs J. C. Chapman and W. Ethelred Johnson on the *Temporary Staff*. At the *Post Office* we find J. H. Finden Esquire *Postmaster* Mr. S. Casellizo King (a rather small man for so big a name) *Chief Clerk* and a Mr. Smith *sorter*. This is the *only* Department where the Officials are exclusively *natives* of the Gambia. At the *Col. Hospital* we find Messrs George Spilsbury (nephew of the late Dr. Spilsbury) *Dispenser* and James Deigh Dresser. At the *Jail* there's a renowned West Indian C. H. Sherrington Esquire *Governor* who also acts as *Col. Engineer* in the absence of that officer T. C. Paul Esqre. is *Surjeant major of Police* and J. Taylor Coker Esq. *Government Printer*. In the Outstations at *British Combo and McCarthy's Island* we find Messrs J. Thomas (*Sergeant*) and E. A. Smith (I should think the oldest native officials, for term of service) *Managers*. With the four exceptions mentioned viz. Mr. Solomon N'Jie at the Government House and Messrs Finden, King & Smith at the Post Office, the rest are *Sierra Leoneans*. Somehow Gambians have always had an antipathy to holding Government posts. They've got on pretty fairly without them and there's all possibility they will continue so while they remain a people. The Colony enjoys always a surplus revenue in spite of the number of Officials and the draw for Travelling allowances &c. on the Col. chest, which is sent home to England I should think every year, for safe keeping in the Imperial Exchequer and yet there's *so much* needed to be done for the physical good of the country that is altogether neglected and uncared for.

There is an *Executive* as well as a *Legislative* Council to strengthen the hands of the Governor but so withy has the Governor been in his arrangements and recommendations to the Downing Street authorities that there is only one native to represent the people and that the distinguished and Hon. Samba F.—Now Bah Gomer do you think that's fair? Is that the way are done thingsin the States?

There are no Soldiers here as I have seen in Freetown. Up to the year 1870 the country had enjoyed uninterrupted by the service of the West India Regiments which kept up the dignity of the country in the estimation of the surrounding tribes, who like the wild mendis in the far up interior were of a warlike disposition.

FLORA,—of Mando.

(To be Continued.)

NEWS ITEMS.

Drowned.—On the evening of the 10th. inst. about 7 o'clock the first and second Engineers of the Launch Ariel belonging to Messrs. Paterson Zochonis & Co. of this place, were in a small Dingey coming on shore with three other men, when by some means the Dingey was upset and all were thrown into the water only a few rods from the land and much nearer the Pier, which extends out about 150 ft. into the river, but some how only 3 of the men were saved, while the other two were drowned. We sympathise with the firm, and especially their agent, Mr. T. E. Macfoy, in their loss.

The new American Council Mr. Barning Barner of Hatford Connecticut arrived in the brig Ramson Yesterday with his wife, they were 66 days on the voyage were in good health.

Died,—at Moosba Adelade eldest daughter of Mrs. Thomas Tucker aged about 30. She was the eldest sister of Mrs. Hollist of Shaingay and J. Barrow of Moosba.

Mr. J. A. Price,—Y. M. C. A. missionary spent a month at Shaingay returned to Freetown quite sick, but we are glad to learn that he is fast improving.

2 „—Countess of Derby left for Freetown via Bargroo to receive His Excellency. She left for Freetown with His Excellency.

3 „—Steam Launch returned from the Imperreh and left the next day for Lavanah for Collector Stewart.

PERSONAL.

Mr. G. R. L. Thompson,—returned from England per s.s. Mandingo that arrived in Freetown on the 23rd. ult. he has since arrived here looking fresh and fine. Mr. Thompson is another of those sons of the soil that we are pleased to learn carries a flourishing business, like his estimable Brothers, without spirits.

Mr. W. A. Caulker,—son of the Late Chief George S. Caulker of Shaingay has gone to Freetown quite sick to receive medical treatment.

CORRESPONDENCE.

Should We Learn the Language ?

Mr. Editor,—Owing to the fact that there are often in this part of Africa, so many languages spoken in a comparatively small, and in many cases, sparsely populated, District; the health of the majority of foreigners so precarious, and the suppositions that have long prevailed of the inadequacy of the native dialects to impart religious instruction, and the limited number of persons understanding any given language; has inclined the writer rather strongly against the learning of the language of any particular tribe, in past years, but of late or within the present year I have been pretty thoroughly convinced, that while it is not advisable to attempt to understand the language of any tribe or people before begining to impart religious instruction to them. Yet it is, I believe, worth while, and even the best thing a missionary can do to learn the language that is most spoken or the best understood by the people among whom he labors which he can do at his leisure, if he wishes, but were I too advise, now in the matter, I would say learn it as fast as you can and thus add to your qualifications for usefulness among the people.

On the point of the variety of Languages spoken in a comparatively small District, I have to observe first that such are as a rule scarcely to be regarded as distinct Languages but are rather in the stricter sense of the term dialects of the same language, and that when you have acquired a knowledge of one you have the key to many others and by perseverance may in time become master of the whole or at least sufficently so to understand and converse in the majority of them. The advantage of understanding a group of persons gathering, to whom you are to speak I need scarcely mention, for every one must have felt it. Not only does it appear that the several dialects of a considerable District are closely related to each other, but that in many cases there is a principal one among these dialects that is understood by nearly all the people, so that a tongue once trained to speak such a dialect, can be used among a far larger number of people and over a much larger territory than we have been wont to suppose. Of the susceptibility of the dialects for the purpose of conveying religious teaching I must write again, but I say by all means learn the language.

Yours—E. J. BETAL

PIETY.

The professed follower o Christ, should be really pious, not merrely professedly so as is the fashion of rather too many of us. We like to talk good and to put on a fair appearance, but to be really good or as good as it is our privilege to be, and the master would have us live in this life, we are really unwilling: at least we seem averse to making the necessary sacrifice in order to become really what we might be. Love of self more than we should possess has dwarfed the piety of many an otherwise good person; while many others have not loved God as they should, nor yet their fellowmen as is required by the law of life and righteousness. Carelessness or indifference is another evil under the sun, that is very destructive to real piety; one cannot live careless of the divine precepts and still enjoy a pious heart But one to live pious needs to carefully study and wisely apply the heart unto wisdom.—J. AMES.

SELECTIONS

From the Million

Mademoiselle Papa.

(Continued)

If any one had spoken of it to her would she have understood, poor little thing, what was meant by a fire-damp explosion? No; but at her age children understand what it is when they see white faced, lifeless, wounded bodies lying on the ground; and the ground around the Berard pit was thus strewn when she came there that evening to meet her father. For a moment she was dazed, then she began to tremble. She had seen these men whom she knew well, and who had kissed her so many times, go down alive that morning and had been brought up dead. She began to run around, with hair flying, calling: "Papa! papa! papa!"

There were many other children crying and calling papa, but there was not one whose voice had this note of despair. They were ordered home, but no one could send Mademoiselle Papa away. They let her run around from one body to another, sometimes stopping as if she hesitated to recognize in a disfigured face the one she sought But no; her father was not among the dead. More calm, she sought among the living. She questioned, but no one had seen her Michel. Of the sixty workmen who had gone down the pit that morning, forty five had come upand fourteen were dead. There was only one to seek and it was Michel She slowly explained this to herself; suddenly she clapped her hands joyfully as if some one had said to her: "You will see him again!" She all at once had remembered that one morning her father said to her, "I will not die without telling you." It needed no more to assure her that her father was living. When, the next morning she had passed the whole night at the mine's mouth—they tried to make Mademoiselle Papa understand that all was over, that she would never again see her father, that they had explored all the galleries, and sounded all the corners and had not found him, she shook her head and, though she began to weep, commanded: "Look for papa!

They had exhausted every means of finding him. Yet truly there was some thing strange in this disappearance. Living or dead, Michel ought to have been found and he had not been. The chief engineer had taken his plans in his hand and had himself directed the search. They had hunted every inch of the mine to the smallest, remotest corner of the galleries. They concluded that in the frightful upheaval the unfortunate miner had been buried, no one could say where or how. In the business of mechanics, as in war, there are battles, and "missing" is read as among the names of the dead on the soldiers' list.

For forty eight hours the Mademoiselle Papa had watched and waited without apparent weariness. At the sight of each face that appeared at the opening, she started forward, and not finding the one she sought sank down in her seat again. The miners tried to lead her away, but she gave cries so pitiful that they resigned themselves to let her remain. They felt sure that fatigue would conquer her. But whence comes so much strength to the weak in the sorrowful crisis of life? As God—it is his secret. On the third day the child was still at the pit.

"This must be stopped," said the chief engineer; and approaching her, he said, "Come now, be reasonable, little one."

"Papa! look for papa!" she repeated. "Alas! he is dead," was the answer.

"No! she murmured.

The engineer was struck by the energy with which she uttered this No.

"Why do you say No!" he asked.

"He would have told me."

"Poor little one," murmured the engineer, and he signaled some one to take her away, but she clung to him desperately, crying:

"Papa is not dead. I wish to go down. I will find him."

To be Continued

ADVERTISEMENTS.

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Rev. J. A. Evans, *Editor and Publisher Bonthe, Sherbro, West Africa.*

AGENTS.

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From the Million.

Mademoiselle Papa.

(Concluded.)

Placing her under good protection the engineer had her taken to school.

An hour later she appeared at the Berard pit, and as she clutched hold of the engineer's knees, she repeated, "I was to go down, I will find him."

"After all, he said to himself, it is best. What she sees with her own eyes she will believe. Taking her in his arms he mounted the platform and made a sign to a workman:

"Start up."

Mademoiselle Papa shuddered, poor thing, when she found herself in the darkness, and felt beneath her that yawning depth from which arose a dead air that almost suffocated her. The engineer felt her little hands clinging around him become rigid in her terror, her head rested reclined up against his and two tears trickled on to his neck.

But when they reached the bottom of the pit, she immediately disengaged herself, jumped on the ground, and ran on ahead shouting, "Papa!"

In two bounds the child ran through the galleries, questioning the men among the scattered coal, the rock wall with her voice, listening, her ear close to it, searching with hands and with eyes the smallest fissure, and always calling "Papa!"

The engineer followed her with great difficulty, still expecting to see every moment, and at every turning, what he had already seen twenty times now and where the explosion had taken place, and what had been done to find the victims. Was the little child still questioned him when he pointed "He is living! Look for him!"

She would have remained there three days as she had at the opening of the pit if they had not taken her away by force and carried her up to the daylight world. The engineer gave orders that she should be conducted to school and kept there and also ordered that should she appear at the Berard pit they must prevent her from going down into the mine. But the next day when thinking of her he was inspecting the mine when he suddenly found some one take hold of the skirt of his coat.

It was Mademoiselle Papa.

For the second time she had escaped from school. Driven away from the opening of the pit and finding no one who would disobey orders and take charge of her she had suddenly slipped beneath an empty car and thus descended.

She quickly told this and obtained pardon. Five minutes later she began to search as on the evening before and still of her ardent faith she sounded the wall as yesterday passing the same spot to and fro twenty times without despair or growing weary. The miners paid no longer paid attention to her but followed her with a pitying look shrugging their shoulders and saying, "Poor little Mademoiselle Papa!"

The child kept on with her search. Suddenly she came running to them pale, frightened, breathless.

Yonder Yonder, She cried. 'Papa!'

Yonder I want / asked a miner.

His house.

Bah—where is it!

Yonder.

In a second every one had heard and the mine was in commotion. The child declared that she had discovered a piece of blue linen in a hole, and that she had not been able to pull it out because it was held by an enormous block of coal.

"Where?" they asked her again.

She turned around to go back, followed by every one hesitant stopped, then set off. But she could not find the place. Every block of coal resembles the others: every cavity was the same and all the galleries were alike.

Yet she was sure she had seen the piece of blue linen.

Where the blouse was the man must be living no doubt and this man was her father and she could not find the place again.

One by one becoming weary of useless search and persuaded that the poor little girl was crazed by her grief the miners returned to their work. They had hardly had time to take up their pursuits when a desperate cry called them all.

The little girl breathing hard, with eyes fixed, and mouth open, and her hand thrust into a hole in the wall, had given the signal. "I have hold of it! I have hold of it!

In a crowd they pushed her aside and pushed in. Yes there was a piece of blue linen. It was a blouse.

Now they began to work and what shows it gave way in their picks! When one was was bare down to a deep excavations they saw a man lying on his side, pale as the Master Forman, and in danger. It was Michel Perrier, and he had been there three days and four nights.

As were here I on every hand one more pressing than the rest, caressed the lips of the little girl with kisses, she threw herself upon the body, and nearly beside herself with joy put her arms, weeping and crying "papa! papa!"

Poor Michel was yet alive! Exhausted from having been deprived of air and food, he came to himself only to faint again; but he lived. Mademoiselle Papa had spoken truly. The man had not wished to die without telling the child; and the thought of her gave him double strength. He had conquered death.

On the evening before the day on which he was to resume his mining, a grand banquet was given by the miners to Mademoiselle Papa. The place of honor was reserved for her.

A stunning hurrah an clapping of hands a mounting almost to frenzy greeted her when she entered leading Michel by the hand. And do you know what she answered to all this as she smiled and clapped her hands? She answered:

"Papa!"

It would be difficult to convey to you her love. But all these good men who seldom wept will tell you how their tears flowed that day.

Intemperance.

Dear Bah Gomer,—It is my desire first of all to thank yourself and the dear friends in America who have sent out the Gospel and Missionaries to my country and the innumerable blessings which we have all enjoyed as the outcome of your labors and ardent prayers. The United Brethren Church it appears is the only Church that raises her voice high against the evil of Intemperance, so much so that it is a ' discipline' with them that no member is to touch, taste, give or cause, to be given to another member, or any one else.

This has come vividly to my mind because I live in a country and among a people who are so much given up to intemperance as Paul said the Athenians were to idolatry that I blush to think no effort has been made by the Church here to suppress this great evil and cause to our race, I have not heard nor seen anything of a Temperance movement here, save being told that years ago (perhaps before I was born) when the I. O. G. T. was established in Freetown an Office of the Order visited and organized a branch in Society here, which no sooner born, than it died the common death of all good movements in this part of the world—reminding one of the "seed that fell off stony ground." Rather than that I see a good many Buchanian Clubs about the country. Intemperance becomes ambitious even among the young. Girls and boys of tender years are known to indulge in Whisky and a stuff called Fo de coney (spelt) I suppose R-(obert) U-(fus) F-(axes) ! I guess you can make out what that is! Insofar I bitterly regret to say are not even saved from the accursed thing. The Jolahs and Soosoos make it a practice to give it to their infants, under the idea that it promotes them. How true is it generally to save from other years what they are to be in after years. Is it not there the most of the evil is to be found. Is it true as you and other times O Africa, have been destroyed by it?

The idea of making temperance a question to bear on candidates for Legislative Council you I Therefore I feel I have cause to be very very thankful for the bold stand the U. B. Mission takes in the Temperance cause, and I for one have been saved from such ruin. I have read with pleasure from time to time of the doings of the Temperance Army at Shaingay, and the W. C. T. U. at Freetown and other places. I only think and feel it a great pity and a sad omission that Mrs. Dawn never thought of coming to the Gambia. I hardly think she could find a better field for active work on the West Coast of Africa than this country. The people must be saved and some one has to do it. Who will come over and help them?

The Misses Groomeville and Williams I see have been working with a will in Rotofunk and the neighbourhood. It is a blessing indeed to have people who are heart and soul interested in their work, the want of that is a great drawback in many mission fields and especially in this country at the present time, when the people are as it were without a shepherd. God bless the dear friends in America I re-echo again for all they have done for Sherbro and the Sherbros. I believe with the " Mary Sowers girls Home " at Rotofunk and the " Ratoo Clarke and Wife Training School " at Shaingay efficiently manned we may safely hope for greater things in the not distant future. While we live let us hope. Waiting anxiously to see my little Article in the " *Early Dawn* " with best wishes for continued success in the good work to which you have pledged yourself and love to the mission folks, Mrs. Gomer, Miss Clarke and your dear self

From one of your grandchildren,

SELINA of Chukoloh.

Bathurst R. G.
2nd Oct. 90

Report of Jehovah Station Yorgborfor

For Quarter Ending September 30th 1890.

Mr President—Another quarter has just elapsed and it makes us feel livelier than ever. It will seem as flattering ourselves if we say we have never yet been discouraged in this part of the Lord's vineyard, though there has been a good deal to hinder our progress. Notwithstanding the dying off quite early and the returning home late of the natives at this season of the year, the Sunday services and the montage &c. were pretty well attended.

We have noticed the increasing interest these wins have enlisted as a matter of the Lord's Work, manifesting, especially in the case of those who have been baptized; and by this we are assured that the gospel is among among the long standing stumbling stones, and this we are glad to say is very truly. Also the seeds sown will not remember and turn to the Lord and all the blankets of the natives are not yet exhausted. Let us continue to labor in faith nothing doubting, and in season we shall reap if we faint not.

The number in attendance during the quarter is as follows:

[illegible] of natives was viewed [illegible] they heard

The [illegible] in examination does not [illegible] as we could wish, but we are grateful [illegible] and [illegible] that [illegible] [illegible] [illegible]

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around from one body to another, sometimes stopping as if she hesitated to recognize in a disfigured face the one she sought But no; her father was not among the dead. More calm, she sought among the living. She questioned, but no one had seen her Michel. Of the sixty workmen who had gone down the pit that morning, forty-five had come up and fourteen were dead. There was only one to seek and it was Michel. She slowly explained this to herself; suddenly she clapped her hands joyfully as if some one had said to her: "You will see him again!" She all at once had remembered that one morning her father said to her, "I will not die without telling you." It needed no more to assure her that her father was living. When, the next morning she had passed the whole night at the mine's mouth—they tried to make Mademoiselle Papa understand that all was over, that she would never again see her father, that they had explored all the galleries, and sounded all the corners and had not found him, she shook her head and, though she began to weep, commanded: "Look for papa!

They had exhausted every means of finding him. Yet truly there was some thing strange in this disappearance. Living or dead, Michel ought to have been found and he had not been The chief engineer had taken his plans in his hand and had himself directed the search. They had hunted every inch of the mine to the smallest, remotest corner of the galleries. They concluded that in the frightful upheaval the unfortunate miner had been buried, no one could say where or how. In the business of mechanics, as in war, there are battles, and "missing" is read as among the names of the dead on the soldiers' list.

For forty eight hours Mademoiselle Papa had watched and waited without apparent weariness. At the sight of each face that appeared at the opening, she started forward, and not finding the one she sought sank down in her seat again. The miners tried to lead her away, but she gave cries so pitiful that they resigned themselves to let her remain. They felt sure that fatigue would conquer her. But whence comes so much strength to the weak in the sorrowful crisis of life?

As God—it is his secret. On the third day the child was still at the pit.

"This must be stopped," said the chief engineer; and approaching her, he said, "Come now, be reasonable, little one."

"Papa! look for papa!" she repeated. "Alas! he is dead," was the answer.

"No! she affirmed.

The engineer was struck by the energy with which she uttered this No.

"Why do you say No!" he asked.

"He would have told me."

"Poor little one," murmured the engineer, and he signaled some one to take her away, but she clung to him desperately, crying:

"Papa is not dead. I wish to go down. I will find him."

To be Continued.

ADVERTISEMENTS.

MR ALFRED A LEWIS,
Jeweller
AND
Electro Metallurgist

begs to inform the Public of his having established at Otto St. a workshop wherein the best and choicest workmanship in Gold or silver can be obtained, and Galvanized work performed either in Gold or Silver at shortest notice and for very reasonable prices.

Please send your old silver candlesticks Trays etc., and they will be polished as new, or your English gold Gaurds etc., for polishing, or Galvanized bangles and they will be converted.

Your clocks too can be repaired at moderate prices.

You have only to apply at the workshop, Corner of Victoria Road.

Apprentices wanted-conditions understood on application.

Boathe Sherbro, Sept. 3rd '90

FOR SALE

(By Public Auction or Private Contract)

All that piece and parcel of Extensive Land known as Bob's Creek situate lying and being in Victoria Road Sherbro all that piece and parcel of Land situate at Palm Street Boathe Sherbro; all that piece and parcel of Land situate lying and being at Victoria Road Yandaho also that piece and parcel of Land known as and Commonly called Motuguia within the Jurisdiction of Sherbro all properties of William Ellis Ball deceased.

The titles of the se Lands are indisputable.

For arrangment apply to M. H. Davis of Freetown, or Rev. J. C. Thomas of Boathe.

Oct. 27th '90

THE
Early Dawn
PRINTING OFFICE
PLAIN ARTISTIC and FANCY JOB WORK
EXECUTED AT
SHORT NOTICE
ENQUIRE OF
R. Samuel Thomas,
PRINTER.

THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears"

VOL. VII. BONTHE, SHERBRO, WEST AFRICA, NOVEMBER 30, 1890. No. 20

The 'Early Dawn'

Published Semi Monthly at Bonthe Sherbro. Under the Auspices of the Board of Missions of the

United Brethren In Christ.

Rev. I. B. Evans, *Editor and Publisher*
Bonthe, Sherbro, West Africa.

AGENTS.

United States.—Revs. J. F. Booth and Wm. McKee, Dayton. Rev. Wm. J. Davis, Buell, O. Rev. J. F. Jeffer, Chicago, Ill. Rev. J. L. Hensley, Marion, O. Rev. J. S. Glaser, Elizabethtown, Pa. Rev. R. P. Burton, Evansville, Ind. Rev. D. K. Flanagan, Williamsburg, O. Rev. H. Ellwell, Dayton, Washington, State M. J. Souder, Manheim, Pa., Master Charlie Howe Marsh, Evansville, Ind. Rev. O. W. Arnold, Hillsdale, Ohio.

West Africa.—J. A. Richards, River Gambia. Rev. J. R. Frederick and Mr. E. A. Lewis, Freetown, Sierra Leone. Rev. James Dennis, Marshall, Liberia. Mr. Moses Doyle, Liberia.

TERMS.

One Year by mail,	£0	6	0
Delivered in Bonthe,	0	5	0
Half yearly by mail,	0	3	0
Ditto, delivered in Bonthe,	0	2	6

From the Million.

Mademoiselle Papa.

(Concluded.)

Placing her under good protection the engineer had her taken to school. An hour later she appeared at the Bessin pit, and as she clutched hold of the engineer's knees, she repeated, "I want to go down, I will find him."

"After all, he said to himself, it is best. What she sees with her own eyes she will believe. Taking her in his arms he mounted the platform and made a sign to a workman:

"Start us."

Mademoiselle Papa shuddered, poor thing, when she found herself in the darkness, and felt beneath her that yawning depth from which arose a dread air that almost suffocated her. The engineer felt her little hands clinging around him become rigid in her terror, her blonde head nestled up against his and two tears trickled on to his neck.

But when they reached the bottom of the pit, she immediately disengaged herself, jumped on to the ground, and ran on ahead shouting, "Papa!"

For two hours the cries ran through the galleries, questioning the men whom she knew striking the black wall with her little fist, putting her ear close to it, scratching with hands and with eyes the smallest fissure, and always calling "Papa!"

The engineer followed her with great difficulty, each expedition of such a character necessarily exhausted her more; and seeing her weep when he had spoken to many times now and where the explosion had taken place, and what had been done to find the victims, the little child still questioned him and repeated "He is living! Look for him!"

She would have remained there three days as she had at the opening of the pit if they had not taken her away by force and carried her up to the daylight world. The engineer gave orders that she should be conducted to school and kept there and also ordered that should she appear at the Bessel pit they must prevent her from going down into the mine. But the next day without thinking of her he was inspecting the mine when he suddenly felt some one take hold of the skirt of his coat.

It was Mademoiselle Papa.

For the second time she had escaped from school. Driven away from the opening of the pit and finding no one who would disobey orders and take charge of her she had suddenly slipped beneath an empty car and thus descended.

She quickly told this and obtained pardon. Five minutes later she began to search as on the evening before; and full of her ardent faith she sounded the wall as yesterday passing the same spot to and fro twenty times without despairing or growing weary. The miners no longer paid attention to her but followed her with a pitying look shrugging their shoulders and saying, "Poor little Mademoiselle Papa!"

The child kept on with her search. Suddenly she came running to them pale, frightened, breathless.

Yonder! Yonder, She cried. 'Papa!'

Yonder! what? asked a miner.

His blouse.

Bah—where is it!

Yonder.

In a second every one had heard and the mine was in commotion. The child declared that she had discovered a piece of blue linen in a hole, and that she had not been able to pull it out because it was held by an enormous block of coal.

"Where!" they asked her again.

She turned around to go back, followed by every one hesitated stopped, then set off. But she could not find the place. Every block of coal resembles the others: every cavity was the same and all the galleries were alike.

Yet she was sure she had seen the piece of blue linen.

Where the blouse was the man must be living no doubt and this man was her father and she could not find the place again.

One by one becoming weary of useless search and persuaded that the poor little girl was crazed by her grief the miners returned to their work. But they had hardly had time to take up their pickaxes when a desperate cry called them all.

The little girl breathing hard, with eyes fixed, and mouth open, and her hand thrust into a hole in the wall, had given the whole of her strength to it.

In a crowd they pushed her aside and looked in. Yes there was a piece of linen of some kind. It was a blouse.

Now they were set to work and what slowness! By good luck their picks! When one was too keen it fell in a deep excavation they saw a man lying on his back. It was Michel Pierron, and he had been there three days and four nights.

As a were best on every mind one more pitying than the rest escaped from the ups of the little girl with one cry she threw herself upon the body, and nearly beside herself in her joy she kissed her, arms, weeping and crying "Papa! Papa!"

Poor Michel was just alive! Exhausted from having been deprived of air and food, he came to himself only to faint again; but he lived. Mademoiselle Papa had spoken truly. The man had not wished to die without telling the child; and the thought of her gave him double strength. He had conquered death.

On the evening before the day on which he was to resume his mining, a grand banquet was given by the miners to Mademoiselle Papa. The place of honor was reserved for her.

A stunning hurrah an clapping of hands announcing almost to frenzy greeted her when she entered leading Michel by the hand. And do you know what she answered to all this as she smiled and clapped her hands? She answered:

"Papa!"

It would be difficult to convey to you her tone. But all those good men who seldom wept will tell you how their tears flowed that day.

Intemperance.

Dear Bah Gomer,—It is my desire first of all to thank yourself and the dear friends in America who have sent out the Gospel and Missionaries to my country and the innumerable blessings which we have all enjoyed as the outcome of your labors and ardent prayers. The United Brethren Church it appears is the only Church that raises her voice high against the evil of Intemperance, so much so that it is a 'discipline' with them that no member is to touch, taste, give or cause, to be given to another member, or any one else.

This has come vividly to my mind because I live in a country and among a people who are so much given up to intemperance as Paul said the Athenians were to idolatry that I blush to think no effort has been made by the Church here to suppress this great evil and curse to our race, I have not heard nor seen anything of a Temperance movement here, save being told that years ago [perhaps before I was born] when the I. O. G. T. was established in Freetown an Officer of the Order visited and organized a branch Society here, which no sooner born, than it died the common death of all good movements in this part of the world—remaining one of the 'seed that fell on stony ground.' Rather than that I see a good many Bodechanlian Clubs about the country. Intemperance becomes ambitious even among the young. Girls and boys of tender years are known to indulge in Whisky and a stuff called for decency sake I suppose R (obert) U-(fish) M [arshall]. I guess you can make out what that is! Infants I bitterly regret to say are not even saved from the accursed things. The Jollahs and Soosoos make it a practice to give Rum to their infants, under the idea that it strengthens them. How this is it possible to save them from ruin in after years? Others I am informed by those who should know, speak of the immediate effects of drink upon the innocent babe. [illegible] even if it is not the direct cause of death, it is the cause of [illegible] and [illegible] to the child. [illegible] is it not? [illegible] I am glad to say that [illegible] is not the case. It is true as you wrote the other time "O Africa, thou has destroyed thyself"!

The idea of natives administering Poison to their own sisters! Don't mind you! Therefore I feel I have cause to be very very thankful for the bold stand the U. B. Mission takes in the Temperance cause, and I for one have been saved from such ruin. I have read with pleasure from time to time of the doings of the Temperance Army at Shaingay, and the W. C. T. U. at Rotofunk and other places. I only think and feel it a great pity and a sad omission that Mrs. Lewis never thought of coming to the Gambia. I daily think she could find a better field for active work on the West Coast of Africa than this country. The people must be saved and some one has to do it. Who will come over and help them?

The Miss's Groeneweyk and Williams I see have been working with a will in Rotofunk and the neighbourhood. It is a blessing indeed to have people who are heart and soul interested in their work, the want of this is a great drawback in many mission fields and especially in this country at the present time, when the people are as it were without a shepherd. God bless the dear friends in America I re-echo again for all they have done for Sherbro and the Sherbros. I believe with the "Mary Sowers girls Home" at Rotofunk and the "Rufus Clarke and Wife Training School" at Shaingay efficiently manned we may safely hope for greater things in the not distant future. While we live let us hope. Waiting anxiously to see my little Article in the "*Early Dawn*" with best wishes for continued success in the good work to which you have pledged yourself and love to the mission folks, Mrs. Gomer, Miss Clarke and your dear self

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SELINA OF Chukoloh.

Bathurst R. G.
2nd Oct. 90.

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We have noticed the increasing interest there was have enlisted as workers of the Lord Jesus we, manifesting, especially in the case of those who have been baptized, and by this we are assured that the gospel is stronger among the living where sought it out and that our labours are not in vain truly. Yes the souls of the world had remember and have no or the Lord, and all the kindreds of the nations shall worship before Thee. Death has removed from our midst a number [illegible] and [illegible] in connection [illegible] stations [illegible] [illegible] [illegible]

report with sincere thanks to the God of missions for prospering the work in our hands. Peace in our borders and God with us.

No of Towns 14
Seekers' Class es to
No. of Seekers 176
Day School Children 20

B. J. Williams.

The Four Bars.

Dear Editor,—One hears a lot of funny expressions as he journeys through Life, or as some style it "Wilderness of woe" but I do not think

"this world is so bad a world"
"As some folks try to make it"

The other day I overheard some humerous folks saying that in each year the people of Bathurst have "Four Bars" to cross, and that whoever crossed them Safely was a lucky Chap.'

Well I was at my wits ends to make out wnat it meant, for I remembered that two years ago when we left Shaingay and sailed in the s. s. "Lagos" from Freetown for this port we had only *one bar* to cross and that is as some of your readers know at the month of the River Gambia in which the Island of Bathurst is located—I was soon however enlightened, when one of the party said

Septem—bar
Octo—bar
Novem—bar
Decem—bar

So I asked what that meant I then I was reminded that during the two former months the climate becomes very trying to European and Native residents as well-people suffering mostly from malarial fever, coagh etc the rate of mortality, especially among the young being something rather fearful and as I write this I am minded of a sad circumstance on the 27th of September when death snatched away from our midst a sweet baby sister of my guardian Mr. R. aged two years

Iriehe was indeed a goodly child, she took so much to everyone, which we do not find in every baby so that we all miss her so.

She was attacked with the raging Cough for about two weeks the doctor a very good surgeon was in attendance, but as skilful as he is, he was not an ables to pilot little Irene over Septem-bar!

O, how I wished he could but Captain Jesus crossed her over the River of Life and now we are sure she is—

"Safe in the arms of Jesus
Safe on His gentle breast"

Flora and myself have heard complained, it is very *cold* and yet they are Bars that must be crossed, even though not so pleasant and refreshing, a lot of folks suffer, but they are principally those who have had long standing disease, or as we say in Africa *Old complaints*.

You over there we learn have not been crossing smoothly. Bah Gomer and family we learn were down with the fever and I dare say there were many others.

I trust there has been a change for the better, and that you are all your dear selves again.

I pray that we may all be spared to cross these Bars successfully and that ere the return of them again, we shall be permitted to cross the mouth of the river Gambia enroute for Shaingay the land of my nativity.

O happy place when shall I be,
With thee Bah Evans thy face to see"

Till then with best wishes for the "Early Dawn" and the cause of Missions Adieu!

An asset of the Mission,
David J. Daniel.

Bathurst, [illegible]
Oct 1st 1890

Ra—Ba—John.

Dear Mr. Editor,—As I move about the town of Bathurst at this time of the year I am reminded of "Ra—Ba—John" be having the "Ba—" the name given to [illegible] work Lanterns the Gambians, &c., every year with which to enjoy their Xmas

It is quite a lively time now with the young men and women, boys and girls as well as every one is busy making the necessary preparations for the getting up of the historic.

Ra-ba-john I really wonder when they got that name from. There seems to be no other language jumbled up like the African natives. I used to think it would be a good thing to make a book of it—Don't you think it would amuse the folks in America, especially as our history is much woven up with theirs?

Now I shall give you a cracked history of Ra-ba-john.

First of all the young people organize themselves into companies or clubs each with its King & Queen then follows a long line of Officers & non-Officers. Subscriptions are raised, each member contributing so many pence to arrive at anything substantial they meet start so early as the latter part of September.

Then sites are selected, materials, comprising Bamboo Rods, Carte fi ard-Colored tisue Paper &c. &c., collected and a start made to build as the Joloffcall them "Pandals" representing steamers, sailing ships, Churches, Houses &c of varied dimensions, then all that art could design in mechanics is brought to bear. The Joloff mechanics are noted handicrafts. It would astonish you very much to see how the young men carve out designs on Carte Boards and then strips of boards—they are very skilful. I is such a great pity that nothing is done as in other countries to encourage Industry.

When the frame work has been completed, then they are covered over with beautifully coloured tissue papers, bemeared with oil so as to render them transparent and on Xmas eve, they are illuminated and taken round the town, each company or club having their drum or tum-tum rendering choice music to which the young men clapping their hands and dancing in the native style. As a rule they have patrons after whom the "Pandals" are named, for whom repectively they are taken first of all and whoever the honoured party be has to christen.

Ra-ba-john with Cash, Spirits &c.

In good old days I am told Ra-ba-john fetched a good deal of money to the Clubs, then of course the country was in better circumstances having generous Governors and liberal minded merchants who were one and all interested in the peoples welfare and participated with them even in Ra-ba-john. There were lanterns, they threw. Lanterns were brought and sent to England and France to show the folks there what Africans are capable of doing if only they had a fair chance. The principal songs heard then are 'Ra-ba-john de Barmahtay' 'Barmahtay de ki len save.'

I have not been able to find out the meaning of these lines, but the three last words are Joloff expressions meaning 'Come (re) and see, then there is also another 'Ba-ba-la, Babala, Babilo 'Babala, Babala, Babilo' Babala, Babala, Babilo Tomarra morning Xmas.' This is kept up until the small hours of the morning and continued from day to day for about a week then when it comes to the last there's a general parade of 'Pandals' at a spot called *Dingaray* where all the Clubs meet for a show and after a good deal of dancing and merry making some umpire or another decides which is the best 'Pandal, after which they disperse not to meet again until the next Ra-ba-john season comes round. The 'Pandals' are then taken to their respective patrons and then follow a series of feastings known here as *M'Borto* when a good deal is spent in Spiritous Liquor which has ruined many promising a and lasses in this country, As Xmas is going to write on Temperance matter, I shall not intrude on her grounds, You could hardly to see how young ladies make friends with King Alcohol.

I believe I have said much on this subject and so must say farewell to Ra-ba-john until the season comes round again. Success to the "Early Dawn" and the Church of the United Brethren in Christ everywhere, is the prayer of a missionary girl.—SALLY.

Bathurst R. G. Oct. 1st. '90

W. C. T. U

Ro ullank.

Your correspondent from this place has been very remiss in duty, but excuse me that it has not been for want of sending to write it. Our Union still lives and flourishes. The interest is kept up in the work. Meetings are held every Sunday afternoon and Sunday night, and also a social meeting in the chapel of evenings so that good attendance was seen to enjoy the change of services.

At our meeting this week we had a letter from Miss Willard on the reception of our Petition to the Governments of the World.

Our Union secured 430 names to this petition and we were very proud to be so greatly remembered; and consider the letter a great treat. We read the letter to the Union that all may see although a small band we can do some good.

Mrs West Vice President had just returned from Freetown and gave a report of her visit to the Union there which is a flourishing one by Miss Alice Piercy, B. M. I. an American missionary. The report was cheering and added to our aspirations. We were especially glad to hear that some of such an extreme movement among the Vice Presidents who are publishers wives to secure the use of unfermented wine at the communion table.

Our Local Temperance Legion is thriving and entertainments being held every week. We are sure and we hope our efforts at the public meetings will be blessed of the Master in the saving of many over whom we have not the right to call Members of the Legion.

We use the Manual published by the Woman's Temperance Publishing Association of America and teach systematically from it. Our day school and other services remain timed as formerly and every every two weeks when possible.

There are about 50 children and young people taking their weekly recital before us, many more hear those truths received. It does ones soul good to hear the hearty and ready answers of miss Williams department and hope the other boys and girls here to give the Temperance Gospel to the public in no uncertain words.

What a force these boys and girls will be for God by and by and as they grow up to be men and women. The boys and girls within the influence of our W. C. T. U. is made a Loyal Legion to conquer King Alcohol.

Ellen Groce-Styles.
Supt. Press Work.
Bathurst W. C. T. U.

Nov. 8 90.

Frances Williams.
Freetown, Sierra Leone, West Africa

My dear sister and friend:—

We had quite a little jubilee over the receipts of your petition, with its type-written, ship-shape appearance, and have made a item for our bulletin, which goes to well nigh a thousand papers weekly and also to the Union Signal the organ of the National W. C. T. U. we have cited this people to spur the flagging zeal of women in America who have so many petitions to circulate that they have been a little inclined to neglect ours.

So you see you have been, missionaries to us. Please thank all those earnest—hearted friends yonder who solicited or who subscribed names to the petition. I am sending literature to them and you. If you do not regularly receive the Union Signal please let me know and it shall go to you. All send me news of what is doing on the west coast in temperance lines and we will publish it gracefully. God be with you in all this work for coming kingdom.

Affectionately your sister and comrade
Frances E. Willard

The Early Dawn
Bonus, Nov. 30, 1890
Rev. J. A. Evans—Editor.

[Editorial.]

Suggestion.—for the opening of Interior missions, as it has been pretty fairly demonstrated that foreigners as a rule in very few instances are found as well suited to any (if indeed, in any) respect to either at once, or even in a two or three years into the peculiar and sympathies of the natives of this country, would it not be a good idea for a few of our christian families to migrate from some of the nearer inland towns with a view to teaching as well as by the simple truths of the Gospel. Of course they in general their object be known to the church of which they are members and there would be no harm in taking a formal leave of their friends before they left, for their fields of labor. In taking a formal leave of friends, they would in all natural probability excite the attention and sympathy of others, who in one way and another would further give a still assistance but the chief reliance should be upon God to aid and direct them. This suggestion is a practical one, and only needs a few hearts imbued to make a little Sacrifice for the Art of pressing thousand who are now waiting with open hearts and hands to receive the Gospel. Who will ponder the matter seriously and consecrate himself to a Work that will yield abundant fruit in this life and Glory in the world to come!

The Sensualist's Doom.—A Drama that has won many encomiums from those who have witnessed it, we understand is to be exhibited in this city during Xmas Holidays, A large Troop of good actors and actresses are engaged to act Leading characters of the New Drama.

The Out Look.—Religiously is all that could be desired at this time, so far as outpouring of receiving his word, or perhaps any transformation is concerned. We have not witnessed a time in the history of Sherbro, when the population were, as a whole more ready to be led in the direction by a proper and efficient leader so far the personage does not appear with the qualities to secure and lead on a powerful religious movement among the people seem to be more than usually favorable, but some how or quite of the matter up to date the full result that exist and to centralize the Forces for good that are latent in the Community to good. The time has the opportunity is at hand for a great work, and it is to be hoped that ere long some one may receive fallen mantle to lead the revival forces and be enabled to shake the dry bones of this place.

Collections.—Of course these are not pleasant recollections, but like other essential duties must be taken up, and although to most of the favored classes of men, who hand the ring passing the frequency of collections, as well as their number are often objectionable, yet they are a real necessity, for in one sense in a sense, to the receiver of the, at least the financial vitality of the present economy of the Christian Church is really dependent upon the contributions of the various interests.

Hence collections have to be made and some one must make them and call on all Christians for their quota of the amount required, and as God has given to you freely so return to him liberally and will Bless you.

Omissions.—Especially in our Last two issues. The visit of several leading businessmen from Freetown to this place to look after their various Interests. Among whom we may mention M. Burman General Agent of Messrs Pickering and Berch ond, who while here set forward the erection of a large Factory on the site of the old Colonial Hospital employing quite a large number of Masons and Laborers. Mr. Pittendrigh General Agent of Messrs Paterson Zochonis & Co., accompanied by the youngest Mr. Zachonis of the same firm were here, they made a trip in their Steam Launch to Kronkor looking after the interests of their Extensive business in this District now under the supervision of the wide awake and energetic F. E. Macbay Esq. We also heard of Mr. Macaulay of the Sierra Leone Coaling Company being in this place, but no intimation of his business. We have also seen the veteran Merchant of Sherbro J. M. Harris Esq. in the place and understand that he will again enter the Role in this District. Other important business men and items have entirely slipped from us owing at the time but will be found among the Items etc. of this Issue and craving the indulgence of our readers and especially those of our patrons not interested we promise to try to do better for the future.

Improvements.—We are pleased to note that several improvements are being made or in contemplation in our Town.

As noticed above Messrs Pickering and Berchond are erecting a large Factory at Heddle Road and Medina Street, Messrs Thompson Bros. are also erecting a large establishment on Heddle Road at the Corner of Clifton Street.

The Sierra Leone Coaling Company it is reported will soon open here in the Building now occupied by Messrs. P. & B. The Government not being to be left behind any longer in the matter of Improvements we understand will build a sea Wall to protect our River frontage, this Wall as we are informed will extend from the market to Ghundaman Factory and will be a grand improvement. Rumor also has it that we are to have a new hospital Building but this is not yet confirmed. Other improvements are contemplated of various Buildings and places public and private, but of which it is immature to Speak at this writing

W. C. T. U.—This Column is filled this Issue, with interesting matter, by the Rotatunk Superintendent of Press Work, and withal it is graced with a letter from one of the most eminent and gifted reform leaders of America, Miss. Frances E. Willard, Presdt. the of World's Womens Christian Temperance Union.

Children's Column.—This Department is contains a Model letter, in words of one syllable from a friend Mr. Stoner of the Boys & Girls in tarjoff Amerika.

He was Right—We learn from Mr. Consul Johnston of the Oil Rivers of West Africa, when in his speech in Liverpool, recently said "Africa would, take hard ware, cotton goods, agricultural Implements, sewing Machines, Knives, needles, steel nails, tinned provisions, coal, pianos and harmoniums" and we say that Mr Johnston was Right for he Europeans, but cease to traffic with Africans in Rum and gin and they will soon find a larger demand for all Articles the more useful articles of Manufacture and Commerce.

Children's Column.

Monheim, Pa. U. S. A.
Oct. 15 '90.

Dear Boys and Girls—I see there is a place in the "Dawn" where the boys and girls can write, and the big folks are told that they can write to, but they are told not to use big words. Now I am one of the big boys, and I guess it I do not use big words this will not be put in the "by." I want to tell you that I live far, far, from where you do, but I like to read the Dawn, and see what those who write have to say. I would so much like to come to where you live and talk with you, and some day, if it please God, I shall do so.

There was a good man of God whom I know well, who gave us a talk in this town, just a few days since, for the last time, to he is to sail from new york on the first of next month to come to where you live so that he can tell your folks of God, and how Christ came to this world to die on the cross to save us from our sins so that if we are good and do what God wants us to do, when we die we can go and live where Christ is, in a home he has made for us. I would like to see the boys and girls write to the Dawn, so I could read it. Now you can see I do not have big words in what I write. May God bless the boys and girls, and the big folks too.

I want to be your friend,

M. J. Stoner.

Local Items.

The new Wesleyan Chapel at York Island built by Messrs Z. T. Lewis and others was opened on Sunday Nov. 2, by the Rev. J. C. Thomas and Mr. J. Macauley Catechist of Mumoseley.

Two interesting Sermons were preached on the occasion at 11 a. m. and 4. 30. p. m. by the above gentlemen.—A large number of people left Bonce to witness the dedication.

Messrs Pittendrigh Zochonis and Burman who arrived from Freetown per s. s. Susu on the 7th instant left by the steamer on the 17th instant for Freetown as also Mesdames Wise and H. B. Windsmis passengers for Freetown.

s. s. Mendrague which arrived from Marseilles via Freetown on the 6th instant left on the 14th. Messrs Pourcieu and A. Morel of the French Company for Freetown.

The Rev A. C. Strong of the Niger mission who arrived here with his wife on a visit per s. s. Susu on the 7th. instant conducted services at St Matthews Church on the 9th. and 16th. instant both morning and evening.—His discourses were appropriate and well delivered.

Mr. W. D. Pasha the laborious and energetic Catechist in charge of st. Matthews Church is absent to the rivers on a collecting tour.

Marriage—Mr. Jacob Johnson to Miss Emma Williams at the Wesleyan Church on Thursday 13. Nov. by the Rev. J. C. Thomas.—The happy couple left for Macate the residence of the bridegroom on Monday the 17th. inst.

His Excellency Governor Hay and suite arrived from Freetown per Countess of Derby J. M. Harris Esqr. the veteran merchant of Sherbro, who left for England many years ago returned to this place per s. s. Susu on the 7th inst and is residing at Bendoo. He intends shortly to open business at Sherbro.

Died—Mr Ralph N Smart an old resident of Sherbro and father to Miss Beonice Smart died at Bonthe on Monday the 10th inst.

The 2 men who were drowned from the Steam Launch Ariel were found; one at the Sea bar and buried and the other at Mocojo where an inquest was held by the Coroner and Interward buried on the 18th. inst.

The Colonial Hospital has been removed from Heddle Street to the residence of Mr G. A. Taylor in Medina Street

The Government is clearing a spot near the burial ground where it is said the new Hospital is to be built.

Messrs Pickering & Berchond having bought the old hospital, which is now undergoing extensive repairs.

Cutter Empress from Freetown with a lot of masons to work on the newly purchased building of P. & B. The Superintendent of the work is Mr. Glassey.

Governor Hay and Suite left in the Col. Steam Lunch for the Sulymah District.

"—s. s. Susu from Freetown with Venerable archdeacon Crowther (of the Niger Mission) and wife also Miss Nicol sister of the late pastor Nicol and Mrs. Wise and Sackey.

Mr. C. W Elwin of the Customs Dept. Freetown is also a passenger by this steamer.

20—Susu for Freetown with mails J. B. Parkinson Esqr J. P. Miss Manly and Mrs Norgent Davis are passengers.

Sun 23—Archdeacon Crowther preached at St. Mathews Church both morning and evening. Rev A. C. Strong preached at St. Lukes Church Bendoo in the morning of the 23. inst.

Two special sermons will be preached at St. Mathews on the 30th by Archdeacon Crowther and Rev A. C Strong on behalf of Missions. Holy Communion will be administered in that Church the same day.

Wrecked—The Craft of a Miss Rebecca Jones, in which she had left Freetown bound for the Kargboro River, Sinimgay District, but taking moot Island, for the Entrance of the Kargboro, missed the way and sailed to Kronko Beach where her Canoe was wrecked, by the heavy Swells along that line but fortunately no lives were lost.

And Miss Jones arrived at this place on the 26th inst.

Personal

Professor Wilberforce;—of the Rubis Clark Training School was here and preached an able discourse to the U. B. congregation at 11 a.m the 16th inst. Rev. S. B. Morison;—Pastor and Manger of Avery Station Manoh Bargroo recently spent several days in this place; occupied the Wesleyan pulpit at 11 a. m. on the 16th inst.

Rev W. S. Macauley,—of Danville Station, preached a very touching discourse at the U. B. Chapel, (Good Hope) in this place at 7. p.m. on the 16th.

Communications.

Human Pledges.

Dear Mr. Evans,—I thought I would write something for the *Early Dawn* of what i going on over here at Rembee, though I do not live in the very town itself. There is a woman who lives in the town and her name is Sateah Meye her husband's name is Thuah Yainken this woman had a son and he was given to the mission at Mamboe. The school was broken up and he was transfered to the Rembee School. The mother had some trouble and had to pay one head of money or her brother must be sold. She tried every way to get the money, but failed. She then took this mission boy who had received the name of James Evans and put him in pledge to a Mohammedan trader here, to get cloth to pay the palaver, all of this was over a year ago when Bah Gomer was in the States, at once the mission boy becomes a slave to a cruel master the mother tried hard to redeem the boy, but Purrow was kept on the Palm trees all through the rains, because people were busy making government roads so she could not get Palm Kernels to pay.

Some weeks ago Bah Gomer was over here, and Sateah Meye went to him, and with Mr Stewart the Preacher, beg ged him to help to redeem the boy, the mother had managed to get produce enough to pay all except sixteen shillings, that was all that remained, the old man promised that when he returned home, he would send the money, to have the boy liberated, and this he did, but the trader who is also a dealer in spirits, when he learned that it was Bah Gomer who wanted the boy for school, stoutly refused to give the boy up and used very abusive words against the missionaries, who he said were just meddling with that which was not their business, this he said because it was the missionaries that got the chief to make a law prohibiting the sale of spirits in Rembee; then when the trader would not deliver the boy the mother went to the big men of the town and they took the money, and sent it back to Bah Gomer and had the school teacher to write a letter to the Chief at Shaingay because he had said the chief could not take the boy from him, the Chief at Shaingay sent an officer to Rembee to bring, the trader, the boy and his parents to shaingay, then the trader made an excuse and said the reason he refused the money was that it was not enough, that instead of sixteen shilling he should have twenty two shillings the chief sent the boy out to the mission to Bah Gomer and he sent back the sixteen shillings so that after more distance, even in the emone year ago as a slave the boy is again in school.

Mr. Evans I am sure this has been humbly pointed out steals custom of putting human beings away our brains, leaves us in pledge, is a shameful prac disgrace, brings us to want tice, especially for parents to shortens our days, and carries pledge their own children, as to a disrespectful grave: for the English government does unless we take a *stand* our *all* not allow it, and if the English and *in all* we shall be lost yea Authorities had got hold of it forever.

this young man and the mother of this boy, it might have been serious with them.

I remain—Yours truly

CHARLES A. REMMEE.

From Near Rembee
W. C. A.
Oct. 24 '90

Intemperance & Superstition

(Continued)

Having considered briefly the condition of an intemperate man and the result of intemperance, it becomes us then my fellow-people to do all that lieth in our power to drive out the monster which hastens us from the world, brings disgrace upon our families and opens the grave that is ready at any moment to take in those whose time is at hand. "It is madness to attempt the impossible; says Christian Cole one of Sierra Leone's promising and literary sons who has been taken away as we hope to the land of endless bliss. Therefore this article is no attempt whatever at an exhaustive treatment of such an abstract question, but it is simply to look at its practical results and therefore a moment of our lives secondarily; but if not, then a side by the consequence." Some, as they say, by violent stroke shall die, By fire, flood, famine, by *intemperance* more in meats and drinks."

Intemperance and Superstition are relative terms bringing of course relative injuries—design and local. It is not in our place to argue that the other worlds drink more and have as much belief in direct agency of superior powers, hence we are to "take a little for thy stomach's sake," and not to encourage all fanatical beliefs, for then most positively we shall dominate ourselves like the Pharisees of old and show most plainly that we are guilty. Rather than that it we have abstained a little, in as put a able in rearing up sound children, even children whose delicate mental and intellectual faculties have not been injured in the least when at such a re- sixteen shillings so that after over one year as a slave the boy is again in school.

For his different ailings; us his *in all* we shall be lost yea

Again. Superstition—defined by Webster, as "the belief in the direct agency of superior powers, in certain ex raordinary or singular events, or in omens and prognostics" not only day by-day doing all evils of intemperance, but driving us away from the church therefore far away from our God the only Being who can be conceived only in thlanguage, "Canst thou find out the Almight unto perfection." The most singular thing is where is the author that takes away the belief from the Primal to the secondary cause.' Beware my Reader 'Thou shalt have no other gods but me' How can we leave the creator and worship the creature; most singular! most absurd!

Leaving the question to you my Reader let me ask 'Of the two evils foreign and local which is better to serve And what advantage is there in serving either?—C.A. CLEMENS.

The above article was written Apl. 14th to please a former on the same subject, but was not published, as it is a little too long to be contained. You've asked promised to insert it, as soon as possible.—Ed.

Types of Gladness

There are, indeed, types of glad events we can not be reconciled when a first is any sorrow. We can never again look upon the world with the same eyes. There are void places in our earthly loves that must remain void while we stay here. But there is a profounder love for those who stay with us, a gentleness, sweetness of affection unknown before. Our love gains by loss, grows by empty tasks. Above all, there is a more vivid sense of heavenly realities, a consciousness of broken union with those who seem divided from us, an intimacy with higher fellowships opened for us, a more clinging sense of dependence on the infinite love, and hence a diviner and loftier, though less prestine buoyancy be forever lost. Especially as life wanes, and the shadows lengthen, may the treasures laid up in heaven give us a familiar, home-like feeling, as to the mansion where they shall be ours again, and the very hopes whose failure cast a cloud over earlier years may thus shed over our declining days a genial light, that shall grow brighter and brighter till it is merged in the pure radiance of heaven.—*Sel.*

ADVERTISEMENTS.

MR ALFRED ALEWIS,
Jeweller
AND
Electro Metallurgist

begs to inform the Public of his having established at Otta St. a workshop wherein the best and choicest workmanship in Gold or silver can be obtained, and Galvanized work performed either in Gold or silver at shortest notice and for very reasonable prices.

Please send your old silver candlesticks Trays etc., and they will be spl shed as new, or your English gold Guards etc., for polishing, or Galvanized bangles and they will be converted.

Your clocks too can be repaired at moderate prices.

You have only to apply at the workshop, Corner of Victoria Road.

Apprentices wanted-conditions understood on application.

Bonthe Sherbro, Sept 3rd '90

FOR SALE
(By Public Auction or Private Contract.)

All that piece and parcel of Ecclesiastical Land known as Bell's Creek situate lying and being in Victoria Road Sherbro all that piece and parcel of Land situate lying and being at Victoria Road Yonkonkro and that piece and parcel of Land known and commonly called Bhangra with the plantation of Sawbine all properties of William Ellis Bah deceased.

The titles to the above are clear and absolute.

For arrangement apply to H. H. Dove of Freetown, or Rev. J. C. Taylor of Bonthe.

Oct. 27th '90

THE
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THE EARLY DAWN.

"The Morning Light is Breaking, The Darkness Disappears."

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The 'Early Dawn'

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United Brethren in Christ.

Rev. J. A Evans, *Editor* and *Publisher*
Bonthe, Sherbro, West Africa.

AGENTS.

United States—Revs D.P. Heath and Wm. Markee, Dayton; Rev. Wm J. Davis, Lisbon; Rev. U. R. Flickinger, Williamsburg, Ohio; R. J. Sower, Mechanicsburg, Pa; Rev. C. W. Arnold, Chicago, Ohio.

Great Britain—J.A. Bucanella, Great Gransby; Rev. J. R. Prederick, and Rev. H. R. Adams, Sheffield.

France—Rev. Charles Depuy, Montauban, Rev. James Depuy, Lavaur.

Germany—Rev. Moses S. Boyer, Berlin.

TERMS.

One Year by mail,	£0	6	0
Delivered in Bonthe,	0	5	0
Mail yearly by mail,	0	3	0
Deliv. delivered in Bonthe,	0	2	6

Magic Lantern Show.

Bathurst River Gambia.

Dear Mr. Editor,—The 25th of September will be a day long to be remembered in the history of this country it being the day when Mr. Richards gave us the Magic Lantern Exhibition illustrating missionary interests at Shaingay, Bush Bargers and Bonthe. It was every thing that was grand so that as we were told we were to attend. The pictures were very interesting to all present, I did not hear of any dissatisfaction expressed—there were some colored pieces illustrating the life of Christ and the famous John Gilpin. Everything was lovely and strange to say there was marked order. To me it was one of the best evenings I have spent since we came to "Bonthe" as the Jolliffe call Bathurst. We had music to boot. Mr. S. J. Auber an intimate friend of Mr. R. kindly placed his harmonium (portable) and Organette at his disposal, and rendered himself very choice music at intervals which is a great treasure helped to make the affair in no enjoyable. Mr. A—is a reputed musician and I was going to say we may safely class him with the African names. There was Mr. G. D. Leigh another friend, a subscriber to the *"Early Dawn"*, who rendered very efficient service in making the necessary arrangements for the day in the getting of chairs, fixing up of the Room etc. unlike your experiences at Shaingay or in the States—it has a good deal to do in bringing on anything for public amusement. First of all there is the difficulty of obtaining a suitable place and that done you have to struggle and down the town getting the consent of this and other proprietors which is a very job. However we have much to be thankful for, the more were kind friends who assisted to get us the best we had. I am positive that all went home that evening filled with wonder on the one hand for the results that have been achieved in the lapse of time and on the other, with gratitude to the God of missions for the success that was granted to the humble efforts of the missionaries of the U. B. Church thereby honouring His cause and the name of His Holy Son Jesus. We hail the day when the whole of Sherbro and the region beyond shall be won for Jesus and He shall reign for evermore as we used to sing from the "Holy Voices".

Flora desires me to say that since writing her article "on Bathurst" the Col. Registrar Mr. Hingeston died

Poor man he had only been on the coast a couple of months and like many others was big with hopes of doing the col ny good service but he could not cross the sandbars and with the beginning of October he fell to join the majority. Well I trust he was well prepared for his fate. I hope to write you again on some other topic, if all goes well. Meanwhile with love to you all and best wishes for your work.

I am Another Missions Girl Emeritus.
Bathurst R. O.
1st. October 1890.

The Natives and Religion.

Mr. Editor,—To begin with I must let better the understanding of foreign readers, at least, explain, that the term natives as used very largely among us means the aborigines and not all Africans; and that it is in this Sense I use the term Natives in this paper and more especially refer to the Mendis and Sherbros with a few Susus and Timnis interspersed among them but chiefly in these parts, enjoying the advantages of religious instruction through the Medium of either the Sherbro, Mendi or English languages. These natives attend Christian Religious Services only as the spirit of inclination moves them, but with this we have very little reason to find fault, except where they come in contact with the pernicious influence of a corrupt civilization in such places as we have about this locality; where these are introduced of christians who do not attend the place of worship as they ought. That side as I away from such influence natives by a little perseverance in looking after their spiritual good, can be induced quite readily to attend religious services, nor is it difficult for them to think and turn, from heathen practices in a large measure; and even to altogether renounce their old habits But of course in order for this continuance in the learning and practice of a christian life it is necessary to have teachers continually remain among the people until they become rooted and grounded in religious truth, otherwise they must largely relapse into old practices and habits again; hence vague Itinerancy or a brief visiting cannot possibly do the people of any community the amount of substantial good that they ought to have for their spiritual upbuilding. I have under training personally a class of natives, mostly Mendis they present an interesting study as well as a hard problem to solve, one indeed which only the Spirit can solve. There are several who are very regular in attending the services, are indeed very serious in their manner listen very closely to every word that we speak to them, and I believe, try to understand, but I am sure it is hard for them to grasp the truths as we put them, and then I pray for a simpler way to present the truth that the gifting mind of the anxious Seeker may be able to grasp and hold it. More again.

Yours Truly, J. Auber.

REPORT.

Rotefunk has been sadly visited by death. While three of the missionaries of the Mission to the Unevangelized were on a visit to this place from Freetown, one of their number, Mr. Charles Helme, was called from earth's labor to sweeter reward. He was a lovely young man, full of hope and zeal for his chosen work and pray for the Master strong in mind and body, but four days of intermittle fever and his work was done. Loving hands laid him away in the church yard, vows for better service for God were made and his grave is a silent, reminder of how sweetly a christian dies and be that would work must be up and doing for the night cometh.

Mr. Engman, the leader of the party, was taken sick the day of the funeral but after a brave struggle with the fever the Lord raised him up. Four of the party of nine have gone to join the redeemed since last July. The Lord deals with this party in mysterious way, but He doeth all things well Praise ye the name of the Lord.—E G.

Rotefunk, Nov. 25th '90

Kooloung Nov. 29 '90.

Dear Brother Evans,—You will be pained to hear of the death of Brother Henry Providence Humphrey which took place on Yesterday the 28rd. and buried this morning at 8 a m. by the Rev. D. F. Wilberforce with a crowd of 88 who attended the funeral and of Miss Betty Caulker and sister who was also buried at Tasoah the burial place of the said family. Bro. H. died and left a widow in the person of Mrs. Rebecca Jane Humphrey and her little sister who lately came from Manoria to Free town and was brought to Kooloung by her late brother-in-law H.P. Humphrey.

Verily Yours
A. F. CAMPBELL.

Death Of Mr. Humphrey.

At Kooloung Nov 24th at 10 a. m. Mr. H. P. A. Humphry Died of cerebral he was confined to his bed just one week. On the 18th he returned from Freetown where he had received medicine from the Army hospital steward.

He was a discharged soldier from the 2nd West India Regiment. He was a native of British Guiana; for four years he has had the charge of the mission children and the farm at Kooloung station and we have never had a man that has managed children as well; besides managing the farm and children he has done the itinerating in 12 villages and has been very successful I was with him on the 18th he was quite resigned told me what to write his mother after he died and just where he wanted to be burried under a guava tree immediately in the rear of the little Chapel all of which was done by the Rev D F Wilberforce as I was away on duty at the time.

J. Gomes.

The Brotherhood Of Men.

I had in my last Paper on this subject in the *Dawn* of Nov. 15th, promised more on the same. And one to proceed I wish to observe that the fact of the Brotherhood of men not only entitles them to Salvation, but also lays on them duties or obligations upon each member of the Brotherhood, making each member of the fraternity Responsible, in a sense for the keeping of his brother; this obligation is what man, in his natural or unrenewed state always objects to, to a very great extent since the day of Cain But as man were often unconscious of how much of the murderous spirit of Cain does actually harbor itself in our hearts, or how often we really seek the Lord as did Cain. "Am I my brother's keeper I profess, in a measure, do this every time we refuse help to our fellows, when it is in the power of our hand to render them assistance. Of course I know we excuse our selves, on the ground that we cannot spare what is in our hands, that we need it for our own comfort but is it brotherly to lavish upon ones if that which if properly divided would be sufficient for the necessities of both? however you will ask how can man withholding be considered murderous, when the one withholding his alms does not intend murder I will in several ways, first by cutting an example that if followed by others would send the beggar to his grave from want, caused the carelessness of the life of a fellow creature not caring whether he lives or dies, and in other ways in us are murderously careless of their brethren. But not only of their brothers, are all subjects careless, but of themselves and by the carelessness they are exposed to the wrath of God and eternal Death. However the case of the world are blind, and in their blindness, reject the obligations that they are under to their fellowmen. But the professing Christian claims to have come to the light and to have received his covenant with our heavenly Father and become a member of the household of faith and then placed himself under renewed obligations to his brethren, this is better than the case my Christians enjoying the light and hope of heaven we can neglect obligation to love our neighbor (esp once we can help) as ourselves and as we would that others should do unto us, even so we ourselves to them, But it is so hard to make us understand, what these divine obligations mean as they regard ourselves, however let us consider them closely, and see if we cannot understand our duty to our fellow creature.

First of we love our neighbor as we love ourselves, we shall agree, to help him when he is in need, employer of our money God her others, or to whatever we can help him. As this number one brethren neighbors are greatly in need of our godly example and religious counsel as well as prayers and sympathy and it is fully in the power of every Christian to lighten some one or more of them, for instance godly example, which every Christian ought to exhibit in his life and conversation "Let your light so go shine before men that they may see your good works and glorify your Father, which is in heaven." Then prayers every Christian can pray for others, for no one being in the light can not feel for one that is in the dark. Christian you are in the light The heathen—they are dark men—as in the Days, do you feel for them? Present the gospel to every creature. Do good unto all men as you have opportunity—&

The Early Dawn

MONTHLY, DECEMBER 16, 1890

REV. J. A. EVANS—EDITOR

[CONTINUED.]

The Reign Of Peace.

The Gospel banner now unfurled,
Shall o'er the world triumph over the world;
And every creature, bond and free
Shall hail the glorious Jubilee.

Soon truth shall sit on every hill,
And blessings flow in every rill;
And Zion's children sweetly sing,
The Deserts are all blossoming.

The lamb shall with the Leopard play,
For naught shall harm in Zion's way;
The Gospel story shall go forth,
And all shall hear from South to North.

The sword and spear of soulless worth,
Shall prune the tree and plough the earth
And peace shall smile from shore to shore
And nations learn to war no more.—SEL.

The Spirits Traffic.—Is now, we believe of doubtful commercial expediency, talking with a dealer a few days ago, he acknowledged the advertisery of the profits on the liquor business yet he felt reluctant to give it up, as we supposed for fear of losing other trade. We are leading the river Trade without spirits. But the dealer thought that as this firm are known to be against it no one ever thinks of asking them for Spirits; and we feel that any one that will may quit the traffic and like the estimable, Messrs. Thompsons never feel the difference except for the better. Now as the year is coming to a close and the Census taken we hope that many petty Traders will quit the trade in Spirits and find something more profitable to deal in.

The Season.—Seems remarkable for the continuance of rains. Towards, and during Harmattan a year ago, a deal of thunder was heard among which has struck twice in our quarter of the town the first at Miss Tucker's struck a breadfruit tree and knocking a man down. The second strike was in Victoria Road near Mr Wm. M'Cauleys which as we have noted else where killed two persons.

Thanksgiving.—Was observed in this place on the 27th ult. by the U. B. church with good success but the Choir was crowded out of our last issue. However we repeat it and suggest the propriety of its observance to the other churches and that it would be a good time for receiving Thank Offerings.

All Is not Gold that glitters—is an old truism, but it may be observed that all gold should glitter. And in like manner all christian life ought to brilliuminated with good works.

Anniversary;—of the Wesleyan Sabbath School will be celebrated on the 21st & 22nd inst at their Chapel in this place. Revd S B. Morrison [U. B. C.] of Avery Station will, it is expected preach at 11 a m on Sunday the 21st and Mr J. Mac Canly of Mollancley at 7 p m A grand time is anticipated, a public Collection will be taken at each service, to let the friends peops re accordingly.

Falconbridge Letters.

Prominent among the buildings or houses that were first erected in the new town was a larger one for a Store house for the Storing of Goods and Implements for the general use of the Settlers. This building was completed in less than four weeks; wher which we are informed that a part of it was partitioned off for a residence for Mr and Mrs. Falconbridge was the Agent and for the time Governor of the Colony, the Store and residency were under one roof. The only advantage, however, of the Larger building, that Mrs. Falconbridge recognized, was that it was cooler

But now we resume and quote from Mrs. F's fourth letter [May 15th 1891] as follows. " He [Mr Falconbridge] was desired by the Company to take a first, and they sent at six pieces of Cannon which are now on board the Lapwing but omitted to send carriages and consequently the Guns are useless; though if they were complete, Falconbridge thinks it would not be prudent to trust them with the present Settlers, from a belief that they might apply them improperly He is also requested by instructions to collect as many samples of country productions as he can, and he wished to employ some of the people in that way, but none would offer their services for less than half a guinea per day which price he has been forced to pay them; this is the go stead instance of ingratitude I ever met with.

We were alarmed a little while since by dreadful shouts, in the vicinity of our Town, and supposed the natives meant to attack us; immediately Falconbridge armed his skiffs, and marched on towards where the noise was heard, they had not gone far when they met three or four *Pangarees* or men thieves, just in the act of rousing a poor victim they had caught hunting, and the shouts we had heard proved to be rejoicings of the bandits.

Falconbridge is not think it advisable to rescue the prisoner by force, or to interfere further than what words would do, an as some of the Pangarees spoke English, he remonstrated against the dewilish deed they were committing, but to little effect. They said somebody being to gang to the priests town had insulted them, and it was the custom of their country to retaliate on any person erring in the same place with an offender, and they could not get himself, of which the present case was an example.

They then carried him away, and in all probability this man will be sacrificed at his liberty while he lives by the barbarous customs of his country, for the insignificant offences of another.

I omitted mention during in my last letter, that the day after we arrived at Bance Island, Mr. William Falconbridge in consequence of a falling dis ease with his brother, separated from us, and went into the service of Messrs Anderson, but his constitution was not adapted for this unhospitable climate. He went Down the coast to York Island, in the River Sherbro, about twenty Leagues distance, where he was unavoidably exposed to the severity of the weather, from which he got a fever and although he immediately returned to Bance Island, and had every assistance administered yet, I am sorry to say, the irresistable conqueror, *Death*, made all endeavors fruitless and carried him to eternity yesterday, after a short illness of four days."

From the tenderness of Mr. W. Falconbridge' Death we may readily perceive that the climate a hundred years ago in Sierra Leone was about the same as at the present time, very trying to defective constitutions

Thanksgiving Offering.

We clip the following from the *Wesleyan Evangel* which may prove of interest to our Readers and especially those concerned in the finance of the U B Church Missions.

"Every one, and altogether, should be the motto of our readers in response to the call of the General Board, for a special gift of five cents per member for our foreign work. The Board was not able to make the appropriations it should have been for Africa, and consequence our missionaries have been hindered. For the special need, [illegible] during Thanksgiving week. What [illegible] ing will be paying [illegible] Wilberforce's letters in the *Telescope* does not want to help them! This is the opportunity for us to give them encouragement. Our work and contribution for the Woman's Board have only increased our interest in the work of the General Board.

To that we have longest given our interest and money, and as the Thanksgiving time approaches, we think and plan for a special offering. Let no one forget it this year. If the pastor does not ask for public contributions, you make your own and see as many more of the members of your church as you can and get theirs, and then send to William McKee, Dayton, Ohio. But the live, wide—awake pastor is anxious, to give encouragement to our faithful hard-worked missionaries, who are ably appointed that they are not able to carry out their plans or answer the many pressings calls for workers farther interior.

The sum of $ 10,000 is not too much to expect from the church as the result of this special effort to [illegible] a simple easy way to gather a good sum to do a mighty work in the great continent of Africa. The foundation has been laid for a grand work and we shall not be true to the faith and prayers of our fathers who planted not true to our increased knowledge of the needs of the African race nor our improved resources nor our enlarged opportunities if we up not speedily say by our larger contributions to the Lord's go on and send in to awaken into the field. The Board cannot go faster than the church indicates. There is a grand harvest of souls for our Master too reap in the next few years in Sierra and grand districts West Africa and nothing can prevent it but indifference and unfaithfulness of those who are in the country.

For *unanswerable* shall call upon the name of the Lord shall be saved How then and they call on Him of whom they have not heard! How shall they hear without a preacher! *How shall they preach except they be sent!*"

W. C. T. U.

A Temperance Temple.

The erection of an immense building in Chicago, U. S. A. called the Temperance Temple, is one of the greatest ideas of the age. In stating two that has also originated among and is being carried out by women. Women who have the happy faculty of seeing large enterprises, and how and when they need to do their duty to the coming generations.—W. C. T. U. women.

This huge building with its thirteen stories has rooms of rooms humming with business, every room in which will be free from the rum fiend, and will be the immense business of the W. C. T. U. will be transacted, the income for which will from which will daily accrue, interest for the salvation of the drunkard, and the world wide suppression of the liquor traffic, the very foundation of prosperity [illegible] is a great [illegible] ing to [illegible] mounted by the figure of a woman [illegible] pervers [illegible] whom they ought to [illegible] lights in the world, they [illegible] set better examples to the [illegible] thus by their words, deeds [illegible] actions. Really I must confess Mr. Editor that this gentleman [illegible] counsel as one who [illegible] visited this place, and has [illegible] now our so called Christians here are acting before the [illegible] tives by whom they are [illegible] rounded. Some of them [illegible] to be seen on the Lord's [illegible]

CORRESPONDENCE.

A Grand Interior Mission.

It would seem to the writer that since the Nations have been shaving or divining the continent of Africa for the [illegible] therance of civil and commercial purposes and since there is now a gigantic corporation formed, with a vast capital, for the purpose of founding civil Empire, [illegible] ought to be an equally large enterprise started, for the year-getting of the Missions of Interior Africa, and the setting up of a spiritual Empire. The Lord whose stewards are dominus of experimenting in civil and commercial [illegible] prizes, has fully guaranteed the success of all spiritual undertakings, and will be set on foot for the future race of spiritual Empire, in the universal Reign of his Son. Unto whom he has promised "the heathen for (thine) inheritance and the uttermost parts of the earth for (thy) possession." And as the Dawning of the age is a grand Interior mission it seems a pretty evident test that the Lord does not intend that missions to be self supporting, from the fact, of the impecuniosity of the services, he has secured at least, to peace in the way of all, as every venture of the kind; the it seems not willing to allow the Church to shirk the responsibility of the great God mission. "Go ye into all the world and preach the gospel to every creature." Preaching from the coast and the expense of Missions being seen to remain the minimum cost of such operations the gates of every treasure on this continent being thrown open, and the Kings of Christ are waiting to welcome the [illegible] people's sons. Who then would not desire to share in the furtherance of a Grand Mission to the Interior?—J. A. E.

Dear Mr. Editor—On Sunday the 23rd I had the pleasure of attending St. Luke's Church, Bendoo, the services were conducted by the Rev. A. C. Stevens of the niger mission who was preacher for the day. He selected for his text Phil. 2.14-15 to 16 verses.

This Rev. gentleman exerted himself to impress upon the minds of all hearers, that they could not suggest that any [illegible] in unbelief a [illegible] perverse [illegible] generation among whom they ought to [illegible] lights in the world, they should set better examples to the natives thus by their words, deeds and actions. Really I must confess Mr. Editor that this gentleman [illegible] counsel as one who has visited this place, and has seen how our so called Christians here are acting before the natives by whom they are surrounded. Some of them [illegible] to be seen on the Lord's [illegible]

in their houses whiling away the time by go siping and idle talking, instead of attending to the duties of that Holy day; others are in the habit of carrying a fetish man into their houses at the dead of the night for the purpose of making charms. However I hope that these will be a radical change since sunday and that the Sierra Leoneans here may be as lights among the natives by whom they are surrounded.

We are thankful to this Rev. gentleman for the way and manner he dealt with his discourse; his sermon were plain, practical and edifying, we hope that his life may be spared and that we may have the opportunity of having him in our midst again.

Thanking you Mr. Editor for space occupied

I am Yours Truly
"Vox"

Bendoo Dec. 8th. 90.

CHILDREN'S COLUMN.

Bathurst Gambia.

(Continued from our last.)

There was tranquility far and wide and business men enjoyed blessed seasons in trade in short there was plenty of money and the far famed Gambia been one the marke for all fortune seekers. Just about that time the question of transferring the Gambia to the French came on for the first time, but the people with one voice disapproved the idea and petitioned Her Britanic Majesty's Government on the subject and backed by able supporters in England who had Commercial connections with the Colony, the scheme fell through and the people breathed freely. The question has been repeatedly raised, but each time with the same results. I am however inclined to think that it some proper arangement could be arrived at as to "*landed property*" in the event of transfer it would serve Gambia and the Gambians" better chances, that the transfer be made once and for all.

In the desire to acquire new possessions in the East and Central parts of Africa, England has sadly neglected the oldest of her West Coast possessions. It is the experience one has of all things temporal.

So much to politics, to which for the present I must say Adieu!

Perhaps you are getting anxious to learn som thing about the people? The inhabitants of the Gambia are principally the decendants of liberated Africans comprising the Akus, Ejaes, Mocos, Congos (these people have nearly all died out) and other tribes of the Guinea Coast and then we have the Jolofs, Mandingoes, Soreeres, Fulas, Fulfuls, Susees, Bambaras, Wasloonkh, Nyanimakhs, and a lot of others, scarcely known. They speak different languages in their original state but there is one [illegible] which is given out in [illegible] into New Town and Portuguese Town where the Creoles or descendants of the liberated Africans live, and Jolof Town where the Jolofs live.

In the Southern Bar is a place called Half Die a swampy sort of a place where at one time it was impossible for people to live. There are a lot of unbrutalized Jolofs who are residing there, as in consequence of war in their country, they've been obliged to come in great numbers to Bathurst and make their home.

The Jolofs are re owned for their strength. In fact the way men are stronger than them in for the yearly [illegible] hard work, store up their earnings and at the end of the trade season, buy muskets, Gun powder Sword Blades &c. for their husbands who simply delight in war and bloodshed I shall write you about the spiritual condition of these people later on.

The Jolofs and Sereres are the principal inhabitants of Bathurst, for I believe they outnumber the Creols. The Jolofs in days of yore were reputed for their wealth which consisted principally of Gold and Silver Ornaments and costly native apparel, and their hospitality. They lived in affluent circumstances. he meaning of dignity dream tunes are mostly mechanics and tradesmen, the best ship wrights along the Coast are found among the Jolofs. In the lower classes you have the weavers and the smiths. The weavers are very skilful in their trade and have made designs which have been imitated in the Manufactures of Europe. The Mandingoes and other tribes live on the mainland and come to Bathurst daily to transact business and then return home again. They have native boats or Canoes carved out of the trunks of large trees and in these they convey their produce to Bathurst (being principally Agriculturists) coming from distances of a hundred miles up the River It is high time I think I should begin to say som thing about religious status of the country which after all is what would interest you most and the dear friends of the Mission. As far as I have learnt, nothing of the Christian Religion had found way to this country before the year 1821 i.e. five years after the settlement was formed, and then native Sierra Leoneans of the Wesleyan Missionary Society who opened the field by sending their first missionary the Rev. John Morgan from England who was soon afterwards joined by the Rev. John Baker from Freetown. The Wesleyan missionaries were somewhat perplexed at first as to which would be the best locality to commence their labours. At long they fixed upon a place called *Mandinares*, in the kingdom of *Combo* on the mainland, about eight miles from St. Mary's on the southern bank of the river. In the true missionary spirit they commenced to tell the trees and clear the ground which they had obtained from the native king or cacique, and to build a rude house in a short to dwell with a large room for religious services. This they accomplished in the course of a few weeks with the help of the natives; but they soon discovered to their sorrow that they had selected a very unhealthy place for the station, as they were both attacked with fever at an early period of their labours.

FLORA,
of Mendo

To be Continued.

LOCAL ITEMS.

Mr. C. S. Bowa Catechist of St. Luke's church left Bendoo on the 21st ult. for the Rivers on a collecting tour. We wish him good success.

Mr. A. G. Tilly a resident of Bendoo arrived there on the 5th instant.

Merry Go-Round,—It is now understood that Mr. Jenkins of the Xmas Season, with his Merry-Go-Round for the amusement of merry loving public and desires their Patronage.

Died—A old woman by the name of Maria Thomas at Bendoo on Sunday the 7th instant.

The members of St. Luke's Sabbath School Bendoo were addressed by Messrs A. G. Tilly and D. W. Howard on sunday the 7th instant. These gentlemen really doing good work here, they are shining as lights in the midst of the heathen by whom they are surrounded.

These Gentlemen have the Thanks of the School for their addresses.

Killed,—by lightening on the 8 inst about 9 a. m. two persons, a native woman and a boy in Victoria Road crossing the Grandcamb swamp in this place. The women was killed instantly on the spot, but the boy survived a few hours and died at the Hospital. Both bodies were interred in the Mendi Mission Cemetery about 6 p. m. the same day. Quite a large number of Natives were present.

Mr J. N. Crown returned from Manoh Salijah per Steam Launch

Dec —a s. "Footah" for Freetown with mails and the following passenger

Ven: A children son and Mrs. Crowther Mrs. Lefever and Miss Nicol

The prisoner Canry Lee who escaped from prison in April last with 4 Cans of Palm Oil, has been arested at Mye river for stealing a quantity of goods from the store of Mr. Samuel W. Thomas trader in that locality.

He has been sent to Freetown per s. s. "Footah" to take his trial at the next Supreme Court.

Married Oct 29—Norman On Thursday Dec 4. 90. at Holy Trinity Church Freetown by the Pastor in Regent assisted by the Rev M Vivian B. A.—Mr. S D A Coker of Bathurst Gambia, (brother to Mr. Bidwell Coker of this place) to Miss Mary Norman.

Dec. 6—a s Formoso in which left here since Sept. last arrived with Mr. Barnett Ar[illegible] and general cargo consigned to Merchants of this place.

PERSONAL

Mr. John Morrison agt. of Messrs Pickering and Berthoud is a busy man indeed and is getting ahead Rapidly with the erection of their Large Factory Corner Medina Street Half Die Road.

Mr. W. D. Pasha Catechist of St. Matthews Church, this Place Returned from his collecting tour in the River Districts on the 13th instant.

Mr. G. A. Taylor, of this Place is laying up seriously ill in Freetown whether he went from here some time ago for a change.

SELECTIONS.

Margaret's Test.

If ever I marry," said Margaret Bailey to her cousin Olivia, "it will be a man who does not live entirely for himself, but who, out of the benevolence of a charitable heart, will not pass unheeded the cry of the widow and orphan who call on him for relief."

"You speak warmly, Margaret."

"Because I feel it. I have always thought that a charitable man would make a good husband."

"But how will you be able to judge of this? You are an heiress and of course have many suitors. Do you not believe that any one of them would be willing to don a charitable mood for a while, if they supposed that upon this issue depended the hand of the wealthy heiress?"

"Perhaps you are right," said Margaret, thoughtfully, "but she added suddenly, "an idea has just come into my head, by which I think this embarrassment can be avoided."

"What is that?" asked Olivia cautiously.

"Let me confess, in the first place that among all who are generally considered suitors for my hand, perhaps fortune would be the more appropriate word there are none whom I would think of as a husband except Herbert Lee or Henry Ainsworth. The former, you know, is wealthy, the latter, a clerk dependent on his income, which I should judge was not large. Now I have a mind to subject these two to a test."

"A good idea, but how will you manage it?"

"You know there is a poor family in Allen Street—one of whom we heard to-day consisting of a widow woman, who is sick, and three young children. Now I am going, anonymously of course, to recommend them to the charitable offices of both Herbert Lee and Henry Ainsworth, and we will see the result. They will not recognise your hand writing; therefore I want you to take pen and paper and write a note at my dictation."

Olivia procured writing materials, and her cousin dictated as follows,—

Dear Sir,—Though a stranger to you, I take the liberty of calling your attention to the case of a poor family now living in a single room at Allen Street, who in consequence of illness of the mother, who has hitherto supported them by plain sewing, are reduced to extreme want. A little aid at this time would be to them like the visit of an angel from heaven. Will you extend it? At least call upon them, and you will be convinced that this is not a simple statement of the truth.

CHARITY."

The note was copied and despatched through the post-office to the address of both gentlemen.

Perhaps three days afterwards Herbert Lee called at Margaret's residence Margaret adroitly led the conversation to the objects of charity and charitable institutions.

"Ay," said Lee, "that reminds me of an odd circumstance. I received a letter the other day, recommending to my notice a poor family in Allen Street. It was signed 'Charity,' and very earnestly advised me to go and see them."

"And did you go?" asked Margaret quickly.

"Not I!" was the laughing reply. "I haven't time to waste in hunting up all the destitute families in the city. I should have my hands full."

"But the family may be suffering from want."

"If they are 'Charity' would be in better business in relieving them himself than in sending anonymous letters of advice to others."

Would Herbert Lee have laughed so merrily if he had known the effect of his want of feeling on her he was anxious to please?

"I think, after all," said Margaret, when Herbert had withdrawn, "that I must go and see Mrs Green myself. If Henry Ainsworth is in more charitable than Herbert, she will fare hard."

The ladies arrayed themselves for a walk. A few minutes brought them to the residence of the poor widow of whom they were in search.

To their surprise, they found, on being admitted, that a cheerful fire was glowing in the stove, while a pleasant smell of dinner filled the apartment. On a table by the side of the widow were some medicines. The hearth was brushed up, and the room, though scantily furnished, presented a neat and comfortable appearance.

Margaret looked around in surprise.

"I wanted to believe, said she that you were in great want."

"So we were, said Mrs. Green but, thanks to the generosity of a noble young gentleman, who stepped forward to our relief, we are no longer so.

"Indeed who has thus befriended you?"

"His name is Ainsworth. He sent for a doctor for me and at his own cost purchased food and coal; so that, by the blessing of God, I hope soon to recover my health and then all will go right once more.

After a little more conversation, Margaret and her cousin withdrew, leaving with Mrs. Green some money for present necessities.

That evening Herbert Lee offered his hand to Margaret Bailey and, to his surprise, no less than his discomfiture, was rejected.

A week afterwards Henry Ainsworth made his appearance He seemed unusually thoughtful.

A penny for your thoughts, said Margaret gaily.

He looked at her earnestly a moment, and then replied,—

I will indeed tell you the subject of my thoughts, and ask you to forgive me afterwards. It is, I know an act of presumption for a poor clerk to speak of love, of marriage to a wealthy heiress; but I cannot keep it any longer. I love you, Margaret with truth and sincerity. Do you pardon me!

No, said Margaret promptly, for you have said nothing that requires it. And if you think me worthy of taking you may have me and welcome.

Do I hear aright? was the delighted reply. How have I deserved such good fortune!

Listen I will tell you. I had resolved never to marry one unless I was convinced that he was charitable. Last week you received an anonymous letter recommending a poor family to your charitable notice. Did you have visited them and believed their necessities. I feel that I can safely trust my happiness in your hands, since you have so nobly stood the test.

"Truly," said Henry Ainsworth, as eyes lighted up with gratitude, "charity is its own exceeding great reward."

Work Of The Human Heart.

The mathematical fiend has recently been at work upon a calculation of the work performed by the human heart. His calculations are curious, and give the work of the heart in miles and beats. It is based upon the presumption that the heart beats 69 times each minute, throws blood nine feet. Computed thus, the mileage of the blood through the body might be taken as 207 yards per minute, seven miles per hour, 168 miles per day, 61 320 miles per year, or 4,292, 400 miles a life time of seventy years.

"I've Got De Position."

In these days ambitious young men sometimes mark out for themselves a course of life. They set their mind on it with a determination to win in that way and in no other.

They don't succeed! Their friends feel that they are chasing a phantom, or building a castle in the air, but they will not lower their aim nor turn to something else to which they are better adapted.

Such youth may learn a lesson from an amusing old man in this city, whom some sarcastic wit named "white." He is tall and black, with a majestic bearing, and lived around with the silver of seventy years.

"White" appeared to this victuity some years ago looking for work which, [illegible] he was too old to perform.

"I've been a man of position in my day," he said to a gentleman who had become interested in him. "I've been great on horses, and have a spanking team.

"Yes, but you are too old now to get a place as coachman.

"Yes, so I realized that fact to the full extremity.

But ye see, I've been considered one of a poacher, too, in my day; but they tells me de young men can't all afore 'em in de kingdom now.

ADVERTISEMENT.

MR ALFREDO ALTAMIS
Jeweller
AND
Electro Metallurgist.

begs to inform the Public of his having established at 37th Street a workshop where in the best and choicest workmanship in Gold or Silver can be obtained, and Galvanic work performed either in Gold or Silver at shortest notice and for very reasonable prices.

Please send your old silver candlesticks Trays etc. and they will be polished as new, or your English gold Guards etc. for polishing or Galvanic Plating and they will be converted.

Your clocks too can be repaired at moderate prices.

You have only to apply at the workshop, Corner of Victoria Road.

Apprentices wanted. Also [illegible] understood on application.

Bonthe Sherbro Sept. 3rd '90

THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears."

VOL. VII. BONTHE SHERBRO, WEST AFRICA, DECEMBER 31, 1890. No. 29

The 'Early Dawn'

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Rev. J. A. Evans, *Editor* and *Publisher.* *Bonthe, Sherbro, West Africa.*

AGENTS.

United States.—Revs. B.F. Booth and Wm. McKee, Dayton. Rev. Wm J. Davis, Basil, Ohio Rev. D. K. Flickinger, Willoughby, Ohio, H. J. Stober, Manheim. Pa., Rev. G.W. Arnold, Richards, Ohio.

West Africa.—J.A. Richards, River Gambia, Rev. J. R. Frederick, and Mr. E. A. Lewis Freetown, Sierra Leone. Rev. James Dopoe, Marshall, Liberia. Mr. Moses S. Boyle, Liberia.

TERMS.

One Year by mail,	£0	6 0
Delivered in Bonthe,	0	5 0
Half yearly by mail,	0	3 0
Ditto. delivered in Bonthe,	0	2 6

To the Editor of The "Early Dawn"

Dear Mr Editor,—Allow me just a few bit of a space in a column of your valuable journal, to prop up something which I believe will do incalculable good to the community of our little country "Boujmil."

The [illegible] of having a newspaper, raised some time ago it dying a natural death, and as there is a probability of it being restored to life again, I venture to give some physic to the dying (though I am no graduate of a British University) by way of suggestions, which are these

1—The would be promoters of this scheme for a long felt want, are sure to be successful if the list for subscriptions or [illegible] for shareholders [as the case may be] is shown to every body in the place instead restricting it only to those whom they think are interested in things of the sort, such a practice is not conducive to the interests of the community; and is therefore a *Malum in se.*

2—The greater portion of the Community is always down after the dry Season, when time is the best for the showing of subscription list etc, for then Traders, Dealers, Saperagoues, etc, are down a long with pocket full of cash, and books over after stock to join to say nothing of or schemes of the like nature.

3—That this is the season when the Crops are reported to be plentiful and when the price next year seems as if it will be better and higher than what at present exists, cannot be denied and therefore, I think, it will not be out of place, to suggest here as my last, that the ensuing year should (D V.) be opened with a list for this well thought of scheme. Following my suggestions they are sure to succeed, if they dont, let them blame me for it.

The absence of this great and useful lever of the social and intellectual world makes us feel, inter alia the death of the once Influential and useful Resident, (I speak of the late W. C. W. who was the Proprietor and Editor of the short lived Bonthurst Observer) who did so much good by the agency of a newspaper here.

Apologising for thus occupying your [illegible] space,

I am
Dear Mr Editor,
Yours faithfully
PHILOMATH.

Bathurst Gambia
8th Nov. 1890.

Human Pledges.

"Tell truth and Shame the Devil"

O, while you live, "Tell truth and Shame the devil"—*Shakespeare.*

Dear Mr. Editor—I am not accustomed to appear in print, and never thought I would, but I came across your valuable issue of the 30th Nov and observed an article with the Subject I now also use as my Caption. I know there are more ways than one of telling a story; but when one undertakes to give the public an information I think it should be aided of any thing like partiality. I was privileged to be about the vicinity of Shaingay proper, where this very case was investigated by the Chief of Shaingay, who on the hearing of the case, made special effort to observe respect shown to the complainants because of their age, but did not scruple to reprove them when he found that they were in default. I feel it will be wrong to allow this matter to rest with the impression which it carries and trust you will see the justice of these remarks when you shall have seen the nature of the case as it was disposed in the Court at Shaingay.

Satoah Mohye and her husband are involved in some country difficulties.

They were to pay a fine of a head of money, or one or other of their relations will be sold. To avert this they went to several traders to secure the fine, but failed.

As a last resource they went to the trader mentioned in the article, a young man of Sherbro extract, maternally and who was but recently set on his own footing in the world with a small supply of Goods. He did not think it prudent to give this relief at the risk of his interest, and refused lending the earnestly requested aid But according to Satoah's own Statement they *earnestly begged;* and the term used in the Sherbro dialect is equivalent in English to *"agonizing" begging with importunity.*

And to make more forcible the assurance they gave him of paying him duly the amount, they jointly and deliberate offered their son to be with the trader till the money is paid.

The trader humanely refused putting them under such trying necessity, kindly gave them their need, and told them to take back their human *note of hand;* depending on their honesty and assurance that the amount will duly be paid Was this wrong Mr. Editor? Time went on. Time due for payment came and nothing was paid. The trader went twice, and quietly reminded them of the circumstances and their promise; but nothing was paid. Later on, some Palm Oil was paid on account, and the kernels, (which would have been mostly prized, and repay, in some way, the trader for his humane disposition and sacrifice,) was disposed of for other purposes. Who would not be cut with such pangs of ingratefulness? 'Do unto others, as you would they should do unto you." I presume, if your correspondent had not had all things common, and was in the trader's place, I should like to see him adopting another course. After such manifestation of ingratefulness, the trader could not but take them to give the *untoward note of hand,* as that may incite them to a better sense of their interest, as well as his own; and without any effort they handed over their boy—a son—to the trader with whom the boy staid not as a slave, but as a servant, or menial who enjoys the same privileges with the family circle. A common policy in the country. Rather than defending this poor ignorant parents and encouraging them in the practice of ingratefulness and dishonesty, it should have been the duty of the dictionary in charge of that Station [Rembee] to investigate the matter, and teach them to have acted better. This was a grand opportunity for him to lead and instruct the poor benighted parents in the paths of truth, honesty, and grateffulness, rather than in lacing them to take advantage of the kind heartedness of disconsolate persons to their assistance under a strong, and I may say, a false impression.

Thanking you sir for inserting this. I hope to be yours always.—H.—sawa.

About Shaingay.
December 15th 1890.

To the Editor of the "Early Dawn"

Sir—Permit me kindly a short space in your paper to insert few lines on a subject of the greatest importance to me and to all engaged in merchantile affairs in this part of the world—and that is selfishness which is the baneful poison of the trade in Sherbro.

In treating on this subject 'I do not pretend to be what I am not; nor do I in the least intend to make any Ostentatious show of learning, on the contrary, and as a body, but looked upon as the refuse and the Ragamuffin and no notice is taken of him.

Fourth The merchants taking advantage of the settled state of the country are then trying to wrench their companies for [illegible] done them by the natives during the years, the great losses they had sustained formerly and the hundreds of pounds that has been wasted in the country through the war they wish to collect almost in a day; In consequence of which they instead of working laity are utilising poor Sierra Leoneans to collect their and, by giving them goods at a very high rate and commission you'll have them make payments for same to the utmost farthing. The fishmen that petty contentions Traders etc have to endeavour to see can collect a few Bushels of Palm nuts are indiscriminate especially at such a time when the Parrots is up by the natives and yet the labours of their suffering brethren are overlooked by merchants and agents.

Fifth The system of going to the yard with pieces of clothes, Tobacco, Handkerchief, and Rum &c. to cause the trade to very expensive and a great loss [illegible] is going on in many places whatever be it however great. It has a prevalence and determining tendency. Had I been on Oyster, I would have directive to suppress the same and endeavour to [illegible] would have assisted and induced the government to its progress and declare their vote against it. However I trust that my impressions will not be any handicap to my following title and. The dangerous system seems to invite to dexterous in ascending debts. Both within places to accomplish the trade. You may on, I'll have to there the completion begun.

Styrie—How can one who is up the interior transact his business to advantage when the very merchants who are giving Contracts Factory etc. sit at Sal. at the Sea. Sell to the unrefined native at most exorbitant prices. To do so, etc. etc. Government of native people for some would spend the money judiciously and not [illegible] the [illegible] loans which [illegible] ad becomes many A[illegible] the [illegible] given to the [illegible] ence [illegible] rate a better result would [illegible] the Na- To what purpose then in this work on the Na- tives? Merchants placed obstructions to Traders paths. The Natives can leave us up the In terior go down with there produce to make trade. Every facility is given unto them by merchants and agents to benefit them and yet they would take an expense whatever from us. In consequence of which many youngmen have been brought to ruin and disgrace after hard working for some 2 years or more with not a cent as salary, some men are very for off in the Interior that to take a Bushel of Palm nut down the water side they have to pay one shilling each beside canoe men from 4 shillings and upwards each person. Yet the merchant would not look at these enormous expense but hankering about filling their coffers unlawfully and against conscience. Oh unlawful things Gold: Tawhat dost thou drive mortal minds?

Seventh. The adage fools make lawyers rich so applicable to the merchants who give salt etc to natives for nothing as it were who'll take it into some part of the country and sell same for three pounds according to their country prices i. e. for a bag of salt which they placed in five sacks they get a slave. These articles Gin, Salt, Tobacco and matchets should be have standing prices with all the merchants and there should be unity among them to keep to the rules, and allowance should be made for contractor and Factore etc. We poor Sierra Leoneans are those instruments for the merchants gratify ing their insatiable thirst for gold.

Eighth This state of things be deeply looked into. The merchant and Agents strives to acquire the spirit of unity love peace, longsuffering, and temperance to kill that deadly poison of covetousness that is in them and cease from molesting one another. Brethren as ye have therefore opportunity do good unto all mensand especially to those who are of the household of faith. Strive to do good, for God is the judge. He puteth down one, setteth up another. We are your brethren Europeans are not so. They have strict discipline and love of themselves. I think it is recommendable that your strive this is to accomplish the bright example set by them. There should be a meeting at time for the result toward your fellow Brethren. Selves gathered by vanity shall be diminished.

I speak from experience. For I know a man of a good age who had been for Eighteen months working hard under the Employ of one of the Firms in this River for very paltry sum—and who has not had one farthing of the balanceies his favour. How sad it is to see a man with wife and childrens left to be tossing here and there like a Weather Cock—Brethern I appeal to your conscious. These things ought not to be. Pause and think for a moment many of you have Sons and Daughter how would you have Sons and Daughter how would you have Sons and daughter how would you like after they had working hard in swampy like after they had working hard in swampy country as this which the Mendi called Gerehen where if one is not careful, will contract a fatal cold that will thwart the skill of any Physician that such one to be sent away without payment ah, we see today and cannot tell what the morrow may bring forth.

VERITAS.

The Early Dawn

BONTHE, DECEMBER 31, 1890.

REV. J. A. EVANS—EDITOR.

[EDITORIAL.]

A Distinguished Arrival.—From the United States, as we have been informed, Bishop E. B Kephart D. D, L. L. D, of the U B Church of America has recently arrived, on this Coast, on a visitation to the U B Church Missions fully advised of their condition he will preside at the Annual Conference to be held at Rotefunk in next month Jan. and it is confidently expected that a new impetus will be given to the U B Missions by an improvement finances and increase facilities for extending operations toward the Interior.

The Holiday Season.—It fully upon us, the Xmas gestings are still heard on our streets, but some how from the very first they have been to say the least of it far more tame than usual, not because of the absence of joy among the people but in a quiet way every one seems to share in the general rejoicings of the Season, and while there has not been so much begging for Christmas as is usual yet there have been a few tokens of the season's blessings here and there as well as a limitted number of cordial salutation passed between friends. We are glad note that we have seen so far little or no smuking and no one drunk this is certainly remarkable for Xmas. And it is to be hoped that the whole Season may be marked by the same sooriety and Order. At this writing the Amusements are still to come for the most part. Of the past we only have to Note the Cricket Match Xmas Day between the Arrow and the Southeastern Clubs of this place and a Pic Nic at our Parkinson's Farm given by the Young Ladies Blue Rose Club each of which were grand but as ever will be the case the Ladies excelled in their *Pic Nic* which was grand indeed. For the coming days an At Home is announced by the Commandant and Captain Soden for Jan. 1st.

Then large posters tell us that the Union Reserve Club of Shantigny will hold fourth in entertainments of a Rare kind for three evenings begining Tuesday 6th January.

Death of Mr G A Taylor.—which sad event took place in the City of Freetown on the 19th instant falls heavily on the hearts of many of this community as Mr Taylor was what we should style a self made man who by dint of persevering effort had been able to raise himself from want and obscurity to a position of affluence and esteem and as a citizen of this place was among the first to erect a respectable building a dwelling and a home; so that with what he was since done is worthy to be reckoned among these foremost in add ing to the Meterial prosperity of our Town. Mr Taylor seems, withal, to have been a man of benevolence, as we understand that the fine Organ now in use in the West-ban Chapl, and more than once he was heard of his liberal contri- butions to the aid of that society, hence it is with regret that we record his death, but we sympathize with the bereaved trusting their loss has been his eternal gain.

Falconbridge's Letter.

We come now toward the close of Mrs Falconbridge's long letter of may 1 1791 in which after noting the death of her brother-in-law as an account of which we gave in our last issue, she proceeds with some remarks on the season which correspond well with what was even common twenty years ago, but has considerably changed in the last decade, however, let us give Mrs Falconbridge's own words whichhere as follows:— "The Tornados, or Thunder squalls, which set in at this season "about the month of may, "preceding the continued rains, have commence some time, the vivid intense lightning from dismal black clouds, make them awfully beautiful; they are accompanied with violent winds and heavy rains succeeded by such an abominable stench from the earth and disgreeable hissings and noises from frogs, crickets, and many other insects which the rains draw out.

"Mesquetos also are growing so troublesome as to oblige us to keep continued smokes in and about the house. I have not seen any serpents, but am told there are abundance and some very venomous. Here are a vast variety of beautiful lizards constantly about the door catching flies; and I have often seen the changeable camelion. We have not yet been troubled by any of the ferocious wild beasts which inhabit the mountains of Sierra Leone; but I understand, there are numbers, both Tigers and Lions, besides divers others kinds. I have now in spirits an uncommon insect which was caught here a day or two ago in the act of stinging a *Lascar*, [one of the settlers]; it is rather larger than a locust covered with tortoise coloured shell, has forceps like a lobster, and his transparent wings like a fly; the bite has thrown the poor lascar into a dreadful fever, which I fear will carry him off. I have three monkies, one a very handsome Capuchin, with a sulphur colored beard of great length Na- ture seems to have been astonishingly profuse in taste and prodigality here, both of vegetable and animal production, for I cannot stir out without admiring the beauties or deformities of her creation. Everything I see is entirely new to me, and notwithstanding the eye quickly becomes familiarized and even satisfied with views which we are daily accustomed to; yet there is such a variety here as to afford a continual feast to the sight. To be frank if I had a little agreeable society, a few comforts and could ensure the some good health I have hitherto enjoyed, I should not be against spending some years of my life in Africa; but wanting those sweeteners of life I certainly wish to return to where they may be had. When that will be is not in my power at present to tell, but if I have a chance of writing to you again, I then may be able to accept an honest farewell from your affectionate, etc etc."

Thus ends Mrs Falconbridge's fourth letter concludes. It may be readily perceived that Mrs Falconbridge was a person of no ordinary mind, and that Africa was was then indeed a dark continent a land of peculiarly intarest seems and that with all that was objectionable in or about it yet possessed attractions to even a European lady of remarkable taste and discretion.

COMMUNICATIONS.

The Anniversary of the Wesleyan Sabbath School Bonthe

The Anniversary of the above Institution was held at Bonthe on the 21st and 22nd Dec.

On Sunday the 21st. two special Sermons were preached in their church.

At 11 a. m. the pulpit was occupied by the Rev. S. B. Morrison pastor of Aserro Station (U. B. C.) who selected his discourse from Eccl. 11 6.

The sermon was an elaborate one and was well delivered by preacher who did not fail to impress upon the minds of his large audience the duties and responsibilities attached to each individual members of the church of Christ militant here on earth and that it is our bounden duty to set a bright example to our children from which they should copy so that they might be fit for usefulness in after life: He instanced as examples the holy life of our Lord of Josiah and also of Timothy.

His text was divided into three parts.

1 The necessity of doing good
2 The seed which is scattered.
3 The mode of cultivating the seed.

In the afternoon of the same day the Church was crowded.

Mr. R May opened the meeting by announcing Hymn 3 from Hymns selected for the occasion after which he selected for a Lesson Eccl 12 and then engaged in prayer.

Mr C. A. E. Campbell was introduced to the meeting as the speaker for the occasion.

This gentleman immediately took his stand and delivered and elaborate address which was divided into three parts

1 To Parents
2 To Teachers.
3 To Scholars.

Mr. Campbell kept the audience spell bound with his clear and distinct voice and I can assure you that both who were in the Church and in the temporary shade erected near the Church as not regret having thus spent their afternoon.

In the evening of the same day Mr. J. Macauley Catechist of Mo'Moseley preached an excelent and affecting sermon to a crowded congregation. The gentleman in his usual way has given general satisfaction to all who were privileged to hear him.

In continuation of the above anniversary a public meeting was held on Monday the 22nd at 7 p. m.

The meeting was opened by the Rev. J. C. Thomas when hymn 1. was sung by the Choirs after which he read a lesson selected from the 144 psalm

On the platform were Revs. J. C. Thomas J. A. Evans and S. B. Morrison Messrs J. Macauley (Catechist of Mo-Moseley) H. B. Williams Chairman agent Liverpool Factory. J. D. Macauley J. N. Crown, C. A. E. Campbell (Head master Mendi Mission School) J. A Beale] York Island, J R. may, W. B. Coker, and T. K. Norman. After singing hymn 18 the pastor engaged in prayer after which H. B. Williams Esq was introduced as the chairman for the evening.

The Chairman on rising said that it afforded him the greatest of pleasure to be present on the occasion and to occupy the chair. He said that he regarded it as a call from the Great Master in Heaven whom he was bound to obey for if he was called by his earthly master to attend any of his business he would be willing to go. So also was he moved in answer to the invitation sent him by the managing committee of this Institution. He said that every right minded man should enlist themselves for Sunday School work. He then recounted the origin of Sunday School by Robert Raikes the founder

He said also that many go to Sabbath School for Tantalizing purposes which ought not to be the case.

He encourages all to attend the Sabbath School.

Upon the Chairman resuming his seat the Secretary Mr S L Forde was called upon to read the Report which was very encouragesng for it shows an increase of 32 members who enrolled their names during the past year.

The report record with deep regret the death of one of their young and promising member, who was removed to join the who surrounded the throne of God in heaven, that little boy's name his Bob Davis whose death was reported in the "Early Dawn" of the 15th June 1890. After reading the Report the gentlemen addressed the meeting.

Messrs J. N. Crown, T. K. Norman, J. D. Macauley, W. B. Coker, and J. A. Beale.

1 A vote of thanks to Mr Williams the organist was moved by Mr R. May and seconded by Mr S L Forde the Secretary of the School.

2 Vote of thanks to the Rev S. B. Morrison and Mr J. W Macauley preaching the Sermons and Mr Crown for addressing the meeting on the 21st the Rev Mr Morrison replied in a few appropriate words

3 Vote to the Chairman by Rev J. C. Thomas which was received

Much praise is due to the Secretary and Manager for the success made out during the past year

This interesting meeting came to a close at 9 15

Communicated.

Bonthe Dec. 24 1890.

St. Matthews Day School Bonthe

An Entertainment consisting of Dialogues, Recitations, Songs, etc, was held at their School Room on Tuesday the 23rd inst. Commandant Moseley who was pressed from official duties to preside on the occasion was absent, Mr. Pasha the Catechist therefore occupied the Chair.

Several selected pieces were rendered by the pupils of the School and excedent songs were sung by the little ladies to the satisfaction of all present in the meeting which was largely attended, although entrance were effected by the payment of a 1s and 6d tickets yet the pleasure of hearing the little ladies and gentlemen performing so admirably their different tasks, sufficiently compensates. This being over Prizes were given to the following

Scripture History—1st. Prize William F. Macaulay 2nd Nicholas Clarke. *English History* STD. V 1st. Prize Wm. F. Macauley 2nd. Prize Joseph William. *English History* STD IV 1st. Prize Mary O. Coker 2nd Prize Nancy Macaulay. *Arithmetic* STD. V 1st. Prize William F. Macauley 2nd. " Daniel Johnson. STD IV 1st. Prize Janet Nelson 2nd Prize Harry Hondor. STD. V Ja for 1st. Prize Sylvester Collier. 2nd Prize Valentina C. Pasha. STD. III Senior 1st. Prize David John 2nd. Prize Fanny Jackson 3rd Prize Ellen Macarthy. STD. III Junior. 1st. Prize Marie Sambah 2nd. Prize Benjamin During STD. II 1st. Prize Herbert Williams. 2nd. Prize Francis John son 3rd. Prize Beatrice Reffell. STD. I 1st. Prize Jacob Cole 2nd Prize Charles Thomas 3rd Prize Fanny Collier. *English Grammar*—STD. V 1st. Prize William F. Macauley. 2nd. Prize Valentina C. Pasha. STD. IV 1st. Prize Nicholas Clarke. 2nd Prize Leonard Johnson. STD. III Junior 1st. Prize John Macauley. 2nd. Prize Mary John *Georgraphy*—STD. V 1st. Prize William F. Macauley. 2nd Prize Daniel Johnson. STD. IV 1st. Prize Joanna Cowan. 2nd. Prize Harry Hondor. STD. III Senior 1st. Prize Moses Sawyerr. 2nd. Prize David John. STD. II Junior 1st. Prize Charles Pratt. 2nd. Prize John Macauley.

Special Prize for General good Conduct—

(Boys)—William F. Macauley.

(Girls)—Valentina C. Pasha.

The last two are given by Mr. Isaac M. Peters.

The First Four viz.—1st & 2nd. for Scripture 1st. & 2nd for English History by Mr. E. W. Parkinson.

CHILDREN'S COLUMN.

BATHURST GAMBIA

(Continued)

The people, moreover, who were of the Mandingo tribe, and rigid Mohammedans, would not attend to the instructions, and they were much discouraged. Under these circumstances it resolved to remove to St. Mary's, where they could obtain medical aid in sickness, and where the natives being chiefly Islams, were more docile and willing to be taught. Here the missionaries had occasion to marvel at the ways they came to the Country, and henceforth St. Mary became the headquarters of the Gambia Mission.

The advantages of this change of Station were soon manifest, and from the very first the blessing of God rested upon the labours of the missionaries. Several of the natives were brought to a saving knowledge of the truth and united in Church fellowship at an early period, whilst at the same time a school was established for the instruction of the rising generation under the most promising circumstances. Before the end of the first year, however, the health of Mr. Baker having completely failed he embarked for the West Indies by the direction of the missionary committee, and the Rev. William Bell was sent out from England to take his place. He arrived at St. Mary's, January 28th, 1822; but, although apparently well adapted for the work his course was soon run. He was cut down by fever on March 15th, forty-six days after his arrival, the first of a long list of devoted labourers who afterwards fell a sacrifice to the climate, in connection with the Gambia mission.

Mr. Morgan being thus left at St. Mary's alone, the brethren at Sierra Leone sent the Rev. G. Lane to his assistance. This arrangement, although well meant, was not of much advantage to the Gambia Station, as the amiable young man was soon entirely disabled by affliction and obliged to return to Sierra Leone where he died soon afterwards. On hearing of the loss which the mission at the Gambia had thus sustained, the committee sent out the Rev. Robert and Mrs. Hawkins, who arrived at St. Mary's on April 14th 1824. The mission was now put on a more permanent footing, a substantial stone building being erected for its use, with a large room for a school and religious services on the ground-floor, and accommodation for the residence of the mission family above. Mr. Morgan having had repeated attacks of fever returned to England soon afterwards, and when Mr. and Mrs. Hawkins had passed safely through their 'seasoning,' they continued their work with a fair measure of success.

The mission school began to present a very pleasing appearance, the girls' department having for the first time the kind supervision of a Christian white lady, which was a great advantage. Mr. and Mrs. Hawkins did good service for the Gambia mission during the period of their appointment, and they were spared to return to England in the month of May 1827, being relieved by the arrival of the Rev. Samuel Dawson, who had just lost his wife at Sierra Leone. Mr. Dawson laboured under great disadvantages in consequence of his painful bereavement, there being now no suitable person to attend to the girls in the mission school, and to exercise that motherly influence among the people which belongs especially to the missionary's wife.

He did his best, however, under the circumstances, and was spared to return to England in the latter part of 1828, having been relieved by the arrival in November 18th, of the Rev. Richard and Mrs. Marshall

The station being once more avoured with the genial influence of a European lady as well as with the earnest services of a faithful missionary, a cheering measure prosperity was realised. In the order of Divine providence this was of comparatively short continuance, however After labouring successfully for about a year and nine months. Mr. Marshall was suddenly cut down malignant fever on August 19th 1830. Two days after her affective bereavement Mrs. Marshall embarked for England with her infant son and an African nurse.

She arrived in Bristol in a state of great mental and bodily weakness; and being seized with convulsions she expired about forty-eight hours after she had landed, before she had an opportunity of seeing any of her friends who resided in the north Thus was the Gambia Mission left without a missionary, and the settlement without a minister of any denomination. It was at this crisis and under these circumstances that the Rev. William Moister was appointed to occupy the vacant station at the Gambia. Embarking with his devoted wife in the early part of the year 1831 they arrived at St. Mary's on Thursday, March 10th, where they met with a most cordial reception from the few native converts who had been left in the interim as sheep without a shepherd.

FLORA,
of Mandu.

To be Continued

LOCAL ITEMS

Dec. 13—s. s. "Footah" for Freetown with Rev. A. C. Strong and wife also Mrs. W. A. John and others.

15—Formoso for Freetown with general cargo of African Produce.

T. J. Aldridge Esq. arrived from England.

17—Countess for Freetown with major Moore sick.

18 "Susu" from Freetown with mails and following passengers. Rev. O. Moore M. H. Davis Esq. "Editor of the Watchman" Master Prince Coker Parkinson, Macauley and Mrs. Newgent Davis.

A special Missionary meeting was held at St. Matthews Church Mr. Pasha delivered an address.

20—Susu for Freetown with mails and passengers Mrs. N. S. Thomas Mr. and Mrs. J. A. Williams and children Mrs. Dan. Johnson

Countess from Freetown with mails and passengers among whom was Mrs. W. A. John and daughter who comes on a vacation visit from the Roman Catholic School.

Mr. G. A. Taylor late a trader of Sherbro died at Freetown on the 19th inst.

22—Countess for Freetown with Captain Le Power sick and also Mr. M. J. Rocke police Clerk who was sick some time ago.

24—"Formoso" from Freetown.

"Susu" for Freetown

27—"Formoso" for Freetown with mails. Mrs. G. P. Wilhelm and I. M. Peters are passengers.

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Clarke. *English His*
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2nd. Prize Joseph
English History STD
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Nancy Macaulay.
STD. V 1st. Prize
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ntina C. Pasha STD.
st. Prize David John
Fanny Jackson 3rd
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Prize Marie Sambah
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T. J. Aldridge Esq. arrived from England.

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18 "Susu" from Freetown with mails and following passengers. Rev. O. Moore M. H. Davis Esq. "Editor of the Watchman" Master Prince Coker Parkinson, Macauley and Mrs. Newgent Davis.

A special Missionary meeting was held at St. Matthews Church Mr. Pasha delivered an address.

20—Susu for Freetown with mails and passengers Mrs. N. S. Thomas Mr. and Mrs. J. A. Williams and children Mrs. Dan. Johnson

Countess from Freetown with mails and passengers among whom was Mrs. W. A. John and daughter who comes on a vacation visit from the Roman Catholic School.

Mr. G. A. Taylor late a trader of Sherbro died at Freetown on the 19th inst.

22—Countess for Freetown with Captain Le Power sick and also Mr. M. J. Rocke police Clerk who was sick some time ago.

24—"Formoso" from Freetown.

"Susu" for Freetown

27—"Formoso" for Freetown with mails. Messrs G. P. Wilhelm and L. M. Peters are passengers.

CORRESPONDENCE.

A Bundoo Woman's Trouble.

She was the leader in the locality where she lived of the Bundoo Society, and had a Devil of course, to carry out the party of the ceremonies. Some years an Interpret had been visiting the place and preaching the Gospel of the Kingdom, which came out de vils. As to just what head this woman appeared to pay to the preacher's words, I cannot find out but so little that no note was seemingly taken of it; until after several years a Chapel was commenced in the place and very close to the woman's House. She became alarmed for her own and her devil's safety; she came to me in tears and told me her story and trouble, and asked if she must go away, to which I replied she need not, but remain and seek the friendship of God whose house was there in building after her's, the next day advice and is now among the most regular attendants at divine service and gave the Saviour's bread to many of God's flock.

SELECTION

Found By Fire.

BY HELEN E. BROWN.

Ebenezer Parsons, commonly called Eben had taken advantage of a snowy day in the midst of the hoeing season to take his horse to the village blacksmith's to be shod, and also so some tools to be repaired or sharpened, and was now on his homeward journey. The three-rogged path were into ruts between which the young drivers grass encouraged, ran for some distance a long side of the pine-tree vine or bush-hidden cart-track that separated the Parsons land from that of the Buckleys, till it reached a spring whose almost ice-cold water he had just recently cut from a generally hillside, and ran down in a slender purling stream across the road, lost in the Blacksmith swamp. From the spring the farm-road turned to the left, and up the hillside between two of Eben's own fields to the low, red-roofed farm-house, old in days as we count age in this country, but strangers from many new houses and its many picturesque beauties to wide-branching elms, and half hidden in a wealth of

roses and leafage of that tiful trilitarian, the hop-

The rain had almost and Eben did not in the mind the light drizzle had wetted his red flann until it clung tightly to h firmly knit and graceful Comfortably riding alon Peg with one hand the h neath him, and with th reading or rather pretet head, the second hand would have follow ed h so well without a touc Parsons was in special spirits, for he had sent and heard all the n local news, and exchan plinions on the prospect crops and condition of t with his brother farm come to the conclusion the whole his own was likely to prove as one as any of the oth had perceived with sat as he rode by it, th Buckley's corn was a promising than his ow hoes planted on a lo land too cold and wet during this cool, wet "Yes," said Eben self, turning in the se ving his sinewy bro on the sleek back of pied gray he was ridi he scrutinized the cor 's yes, Jason's corn's m ter and minchin.' he' put his'n on the up did mine. Git up Bal lor! What ye standin nippin's ' if ye had' grass in a week!"

So, content with hi his circumstances, an as he thought of the that he would surely he reached his own his comely wife and ed children, he went ing a stave or singing at he came to the t in the road by the ol

The sight of the s accent and smith child's happy face brought a frown u some Eben's gun-bre tures, for it had bee just a dispute for si more between the Jason Buckley and The Parsonses asser the lifetime of Gran song—who was a m ed, meek sort of ma in the church and dent of the Sunday man 'altogether to service,' as Eben ering had undoubt ed to the Parsons man Buckley, w

CORRESPONDENCE.

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BERT.

SELECTION.

From the million

Fused By Fire.

BY HELEN E. SMITH.

Ebeneser Parsons, commonly called Eben had taken advantage of a stormy day in the midst of the haying season to take his horse to the village blacksmith to be shod, and also some tools to be repaired or sharpened, and was now on his home. The farm-wagon path worn into ruts between which the young clover grew courageously, ran for some distance along side of the picturesque vine or bush-hidden rail-fence that separated the Parsons land from that of the Buckleys, till it reached a spring whose almost icy-cold water bubbled joyously out from a gravelly hill-side, and ran down in a slender purling stream until it became lost in the Hitchcock swam. From the spring the farm-road turned to the left, and up the hill-side between two of Eben's own fields to the low, road-roof farm-house, old in days as we count age in this country, but stronger than many new houses and far more picturesque beneath its wide-branching elms, and half hidden in a wealth of lilacs, syringas, snowballs, June roses and leafage of that beautiful utilitarian, the hop-vine.

The rain had almost ceased, and Eben did not in the least mind the light drizzle which had wetted his red flannel shirt until it clung tightly to his lithe, firmly knit and graceful figure. Comfortably riding along, guiding with one hand the horse beneath him, and with the other leading or rather pretending to lead, the second horse which would have followed his mate as well without a touch. Mr. Parsons was in specially good spirits, for he had a day of rest and heard all the neighborhood news, and exchanged opinions on the prospects of the crops and condition of the herds with his brother farmers, and come to the conclusion that on the whole his own business was likely to prove as prosperous as any of the others, and had perceived with satisfaction as he rode by it, that Jason Buckley's corn was a little less promising than his own, having been planted on a low but of land too cold and wet for corn during this cool, wet summer.

"Yes," said Eben to himself, turning in the saddle and resting his sinewy brown hand on the sleek back of the dappled gray he was riding, while he scrutinized the corn field—'yes, Jason's corn's mighty yeller and minchin.' He'd orter ha' put his'n on the upland, as I did mine. Git up Baler, old feller! What ye standin' here for nippin's' if ye had'nt tasted grass in a week!'

So, content with himself and his circumstances, and smiling as he thought of the welcome that he would surely get when he reached his own door from his comely wife and glad hearted children, he went on whistling a stave or singing a catch until he came to the turn in the in the road by the old spring.

The sight of the spring so innocent and smiling, like a child's happy face, always brought a frown upon handsome Eben's sun-browned features, for it had been the subject o dispute for sixty years or more between the ancestors of Jason Buckley and his own. The Parsonses asserted that in the lifetime of Grandfather Parsons—who was a mild-tempered, meek sort of man, a deacon in the church and superintendent of the Sunday School, a man 'altogether too good for service,' as Eben said—the spring had undoubtedly belonged to the Parsonses. But old man Buckley, who held in slight esteem his neighbor's business qualities, and thought the Lord ought not to have trusted him with the care of so much of this world's goods, had set covetous eyes upon the flowing and almost ice-cold spring, so useful a place to stand the churn to make the butter firm in hot weather, and so handy to water the cattle in winter, when the ponds and streams were frozen over, and had so crooked his rail-fence around it that it now lay within the Buckley enclosure.

Deacon Parsons, holding literally to the admonition to give the coat where the cloak has been taken, refused to take any steps for the recovery of the spring, until at last old man Buckley held it by right of possession.

The son of Deacon Parsons, who succeeded to the inheritance of the father, had proved to be of different stuff; was by no means a meek sort of man, in fact. Having his father's strong ideas of right and wrong, but none of his humility, and being firmly assured that eternal justice always lay on whatever side of any controversy he had taken his stand, he had not hesitated to make it warm on all possible occasions for old man Buckley's son George, who had bought the rights of the other heirs to his father's estate, and held himself entitled to the spring which he had been taught, or had taught himself, to believe had never belonged to the Parsonses.

'If old Deak Parsons had had a right to the spring, why'n thunder didn't he make the right good when he had a chance?' said George Buckley. And so the controversy had gone on during this second generation, and was now continued in the third in the person of handsome Eben Parsons, and the stout-hearted and strong-fisted Jason Buckley.

Arrived at the spring, Eben had stopped and let down a link of the fence to allow his horse to drink there, as he always made a point of doing upon every occasion when his enemy was not in sight. To have done this in the presence of Jason, would have been most unwise for the latter would have sued his neighbor for trespass, though he could not probably have recovered more than one cent damages. Eben had a wholesome distrust of the law, and was in nowise minded to give his substance into the hands of lawyers.

Close by the spring, but just within the boundary of the Parsons land, and in an elbow of the rail fence, stood a fine elm tree of a truly 'remarkable size for its age,' as Eben said, with honest pride, for he had planted the tree in his boyhood, and he was not yet forty-five.

Eben had allowed the horse to drink, and had slaked his own thirst at the spring which he had felt to be rightly his own, and had mounted his horse again leaving the fence down, by way of a mute assertion of his rights, before he noticed that around the beautiful elm tree just above its roots was a broad white band, where an ax applied by a practiced hand had removed the bark, completely girdling the tree. Hence the wrathful, astonished question, addressed apparently to the horse, for no other animate thing was in sight, 'Who's done this?'

Not much need was there for inquiry. Who could have done so mean a thing but Jason Buckley? And good-humored Eben, now as angry as any man well could be, astonished his horses by the whip and a style of language that they had never heard before.

It was not discovered precisely who had done the cowardly deed, but Jason Buckley's eldest son had been seen with an ax in hand very near the spring which was still shaded by the magnificent elm, so beautiful in its full green leafage, though doomed to last but this short summer through; as we sometimes see a fair and stately woman, gracious and lovely in the beauty which her physicians know, has but a few months more of life.

Hard enough had been the feelings between the two families before, but from this July evening could be dated the beginning of lawsuits, which, instituted or continued on one pretext or another, fattened the village practitioners for several years, and bade fair to endure as long as the two families should be able, by hard and incessant toil to make money enough to pay for the costly luxury of legal fights.

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THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears"

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The 'Early Dawn'

Published Semi-Monthly at Bonthe, Sherbro. Under the Auspices of the Board of Missions of the United Brethren In Christ

Rev. J. A. Evans, *Editor* and *Publisher, Bonthe, Sherbro, West Africa.*

AGENTS.

United states—Revs. B. F. Booth and W. McKee, Dayton, Ohio; Wm. J. Davis, Bush, Ohio; Rev. D. E. Pittenger, Williamsburg, Ohio; J. M. Stoner, Mechanicsburg, Pa.; Rev. G. W. Arnold, Elder, Ohio.

[illegible] Rev. J. [illegible] Methodist, Freer Conference, Rev. [illegible] and Mr. E. A. Lewis, Freetown, Sierra Leone; Rev. James Hepburn, Marshall, Liberia; Mr. Moses S. Boyle, Liberia.

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Ditto, delivered in Bonthe,	0	2 6

ADDRESS

Delivered by Mr. C. A. E. Caprette, to Scholars, Parents, and Teachers, of the Wesleyan Methodist Sabbath-school, Bonthe, on the 21st December 90.

Dear Friends—I will not take up the time in preliminaries by way of preface, but enter at once upon the duty for which the honorable Committee and Officials of this Sabbath School have requested my humble services, and only pray, that in my so doing, I may in some way gratify their expectations. I am desired to give an address to the Scholars, Parents, and Teachers of this Sabbath School. The order of subjects (if I may be allowed to use such a term) seem naturally enough, and will therefore take them as they come. To the Scholars then, I am now to speak. And here I divide into two classes the young and old. Now to my dear young friends who are now on my right and on my left, and in front of me, I see that you are not all of the same age, nor of the same height, and could not read or hear and know big words. So I will try and speak as plain as I can, so that the small boys and girls, and some of the big ones too can hear and know what I say. Each child who now sits near, and those me, ought to know why you come to the Sunday School from time to time. For if you dont know this, it would be of no use for you to come. You all know that the day you come to this School is the Lord's day, and it is the day that His friends meet him in His House. So that the Lord too, comes in that day to meet with his friends, and hears them, when they sing and when they pray. Each child, boy or girl should try to be the friend of God and try to love him for God loves them. We know that God Loves them, for we learn this from his word, and as you come to School you learn to read from his word and hear some one tell of that great love to us, that he gave his Son to die on the Cross for our sins. Each child here is born in sin and will die. As you all know for I know that some [illegible] friends who sat with you like this last year are now no more to be seen or found. They are dead and gone to be where God is and we will one day die, and go too, and trust we shall meet them and dwell with God too. In the word of God, there is a place which says "And the street of the city shall be full of boys and girls playing in the streets thereof." If some of you can read, you will see this in Zech: 8 chap. 5 v. Every child feels glad, when they can play in the street. They run, and jump, and laugh, and sing; and if some one calls them from such plays they feel sorry. So when I read of these boys and girls, I think of all the good boys and girls that have died, and will die, and we should feel glad, that we have a home to meet them all one day. But to be where God is, and where good boys and girls are, we must try to love and serve God, and be good. Boys and girls too. You dont want me to tell you what it is to be good for you all know good boys, or good girls, from bad ones. But let us try and see what it is to be good. As I have said, to be good is to love God, and serve Him. But good boys and girls will not play, or talk or sleep, when they go to Church, or come to School. They will not laugh, or use ill words and will not stop to play, when they are sent. Good boys and girls are kind, and will try to make their brothers, and their sisters, and friends happy. But God has been good to all and gives us life and all things we have for our use, so we must try to love and thank him at all times, and try to speak of him too and of his great love to men. All should try to speak of God and of Christ his son, and thank him for all he has done for you. For as you sit now, and are glad, there are some boys and girls, who do not know that there is a God, who loves and takes care of them. They have no Schools to go to, and learn and no one to tell them to try and be good. You must pray for them, and ask God to teach them in his own good time and if you in this way try to love and please God he will be good to you at all times and then if he sees fit to take you from the world while you are young you shall go to be with him and dwell with him

And now to my elder friends, the older scholars You have been able to read your Bibles, and listen to its several truths, and to understand which, I trust you have been wending your way since Sabbath after Sabbath during this year.

What instructions you have recieved, is for you yourself to determine; what blessings derived, from your thus attending are individually known to yourselves.

I must then in the first place tender you my hearty Congratulation, and wish you many happy and pleasnt returns of your Sunday School Anniversary. I am not certain; but by some presentiment, I believe your present Celebration, is, in some degree, minus the point at which it arrived, at your last year's Celebration; as I presume, that circumstances, over which you cannot exercise a control, have caused the unavoidable removals, and absence of some of your honorary Officials and Members, whose presence would have augmented the interest, and added an impetus to the pleasure of this events of to-day.

But this is a world of changes; and although we are compelled to act, at this distance, as in the Drama of the second Jewish Temple, yet let us raise our Ecouzor and say, "Hitherto hath the Lord helped us." As scholars we are now stepping over 32 Sundays, but one of the year 1890. Some of you have gone over twelve years, some fifteen, some ten some five some one year & others probably but few months of Sunday School life. Naturally, this would bring about some recollections of your Sunday School life How grand it is, when one can refresh his or her mind, by the recollection of the scenes, thoughts, and associations of childhood. I know this will not always come when they are called for; but now and then by that wise, though mysterious law which regulates the hidden links of events, some little circumstance works a charm, by which it brings up for a moment, a vision of its ancestral connexions to pass not only our memory, sometimes our sight. As an instance of this I came in contact with a young man a stranger presently in our community; he has been employed by one of the principal mercantile Establishments here. He is come (probably for the first time out in his life) a stranger among strangers save a couple distant acquaintances. In conversation with him enquiring after his welfare and manner of reception in his new place he replied Oh I thank God I am well recieved and the prospects seem encouraging for he knows that God has promised to be a father to the fatherless (for he is an orphan) and he believes He will take him up. As he said this I remembered when that young man was but a few years ago and I was in some way acquainted with his relations and in one of my visits I had heard him repeating from time to time during my short stay these words from Prov. 8 17. I love them that love me and those that seek me early shall find me. Is it not a grand recollection to think that this youngman's present Confidence in God is the result of Sunday School work? for he was a Sabbath School Scholar. And it is so with many other associative thoughts of Sunday School life. The very School house its situation in the locality the scenes around it the shrubs and flowers around the premises some stately tree standing near, then, the interior of the building the many happy and mingled voices singing glad songs of praise Casual circumstances that here or there have occurred these and such like these vividly to our recollections and make beneficial and lasting impressions. Some now occurring could hardly be thought of presently as those that have passed were scarcely thought of when they transpired but we will realize especially in our after lives the happiness the more thought of such scenes affords. Some of these scenes come in so closely scripture narratives that they assist the imagination and the memory is refreshed and strengthened. I remember in a certain old Wesleyan Chapel in one of the towns in Sierra Leone, on the left side of the pulpit facing the Congregation eastward was a seat so constructed that its occupant who was a venerable old man could always recline at ease. From that curious chair have come many faithful teachings and warnings and when myself with other stood around him and heard him only strong enough to say Children love one another because God is love. I felt as if standing before old John who was carried in a Chair and was so old that he could not exhort lengthily but was only able to say as this old man Children love one another. Some textiles in some Churches where Sabbath Schools are kept would make you think of Eli and Samuel in the Tabernacle. The first time I attended a Sabbath School in the Catechist Sierra Leone sometime in 1866 the Lesson on Samson's last memorable slaughter. Naturally enough the massive pillars then supporting the galleries afforded simply illustration of the scenes and they assisted my impression of the nature of the circumstances. Observations like these will prove of such benefit in your after life that you could at present think possible. I dont know in what way you have been spending and enjoying your Sabbath School life or what have been your aspirations; but this I know that your responsibilities are greatly enhanced especially by these opportunities afforded in Sabbath School. It is not in my province at this instance to give general instructions as to your course of action as Scholars in the Sabbath School nor could we find time to do so if we would but I can say this much that it should be the duty of every Sabbath School Scholar to aspire after some future usefulness in the Church or denomination with which he or she is connected. Every Scholar ought to realize that he is a plant in the Lord's vineyard, and from the fact that the Sabbath School is the nursery of the Church each individual Scholar becomes doubly responsible for the cultivation of the interest of his Church. But above all should every scholar feel and know that he is enlisted to learn and do something for the glory of God both for himself and for others. With this thought and knowledge most scholars will find less cause to be sectarian in their views or Critics of the mysteries of revelation.

It is to be regretted that these baneful opposition are the ruling principle in most of our Sabbath School Scholars of today. But I am digressing. Every Sabbath a true Scholar should have the interest of their School at heart and put forth all effort for its promotion and success. You could accomplish this in many ways; but the most successful method is to invite them to pay visits; especially could great results be effected in this line by the ladyscholars; their influence are naturally tempered with success; and what crowded Sunday Schools would we have if each lady Scholar would invite all with whom they come in Contact? Surely this would be a project in the right direction.

But there is one point I wish to touch upon, before saying goodbye to Scholars, and that is, Every Scholar should be sensible of his or her true position. Or they should be willing to be a scholar in the primary significations of the term. To be a Scholar, in fact, to be one who attends a School. Scholars should always be in attendance, except when prevented by Cases of extreme necessity, or illness.

In thus frequently attending, you win the more thought of such scenes affords. Some of these scenes come in so closely your teacher; for he must miss you when you are absent, and will certainly go to know the cause; tardy and negligent Scholar, can never be so regarded.

Sadly A Scholar is one, who learns of a teacher. A Scholar presupposes the individual to declare himself ignorant of certain things, and pays due deference to the knowledge of him, who is appointed as his teacher. So that, pretending to be a Scholar, just for the sake of reaping the knowledge of your teacher, I will say for the sake of decency is simply monstrous. A Scholar thus should be willing to be taught: and especially in such Instructions, as only a Scholar's School could impart he is to be a humble learner—and like Mary of Bethany—

"At the feet of Jesus, listening to His word
Learning the wisdom from her Lovior, Lord
Sweet, by heavenly grace
Close to the Saviour's face
At the feet of Jesus is the place for me
Were a humble learner, would I humbly be.

To be continued.

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EARLY DAWN.

Morning Light Is Breaking. "The Darkness Disappears"

E, SHERBRO, WEST AFRI[CA] ...Y 16, 1891. No. 1.

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The very School house its situation in the locality the scenes around it the shrubs and flowers around the premises some stately tree standing near, then, the interior of the building the many happy and mingled voices singing glad songs of praise Casual circumstances that here or there have occurred these and such like these vividly to our recollections and make beneficial and lasting impressions. Some now occurring could hardly be thought of presently as those that have passed were scarcely thought of when they transpired but we will realize especially in our after lives the happiness the mere thought of such scenes affords. Some of these scenes come in so closely scripture narratives that they assist the imagination and the memory is refreshed and strengthened. I remember in a certain old Wesleyan Chapel in one of the towns in Sierra Leone, on the left side of the pulpit facing the Congregation eastward was a seat so constructed that its occupant who was a venerable old man could always recline at ease. From that curious chair have come many faithful teachings and warnings and when myself with other stood around him and heard him only strong enough to say Children love one another because God is love. I felt as if standing before old John who was carried up a litter and was so old that he could not exhort lengthily but was only able to say as this old man Children love one another. Some vestries in some Churches where Sabbath Schools are kept would make you think of Eli and Samuel in the Tabernacle. The first time I attended a Sabbath School in the Cathedral Sierra Leone sometime in 1866 the Lesson on Samson's last memorable slaughter. Naturally enough the massive pillars supporting the galleries afforded simply illustration of the scenes and they assisted my impressions of the nature of the circumstances. Observations like these will prove of such benefit in your after life than you could at present think possible. I dont know in what way you have been spending and enjoying your Sabbath School life or what have been your aspirations; but this I know that your responsibilities are greatly enhanced especially by these opportunities afforded in Sabbath School. It is not in my province at this instance to give general instructions as to your course of action as Scholars in the Sabbath School nor could we find time to do so if we would but I can say this much that it should be the duty of every Sabbath School Scholar to aspire after some future usefulness in the Church or denomination with which he or she is connected. Every Scholars ought to realize that he is a plant in the Lord's vineyard, and from the fact that the Sabbath School is the nursery of the Church each individual Scholar becomes doubly responsible for the cultivation of the interest of his Church. But above all should every scholar feel and know that he is ordained to learn and do something for the glory of God both for himself and for others. With this thought and knowledge most scholars will find less cause to be sectarian in their views or Critics of the mysteries of revelation.

It is to be regretted that these baneful propositions are the ruling principle in most of our Sabbath School scholars of today. But I am digressing. Every Sabbath School Scholar should have the interest of their School at heart and put forth all effort for its promotion and success. Yes could accomplish this in many ways; but the most essential method is to invite them to go with you: especially could great results be effected in this line by the ladyscholars: their influences are natually imparted with success; and what crowded Sunday Schools would we have if each lady Scholar would invite all with whom they come in Contact? Surely this would be a project in the right direction.

But there is one point I wish to touch upon, before saying goodbye to Scholars, and that is, Every Scholar should be sensible of his or her true position. Or they should be willing to be a scholar in the primary signification of the term. To be a Scholar, is to be one who attends a School. Scholars should always be in attendance, except when prevented by Cause of extreme necessity, or illness.

In thus frequently attending, you win the observation, respect, love, and acquaintance of your teacher; for he must miss you when you are absent, and will certainly go to know the cause: tardy and negligent Scholar, can never be so regarded.

Sadly A Scholar is one, who learns of a teacher. A Scholar presupposes the individual to declare himself ignorant of certain things, and pays due deference to the knowledge of him, who is appointed as his teacher.

So that, proceeding to be a Scholar, just for the sake of purging the knowledge of your teacher, will say for the sake of decency is simply monstrous. A Scholar then should be willing to be taught: and especially in such instructions, as only a Sabbath School could impart he is to be a humble learner—and like Mary of Bethany—

"At the feet of Jesus, listening to His word
Learning wisdom's lessons from her loving, Lord
Mary, thy heavenly grace,
Chose the better dish for you
At the feet of Jesus let me learn for me
Be a humble learner, would I meekly be.

To be continued.

ORIGINAL DEFECTIVE

Cm 1 2 3 4 5
Ins. BRITISH MUSEUM 2

AWN.

No. 1.

Cm 1 2 3 4 5
Ins. BRITISH MUSEUM 2

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To be continued.

Cms 1 2 3 4 5 Ins. BRITISH MUSEUM 2

The Early Dawn

MONTHLY. JANUARY 16, 1891

REV. J. A. EVANS—EDITOR.

EDITORIAL.

The Macedonian cry—It will be readily called to mind by those who read the Bible, that while the apostle Paul was at Troas on one occasion, and having been prevented of the Spirit to go into Bithynia, he had a vision and in the vision a man of Macedonia stood and prayed or besought him to come over into Macedonia and help them. This request of the man in Paula vision at Troas has become commonly known among Christians as the Macedonian Cry. And all calls of destitute places and especially lands have received the same appellation the macedonian cry; and have in all ages since been regarded as omissions of good opportunities for gospel work in those places from whence the come. At the present time these cries are numerous and well up from all parts of this dark land of Mam. But is who ready like Paul to answer these calls and go to the rescue of the Perishing?

The Wesleyan Missionary Anniversary.

It was our pleasure to attend and participate in the above named Anniversary on the evening of the 12th inst at the Wesleyan Church in this place. And while the Reports as read by the Secretaries were not of the usual length of such Papers, yet we felt that in a terse and concise way they covered all the Ground. The first and General Report of the Work as a whole was read by Mr. J Macauley of Mo'Mosaly and showed, except a decrease in collections, a commendable degree of progress in the general work. But noted also some serious difficulties which have during the year continued to hinder the work. Among the which may be mentioned, 1st. the Lack of Class Interest, 2nd. disinterestedness of the young men of the Church 3rd. Want of Proper Prayer Leaders, as well as the movable disposition of some in the community. The first three of these we must say are of essential importance to Methodism, or may we not say to Vital Godliness the world over.

Hence we most sincerely hope that these brethren may have a Revival along these lines as their Report anticipates.

The Second Report or part thereof was of the particular work of the solicitors and contributions and was interestingly arranged in the unique form of giving the names of small Donors first in order and thus secured and maintained the interest throughout and we heartily commend this plan of Pastor Thomas. The first Resolution was moved by Mr. M. J. W. Rocks, Seconded by Postmaster Williams and Supported by Rev O. Moore Principal of the Grammer School Freetown Principal of the Grammer School Freetown all these Gentlemen spoke well, but of course as a reasonable result the Principal Excelled. The Second Resolution was moved by J. A. Evans Presiding Elder of the U. B. Church, Seconded by Catechist Pasha in charge of St. Matthew's P. E. Church of this place and Supported by Mr. Goldsworthy Pratt. These gentlemen discussed pretty thoroughly the subjects of the Resolution And after a vote of thanks to the Chairman M. H. Davis Esq, and an able responder by that gentlemen the meeting came to a close about 9 p. m. with singing doxology and benediction.

The Trade—Does not seem to be satisfy, for some reason, which it seems is due to the insufficient quantity of Produce obtainable, rather than anything else. On account of this lack of Supply to meet the demand of dealers every effort has to be put forth by those who desire to do business, to obtain as large a share of what is offered to the Market as they can; this creates rather a strife among buyers, and especially does it cause those already in the field to oppose any and all newcomers But the sooner this strife ceases and every one sets to work to devise a means of increasing the quantity of produce by in some way reaching further into the country or by inducing the natives to gather more in the districts already reached. Either or both of these ways are open to capitalists, if they will, but the regions now operated by the Sherbro Trade nearly if not quite as much produce goes to waste as is gathered by the people. And this waste is in part due to the fact that little or done to increase the produce. The prents and low P. does not increase a large measure in the native can get Bushel of *Bangor* wise to gather two Bushels hence as long as he receives his goods at a low price and a present to *boot*, Merchants and Traders may be assured he will not gather more but less produce.

We, however, need to extend operations further interior to where there is more and better produce. And to do this railways need to be built as well as other commodious roads so that produce can be gathered and brought to the seaboard. The sooner the commercial public interested in the West African Trade awaken to the railway enterprise the better for all concerned. It is really the only thorough cure for the Trade of this locality.

Falconbridge Letters

Our last closed Letter IV of this series and we now come to mrs Falconbridge's fifth espistle to her lady friend Almost a month elapsed between the writing of these two letters during which time she visited several of the neighboring towns learning as much as she could of the people And being a person of an industrious disposition and a very careful observer of persons, places, and things, she very naturally gained quite an insight into the habits, and life of all classes with whom she came in contact But we shall let her tell her own story she wrote as follows.

Granville Town
June 8th 1791.

My dear Madam—Since my last I have been to the French Factory visited several neighboring towns and made myself a little intimate with the history manners, customs, etc., of the inhabitants of this part of Africa, which, it seems was first discovered by the Portuguese named it Sierra de Leone or Mountain of Lions. The tract of country now called and by them Sierra Leone, is a Peninsula one half the year, and an island the other that is during the rains the Isthmus is over flowed. The River which was formerly called Tagris, now takes its name from the country, at its entrance it is about ten miles from one promontory to the other, but here, it is scarcely half the distance across, and a few miles higher up it becomes very narrow indeed. It is not navigable for Large vessels any higher than Bance Island, but small craft may go a great distance up. Besides the Islands I have mentioned, there are several others, uninhabited, between this and Bance Island. Granville Town is situated in a pretty bay, on the southside of the River about nine miles above Cape Sierra Leone, fifteen miles below Bance Island and six from Robana. Half a mile below us is the town of one *Pa Daffee* two miles lower down is King Jemmy's, and beyond him is Queen Yamacobba's, and two or three small places a mile above us Signior Domingo lives and a little higher one *Pa Will*.

I have been at all these places, and find a great similitude in the appearance of the people; their behavior mode of living building, amusements, etc. The men are tall and stout and was it not that their legs are generally small in proportion to their bodies and somewhat crooked I should call them well limbed. The mode of treating infants till they are able to walk, accounts for their being bandy legged. A few days after a woman is delivered, she takes her child on her back to wherever her vocation leads her, with both legs buckled round her waiste, and the calves pressed to her sides, by which means the tender bones are forced from their natural shape, and get a curve that never after grows out: and thus, the infant is exposed either to scorching sun, or any changes of ther that happens, the women are ugh so well shaped as the men, being employed in all hard labor, makes robust and clumsy; they are very fic, and keep their breasts suspended k, after bearing a child or two, etches out to an enormous lengt; disgusting to Europeans, though consid ered *beautiful* and ornamental here. They are not only obliged to till the ground, and do all laborious work, but are kept at a great distance by the men, who seldom suffer a woman to sit down or eat with them.

The day I dined at King Naimbana's, he told me I was the first woman that ever eat at the same table with him. Great respect and reverence is shewn to old age, by all ranks of the people Polygamy likewise is considered honorable, and creates consequence. When an African speaks of a great man, he or she will say 'Oh! he be fine man he rich too much he got too much woman.'

This begins mrs Falconbridge's fifth letter and as we have remarked before, on these letters, how much it reads like a letter of the present, for this only in the relation of historical incidents which antedate the existence of Freetown that we are made to feel that mrs Falconbridge wrote these letters nearly one hundred years ago. men and things perished like tears before the onward march of time and in the revolutions of a century of years religion and civilisation have wrought marvelously on the dark pagan night and rude barbaric life that time.

Learning The Language.—This Topic will come up every now and again despite the efforts of many to ignore the Native dialects as useless especially as media through which to impart religious truth.

However, this does not at length, seem, to be so much of a fact, as in our ignorance we have imagined it to be; hence now it begins to dawn upon many that here as elsewhere missionaries should endeavor to Learn the Language of the people among whom they labor not that they cannot be serviceable without so doing, but that they can be abundantly more useful by being able to understand and speak to their people. We were pleased to hear that mr J asaulay Wesleyan Catechist of sewcolley had so far succeeded in learning the xendi Language as to be able to preach in it. As we are sure what he has done others may and will do if the matter is agitated.

The Entertainments,—Recently given in this place under the Managing direction of Prof. Wilberforce and Rev. J. Gomer were of the highest moral purity; and in a rare and exceptional manner blended the Scientific, religious, and amusing with the reformatory and instructive. All in all the Shaingay performances given here during the 6th 7th and 8th insts were a success.

CORRESPONDENCE.

The Preciousness Of Life.

Life, as defined by the learned Webster "is the present state of existence. Some times the perpetual existence of the soul in the present and future state."

Its preciousness may be drawn from the manner in which it is preserved.

It was the last after the creation of the world, plants beast and man.

It was given to man by the Breath of God, as recorded in Holy writ 'And the Lord formed man of the dust of the ground and breathed into his nostrils the Breath of life, and man became a living soul.'

Life in its proper sense is of two kinds Temporal and spiritual; Both of which will engage my thought in this paper.

The enjoyment of the former is appreciated by all. Men even fear to die, and should you ask them why? their immediate reply will be life is precious.

People can do the meanest act in order to obtain life, some for its preservation use different means The Natives have sebbehs tied around some part of their body which indeed seems to them, a life preserver.

Take a look of Abraham the of God, the man to whom bright promises were made who was called the father of the pattern of believers and the God. The person to whom knows what he was about to do destroying of the five cities of he told a lie when he went to the country of the Philistines to the save his life. Isaac also followed the step of his father when he was in Gerar. Jacob fled into the land of the east from Esau his brother for the preservation of his life.

Esau sold his birthright to his brother for a morsel of Bread when he found that his life is going away.

How precious was this life in the sight of the Lydian monarch Creosus, when he saw the funeral pile and the flames rolling over head that he cried in the anguish of his soul Solon, Solon! historical incidents which antedate the existence of Freetown that we are made to feel that mrs Falconbridge wrote these letters nearly one hundred years ago. men and things perished like tears before the onward march of time and in the revolutions of a century of years religion and civilisation have wrought marvelously on the dark pagan night and rude barbaric life that time.

Solon! Cyrus moved with compassion at the sight ordered him to be released.

These are all done only for the enjoyment and comfort of a Temporal life, which is only for a time.

Now men are so anxious in doing every mean act for the preserving of this troublesome life which is full of cares and sorrow, But how indifferent are they when brought about to consider the other life. The spiritual, tos apart from this life there is another, the enjoyment of which is far more glorious or more miscrable than can be portrayed by human understanding. Of this glorious life I wish to speak.

Before we can enjoy this life we need to be prepared while we are in this vale of tears. It cannot be enjoyed by any without looking to Jesus.

The soul enjoys this invaluable life The meanest man likes to enjoy good but when he is called on to do good he looks upon it as a burden.

And the enjoyer of this life is so valuable, that Christ said What shall it profit a man if he should gain the whole world and lose his own soul' or what shall a man give in exchange for his soul?

It is then better for every boy or girl man or woman the rich or the poor, to aim at future life, and to grasp every privilege now offered to them considering that in the midst of this life we are in death.

It is high time that we should awake outof sleep and be aspiring after this life. It requires effort but our saviour has promised to keep us from falling.

The rich man mentioned in scripture is an example to all who enjoys this life without a thought of the next.

And those who are also mentioned as using this life as strangers and not citizens are before us for imitation.

Then when we shall begin to enjoy that glorious life we can be able to know that life in its spiritual state is more precious.—Xenophon.

No Progress Without United Effort.

Among the teachings of our Lord to his disciples, was that of unity; This is proved by several passages of Scripture found in his last discourse.

It was also found among them in the time of the pentecost, as clearly stated by the Evangelist that, 'they were all with one accord in one place and all every thing with singleness of heart' consequence of which they were blessed in the addition of recruits which was their desire.

Progress means advancement and unity oneness or singleness of desire.

Nothing then can be done or achieved without the latter, it is the key to every ess and every successful accomplishment.

It has been the aim of every establishment kingdom, race, or people to concentrate their mind to one single and that is unity or united efforts ping in view the motto, 'United we stand divided we fall.'

Every thing in life requires effort with out which our designs will not be accomplished. The various inventions that are in operation which it would be useless to me to name here required effort; Physical or intellectual before they came into existence. And those who brought them out united their effort in

We read about the great tower that had been erected by the united efforts of post diluvians to secure them from a secondary flood should it come. And we notice also the advancement they made in their work, and it would have been brought to perfection had it not been obstructed by the allseeing eye of God and checked by his omnipotence.

There was something in their midst pricking them as with an awlike voice to go onward though multitudinous numbers were employed yet their effort was a united one; and thus it was real life.

This very power of united effort was shown by the Early Grecians in the subjugation of Persia as recordedby Wm Swinton in those words 'Europe embodied in Greece was to old Asia represented by Persia and the sons of Helas were to come out of the struggle strong ard ennobled.'

The kingdom of Israel prospered when it was united but when unity was no more, they were carried away into captivity and all returned no more save the two tribes which had been kept through the mercies of God.

The world can not move on well without united effort, nor can christianity bring satanical and diabolical influence under her sway without this effort.

For says Christ in his teachings, if a house or kingdom is divided against itself that house or kingdom cannot stand it is because there is no unity. I ask how can christians be able to advance in their religion when there is no unity in the Church when they do not unite themselves to carry on this great work that is laid before us, and to consider the words of the master 'Go etc.'

Look at the Porroh, the Boondoo, the Bassay, the Kofung, the Masonic department and many others of which time will not allow me to enumerate, are all for good, yet in order to carry on their evil design in a progressive manner unite together; they are so linked together that secrets are not made known, and should any one fail to keep these secrets death is the ultimatum.

I am sorry again to think of the Temperance society and the Literary society that were once organized at Bonthe to find that it has died a natural death I have now in piety to ask what is the cause? I answer, it is the opposite of this effort.

Then dear readers, in all your ways in life have unity about you and if you follow it you will soon find that it is excellent.

Let christians unite themselves to bring sinners and infidels to the fold.

And let Temperate men employ themselves in the same way to bring drunkards and sots to sign the pledge then will great things be done and these evils will come after will no doubt say with me, That there is no progress without united effort.—Yrs. T. Rothenford.

CHILDREN'S COLUMN

Bathurst Gambia.

(Continued)

They commenced their work in the name and strength of the Lord and His blessing rested upon their efforts. Having reorganised the mission school, examined the society, visited the people, and regulated the services, he began to look about with a view to the extension of the work; having already two young men under his care, who appeared well adapted for native teachers (interpreters and exhorters. In the course of a few months he paid his first visit to *Macarthy's Island*, nearly 300 miles up the Gambia, with a view to collect information, and to prepare the way for the commencement of a new station there. This desirable object was accomplished on the occasion of his second visit in the early part of the following year after the termination of a native war which had raged for five months in the interim.

Then he took with him a native teacher, erected a rude building as a place of worship, commenced a mission school, and left a native assistant in charge. Twelve months afterwards he visited Macarthy's Island for the third time, and rejoiced to see the progress which had been made in every department of the work. For more than a half century the light of the Gospel has continued to shine there with varying degrees of brightness and in time to come it will no doubt prove to be a still more important centre of light and influence as well as an important step in advance towards the interior of this part of the dark 'continent.' Meanwhile the work at St Mary's prospered, the schools were well attended, the congregations increased, and a goodly number of native converts were gathered into the fold of Christ, not with standing numerous difficulties with which they had to contend. These difficulties arose chiefly from repeated attacks of fever, and from a war which broke out between the British settlement and a powerful tribe of Mandingoes inhabiting the northern bank of the river, as well as from the prevailing ignorance and superstition of the people among whom they laboured. Being the only Christian minister of any denomination in the country, he had to perform the duties of military and colonial Chaplain by appointment of the governor in addition to those of a Wesleyan missionary. Consequently every Sunday forenoon he had to proceed from their own chapel to the church in the garrison, to conduct a second service for the benefit of government officials and others, to say nothing of visiting the hospital and prison, and attending to all the marriages, baptisms and funerals in the colony. amount of labor, in addition to his every day duties in connection with the schools and station he found very arduous in a tropical and sickly climate, but the Lord sustained him, and he and his dear wife were very happy in their work.

In the year 1833, having fulfilled the period of their appointment to the Gambia mission, they were relieved by the arrival of the Rev William and Mrs. Fox to take their place at St. Mory's and the Thomas and Mrs. Dove for the new station at Macarthy's Island. Thus were they providentially spared to return to their native land and soon afterwards favoured to engage in other fields of foreign service, with health much impaired it is true but thankful for life. During all the years that have since intervened they have never ceased to feel a deed interest in Western Africa as the first scene of their humble missionary labours. Mrs Moister has since died and the bereft husband is now old in years, but nevertheless as Zealous for the cause as ever before. Being now a Supernumerary Mr. Moister devotes most of his time in writing interesting books in the interest of Mission the proceeds of which go to help the Mission fund. I have seen some of his valuable words with my gaudian Mr. R. to whom Mr. Moister made them present on the recommendation of the late Rev Matthew Godman (sometime Chirman and General superintendent of Sierra Leone and Gambia District) who was wont to say "I covet this young man for the Christian Ministry."

Mr. Moisteras has written him several nice letters which he keeps as mementos of the dear venteran missionary.

I shall write again D. V. with love.—Your little pet girl,

FLORA,
Of Mando.

(concluded)

LOCAL ITEMS.

2—An Entertainment and Concert by the members of the St. Matthews Sabbath School took place at the spacious and well decorated shed erected at the Government Compound followed by a Tea-meeting.

s. s. Susu from Freetown with mails and passengers Rev. J. W. Leigh (u. m. f. c.) Rev. Father Blanchet (r. c. m.) Mons. Morel of the French Company Mr Tho. Coker and several others.

10—His Excellency Gov. Hay and suite returned from the Sulymah District, and proceeded to Freetown per Countess Derby on the 12th. 'Susu' for Freetown, Rev. Leigh, Dr. Jarrett Mr. J. A. Dennis and Miss May are passengers.

PERSONAL

Bishop E. B. Kephart D. D. L. L. D.—arrived in this place on the 6th. inst. accompanied by Rev. J. Gomer supdt. of the Sherbro Mendi Missions. The Bishop was the guest of Rev. J. A. Evans Presiding Elder of the Mission District of the U. B. Church After spending some three days in Town the Bishop with the Rev. J. Gomer and Prof Wilbertorce left on the 9th. inst. for the Gbargroo.

M. H. Davies Esq,—well known as the Editor of the Watchman (Freetown) during his stay of a few weeks in this place has made several short but very pleasant calls; and in viewing our Office and Press has kindly given us some good suggestions for the improvement of the Impression of our paper which we appreciate as Mr Davies is an Experienced Printer.

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scorching sun, or any changes of
ier that happens, the women are
ugh so well shaped as the men, be-
employed in all hard labor, makes
robust and clumsy; they are very
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Merchants are not only obliged to till the ground,
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nd to do The day I dined at King Naimbana's,
as well as he told me I was the first woman that ev-
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Vest Afri- gamy likewise is considered honorable,
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erned. B- an speaks of a great man, he or she will
re for the say 'Oh! he be fine man rich too much
he got too much woman.'

Thus begins mrs Falconbridge's fifth letter and as we have remarked before, on these letters, how much it reads like a letter of the present, for it is only in the relation of historical incidents which antedate the existence of Freetown that we are made to feel that mrs Falconbridge wrote these letters nearly one hundred years ago. men and things perishable have paled before the onward march of time and in the revolutions of a century of years religion and civilisation have wrought marvelously on the dark pagan night and rude barbaric life that time.

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Learning The Language.—This Topic will come up every now and again despite the efforts of many to ignore the Native dialects as useless encumbrance, a media through which to impart religious Truth.

However, this does not at length, seem, to be so much of a fact, as in our ignorance we have imagined it to be; hence now it begins to dawn upon many that here as elsewhere missionaries should endeavor to Learn the Language of the people among whom they labor not that they cannot be serviceable without so doing, but that they can be abundantly more useful by being able to understand and speak to their people. We were pleased to hear that mr J. ussaulay Wesleyan Catechist of mr ussaley had so far succeeded in learning the mendi Language as to be able to preach in it. As we are sure what he has done others may and will do if the matter is agitated.

The Entertainments,—Recently given in this place under the Managing direction of Prof. Wilberforce and Rev. J. Gomer were of the highest moral purity; and in a rare and exceptional manner blended the Scientific, religious, and amusing with the reformatory and instructive. All in all the Shaingay performances given here during the 6th 7th and 8th insts were a success.

CORRESPONDENCE.

The Preciousness Of Life.

Life, as defined by the learned Webster "is the present state of existence Some times the perpetual existence of the soul in the present and future state."

Its preciousness may be drawn from the manner in which it is preserved.

It was the last after the creation of the world, plants beast and man.

It was given to man by the Breath of God, as recorded in Holy writ 'And the Lord formed man of the dust of the ground and breathed into his nostrils the Breath of life, and man became a living soul.'

Life in its proper sense is of two kinds Temporal and spiritual; Both of which will engage my thought in this paper.

The enjoyment of the former is appreciated by all. Men even fear to die, and should you ask them why? their immediate reply will be life is precious.

People can do the meanest act in order to obtain life, some for its preservation use different means The natives have sabbahs tied around some part of their body which indeed seems to them, a life preserver.

Take a look at Abraham the friend of God, the man to whom great and bright promises were made he was was called the father of the faithful the pattern of believers and the friend of God. The person to whom God made known what he was about to do Viz the destroying of the five cities of the plain he told a lie when he went to the country of the Palistines to the King to save his life. Isaac also followed the very step of his father when he was in Gerar. Jacob fled into the land of the east from Esau his brother for the preservation of his life.

Esau sold his birthright to his brother for a morsel of Bread when he found that his life is going away.

How precious was this life in the sight of the Lydian monarch Croesus, when he saw the funeral pile and the flames rolling over head that he cried in the anguish of his soul Solon! Solon! Solon! Cyrus moved with compassion at the sight ordered him to be released.

These are all done only for the enjoyment and comfort of a Temporal life, which is only for a time.

Now men are so anxious in doing every mean act for the preserving of this troublesome life which is full of cares and sorrow, But how indifferent are they when brought about to consider the other life. The spiritual, for apart from this life there is another, the enjoyment of which is far more glorious or more miscrable than can be portrayed by human understanding. Of this glorious life I wish to speak.

Before we can enjoy this life we need to be prepared while we are in this vale of tears. It cannot be enjoyed by any without looking to Jesus.

The soul enjoys this invaluable life The meanest man likes to enjoy good but when he is called on to do good he looks upon it as a burden.

And the enjoyer of this life is so valuable, that Christ said What shall it profit a man if he should gain the whole world and lose his own soul' or what shall a man give in exchange for his soul?

It is then better for every boy or girl man or woman the rich or the poor, to aim at future life, and to grasp every priviledge now offered to them considering that in the midst of this life we are in death.

It is high time that we should awake outof sleep and be aspiring after this life. It requires effort but our saviour has promised to keep us from falling.

The rich man mentioned in scripture is an example to all who enjoys this life without a thought of the next.

And those who are also mentioned as using this life as strangers and not citizens are before us for imitation.

Then when we shall begin to enjoy that glorious life we can be able to know that life in its spiritual state is more precious.—Xenophon.

No Progress Without United Effort.

Among the teachings of our Lord to his disciples, was that of unity; This is proved by several passages of Scripture found in his last discourse.

It was also found among them in the time of the pentecost, as clearly stated by the Evangelist that, 'they were all with one accord in one place and did every thing with singleness of heart,' in consequence of which they were blessed in the addition of recruits which was their desire.

Progress means Advancement and unity oneness or singleness of desire.

Nothing then can be done or achieved without the latter, it is the key to every success and every successful accomplishment.

It has been the aim of every establishment kingdom, race, or people to concentrate their mind to one single object, and that is unity or united efforts keeping in view the motto, 'United we stand divided we fall.'

Every thing in life requires effort with out which our designs will not be accomplished. The various inventions that are now in operation which it would be useless for me to name here required effort; Physical or intellectual before they came into existence. And those who brought them out united their efforts

We read about the great tower that had been erected by the united efforts of post diluvians to secure them from a secondary flood should it come. And we notice also the advancement they made in their work, and it would have been brought to perfection had it not been obstructed by the allseeing eye of God and checked by his omnipotence.

There was something in their midst pricking them as with an audible voice to go onward though multitudinous numbers were employed yet their effort was a united one; and thus it was crowned.

This very power of united effort was shown by the Early Grecians in the subjugation of Persia as recorded by Wm Swinton in those words 'Europe embodied in Greece was to old Asia represented by Persia and the sons of Hellas were to come out of the struggle strong and ennobled.'

The kingdom of Israel prospered when it was united but when unity was no more, they were carried away into captivity and all returned no more save the two tribes which had been kept through the mercies of God.

The world can not move on well without united effort, nor can christianity bring satanical and diabolical influence under her sway without this effort.

For says Christ in his teachings, if a house or kingdom is divided against itself that house or kingdom cannot stand it is because there is no unity. I ask how can christians be able to advance in their religion when there is no unity in the Church when they do not unite themselves to carry on this great work that is laid before us, and to consider the words of the master 'Go etc.'

Look at the Porroh, the Boondoo, the Bassay, the Kofung, the Masonic department and many others of which time will not allow me to enumerate, are all for evil, yet in order to carry on their evil design in a progressive manner unite together they are so linked together that secrets are not made known, and should any one fail to keep these secrets death is the ultimatum.

I am sorry again to think of the Temperance society and the Literary society that were once organized at Bonthe to find that it has died a natural death I believe now in piety to ask what is the cause? I answer, it is the opposite of this effort.

Then dear readers, in all your ways in life have unity about you and if you follow it you will soon find that it is excellent.

Let christians unite themselves to bring sinners and infidels to the fold.

And let Temperate men employ themselves in the same way to bring drunkards and sots to sign the pledge then will great things be done and these things will come after will no doubt say to me, That there is no progress without united effort.—Yrs. I. Rotherford

CHILDREN'S COLUMN

BATHURST GAMBIA.

(Continued)

They commenced their work in the name nad strength of the Lord and His blessing rested upon their efforts. Having reorganised the mission school, examined the society, visited the people, and regulated the services, he began to look about with a view to the extension of the work; having already two young men under his care, who appeared well adapted for native teachers interpreters and exhorters. In the course of a few months he paid his first visit to *Macarthy's Island*, nearly 300 miles up the Gambia, with a view to collect information, and to prepare the way for the commencement of a new station there. This desirable object was accomplished on the occasion of his second visit in the early part of the following year after the termination of a native war which had raged for five months in the interim.

Then he took with him a native teacher, erected a rude building as a place of worship, commenced a mission school, and left a native assistant in charge. Twelve months afterwards he visited Macarthy's Island for the third time, and rejoiced to see the progress which had been made in every department of the work. For more than a half century the light of the Gospel has continued to shine there with varying degrees of brightness and in time to come it will no doubt prove to be a still more important centre of light and influence as well as an important step in advance towards the interior of this part of the dark 'continent.' Meanwhile the work at St Mary's prospered, the schools were well attended, the congregations increased, and a goodly number of native converts were gathered into the fold of Christ, notwithstanding numerous difficulties with which they had to contend. These difficulties arose chiefly from repeated attacks of fever, and from a war which broke out between the British settlement and a powerful tribe of Mandingoes inhabiting the northern bank nf the river, as well as from the prevailing ignorance and superstition of the people among whom they laboured. Being the only Christian minister of any denomination in the country, he had to perform the duties of military and colonial Chaplain by appointment of the governor in addition to those of a Wesleyan missionary. Consequently every Sunday forenoon he had to proceed from their own chapel to the church in the garrison, to conduct a second service for the benefit of government officials and others, to say nothing of visiting the hospital and prison, and attending to all the marriages, baptisms, and funerals in the colony. amount of labor, in addition to his every day duties in connection with the schools and station he found very arduous in a tropical and sickly climate, but the Lord sustained him, and he and his dear wife were very happy in their work.

In the year 1833, having fulfilled the period of their appointment to the Gambia mission, they were relieved by the arrival of the Rev William and Mrs. Fox to take their place at St. Mory's and the Thomas and Mrs. Dove for the new station at Macarthy's Island. Thus were they providentially spared to return to their native land and soon afterwards favoured to engage in other fields of foreign service, with health much impaired it is true but thankful for life. During all the years that have since intervened they have never ceased to feel a deed interest in Western Africa as the first scene of their humble missionary labours. Mrs Moister has since died and the hereft husband is now old in years, but nevertheless as Zealous for the cause as ever before. Being now a Supernumerary Mr. Moister devotes most of his time in writing interesting books in the interest of Mission the proceeds of which go to help the Mission fund. I have seen some of his valuable words with my gaudian Mr. R. to whom Mr. Moister made them present on the recommendation of the late Rev Matthew Godman (sometime Chirman and General superintendent of Sierra Leone and Gambia District) who was wont to say "I covet this young man for the Christian Ministry."

Mr. Moisteras has written him several nice letters which he keeps as mementos of the dear venteran missionary.

I shall write again D. V. with love.—Your little pet girl,

FLORA,

Of Mando.

(concluded)

LOCAL ITEMS.

2—An Entertainment and Concert by the members of the St. Matthews Sabbath School took place at the spacious and well decorated shed erected at the Government Compound followed by a Tea-meeting.

s. s. Susu from Freetown with mails and passengers Rev. J. W. Leigh (U. M. F. C.) Rev. Father Blanchet (R. C. M.) Mons. Morel of the French Company Mr Tho. Coker and several others.

10—His Excellency Gov. Hay and suite returned from the Sulymah District, and proceeded to Freetown per Countess Derby on the 12th.

'Susu' for Freetown, Rev. Leigh, Dr. Jarrett Mr. J. A. Dennis and Miss May are passengers.

PERSONAL

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SELECTIONS.

From the Million.

Fused By Fire

BY HELEN R. SMITH.

Continued.

So trivial was the usual nature of these lawsuits that the announcement that "there was another o' them Parsons Buckly temper suits 't the Town Hall t' day,' hardly sufficed to attract the loungers from the group around the store or on the post-office steps, but the feeling that these persistent lawsuits indicated and cultivated had grown to be so bitter that it would hardly have surprised any one in the township to have heard of personal encounters and bloodshed.

The lawsuits had continued, and the property of the two families had about equally suffered, while their mutual animosities had seemingly taken the natures, even going so far as to deface the manly beauty of the once comely head of the two families.

Their children—all boys—went to the same school, all attended the same simple village entertainments; they were of the same political party; and even were—to the great sorrow of the more devout brethren members of the same church. Yet were the two families never known to exchange greetings or words of any kind, though it was surmised that Mrs. Buckly and Mrs. Parsons would have been glad to be "neighborly" had they followed their own desires. The men of the two families could not bring themselves to treat courteously those of whom they believed so ill, and though their old fashioned training had force enough to make them remember the courtesy due to their teacher, or hosts, or to the church they attended, hence their long unbroken silence, full of undying animosity.

Then came the Civil War, and Eben Parsons, still handsome and strong, though hair and beard were snowy white, came with his three stalwart sons to join the ranks of the three months' men. Jason Buckley, still sturdy and fine looking in his grim old age, came with his three broad shouldered boys. In the same regiment, even in the same company, they went through their three months' duty, and then "enlisted for the war."

On the march, by the camp fire, on lonely picket duty, or in battle shock, nowhere did a Parsons exchange with a Buckley a single word save those of an absolute official necessity.

During those fearful months of ditch digging in the Chickahominy swamps the old men each saw a son sicken and die. Side by side they silently, sternly, watched the last conflict which their boys could ever wage. They nursed each other alternately, each trusting the other fully with the care of his dearest, but they spoke no word.

Amid the awful carnage of Fredericksburg each of the old men again lost a son. Still neither broke the ice of the long silence by speech; but while for years it had been known that neither old man had willingly glanced at the other, some of their neighbors began to notice that at times by bivouac fire or on the weary march the one stricken father would gaze at the other when not looking, with an expression that might have been deemed one of sympathy. Some thought, too, that the rugged old faces were softening, were becoming more gentle and kind, that a new and sweeter light sometimes shone through the eyes which had sparkled with unholy hate. But that was all.

The two remaining sons had broken through their mutual reserve, and become at first civil, then friendly and at last inseparable friends; and the old men had seemed to take no notice. For all one could see, they knew nothing of the changed relations between the two young men which were not concealed from them in any way. If known to them, the fathers certainly did not resent it as once they would have done.

After the battle of Gettysburg, the two old fathers looked into each other eyes in a mutal anguish of foreboding.

"Jason," said Eben hoarsely "Jason where are your boys?"

"Eben," said the other with trembling tones, "I'd'n know, but we must look."

And with lanterns and canteens the two old men wandered over the hard won field, raising the trampled wheat that hid a death-cold form turning a stiffened corpse that had fallen face downward giving a lift or a drink of water to some poor fellow who still had life enough to crave help, and so on through all the dreadful hours, clinging to hope yet fearing the worst.

In the gray morn, down under the guns they had fought so bravely to hold, lay the two silent forms. The head of the one was pillowed on the breast of the other, whose cold, white hand lay lovingly upon the damped chestnut curls of his friend.

For a moment no word was spoken, no motion made, and then, as with a common impulse both old fathers knelt and kissed their boys. Each gave a glad inarticulate cry, each had felt beneath his lips the faint flickering stir of a life receding, but not yet quite departed.

A searching party with a surgeon at its head heard the cry so full of hope and anguish, & with the rough tenderness and intelligent, it hasty, care that men who have faced death and wounds learn how to give the two boys come back to the life they had so nearly forsaken.

And there on the bloody field of Gettysburg, two solemnly glad old men turned toward each other with a body light beaming from their weather beating faces as the coming dawn of day beamed upward from behind the wooded hill-tops.

"Jason, what's that old spring wath?"

"Nothin, Ebin, jest nothin!' Let's fill it up!'

'No' said Ebin: 'that would be throwin' away the Lord's gift. Let's each on us gin the spring an' a good strip o' land along it to the old church, to sell for the poor, or do anything else it wants to.'

'Agreed' said Jason, adding after a moment's pause: 'an' now I want t tell ye Eben, as I'd orter ha' told ye long ago, that twa'nt none o' me ner my boys that killed the elem tree.

We was too proud to say so when ye all thought so mean on us.'

Poor Eben groaned, but put out his hand and after their long and cordial clasp of mutual appealing and forgiving, all of their minds and strengths and hearts went to the saving of their boys.

After weeks in the hospital the sons went home on leave, and astonished all their townspeople, not more by carrying out the instructions of their fathers of conveying to the church the disputed spring and many a broad acre of fruitful land there with, than by their own inseparable companionship.

Eben and Jason fought on side by side, talking little in words, but saying much in eloquent language of kindly deeds and sympathetic looks, both to each other and their comrades.

"Yew an' Eben's made it up ain't ye, Jason?" said an old neighbor, now in the ranks.

'Yes, said Jason: 'the Lord had to smite us sore afore we could see that jestice an' our own wills wasn't al'ays one an' the same.'

'But we be brethren now, at least,' said Eben, 'as becomes them that loves the Lord.'

That night occured one of the nameless skirmishes which cost so many lives, and in the morning the two gray heads were found side by side, and the toil-hardened hands of the two men were clasped as if from the cold dark of earth they had wanted to enter heaven together.

'I knowed their time had come last night,' said the old neighbor, as he helped to lay them in their grave. "I knowed they'd got to be too good at last."

'Not so' said another; 'they've gone now where goodness lasts forever.

(Concluded)

A clergyman was devoutly reading the Holy Scriptures to his congregation, when he came to certain words in the lower right hand corner, to which he desired to give great emphasis. So he read with a loud voice, 'I am'—turned over two leaves and continued 'an ass, the foal of an ass;' then, seeing his mistake, he found the right place, and added, "that I am"— which of course, nobody would deny.

A Georgia preacher said: "I once loaned a cart and an ox to some boys to go to camp-meeting. They tied a nubbin of corn to a shaft so it would be a few inches ahead of the animal's nose. He came near running himself to death trying to get it. Brethren, the devil keeps a dollar just ahead, and many of you are killing yourselves to get it.

A poet sent to an editor a contribution entitled Why do I live? and the editor answered Because you send your contributions by mail instead of bringing them in person.

THE
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"The Morning Light Is Breaking, The Darkness Disappears"

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The 'Early Dawn'

Published Semi Monthly at Bonthe, Sherbro. Under the Auspices of the Board of Missions of the United Brethren In Christ

Rev. J.A. Evans, *Editor* and *Publisher* *Bonthe, Sherbro, West Africa.*

AGENTS.

United States—Revs. B. F. Booth and Wm McKee, Dayton Rev. Wm J. Davis, Bonnie Rev. D. K. Flickinger, Willoughby, Ohio J. M. Stoner, Manheim, Pa., Rev. G. W. Hartzell Eldorado, Ohio.

West Africa— J. A. Richards, River Gallinas Rev. J. R. Frederick, and Mr. E. Aitken a Freetown, Sierra Leone. Rev. George Dr. Marshall, Lingia, Mr. Moses S. Hoyte Liberia.

TERMS.

One Year by mail,	£	1
Delivered in Bonthe,	0	0
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Ditto, delivered in Bonthe,	0	2

ADDRESS

Delivered by Mr. C. A. E. Campbell to Scholars, Parents, and Teachers, of the Wesleyan Methodist Sabbath-School, Bonthe, Sherbro 21st. December 90

Continued.

At the feet of Jesus. There is your true position. As learners in the school of Christ, you should always be at his feet: the sign of meekness and humbleness. I must now turn my attention to the Parents, and for the sake of appropriateness, I'll add Guardians. To Parents and Guardians, I have not much to say: Let it be sufficed that you have been faithful in your responsibilities that you have not withheld any child or children under your care and keeping from attending every Sabbath the Sabbath School, when not prevented by illness, or any unavoidable necessity; if you have attended to this, you shall have performed a great part of your duty. Yet, I may here observe, that however much, you may have attended to their punctuality and regularity in their attendance, it is still a solemn duty binding on you, to assist in sustaining the influences, teachings and principles that they obtain from the Sabbath School. This duty is either lightly thought of or mistakingly signified altogether, with the misconfidence, that the teachers have done all that should be done, and therefore no need for their being concerned. For facts at this instance, would show the error of such conclusions, and manifest the grave responsibilities devolving on Parents and Guardians in this respect, and may incline to a clearer realization of such true position I'll do so from two principal standpoints viz—

1. In Comparing the proportion of time of Scholars, and the relation, with, and to their parents and Guardians and that with, and to their Teachers.

In the first place, the time you have with your children makes the last a grave one. They are with you, the greater time of their school life. They live with you, with eyes, ears, mind, conscience, all wide awake and in full play. [illegible] hearing, and even prohibited from using slangs and brogues in School he reaches home and expects his parents or Guardians using abusive languages or joyously making use of some indecent expressions the next thing you hear are those very expressions from the lips of the child so untimes developed to an alarming degree. Thus, may perhaps account for the many pernicious influences so rampant not only in our small community here, but we may say along our Western coast. Such baneful influences that was have caused our boys & girls to become, boy fathers and grimothers ere we are aware of it. It becomes then, Parents and Guardians to be vretily alive to their responsibilities and "Train up their children in the way they should go that when they are old they will not depart from it." With this I go off to the Teachers.

To you Teachers, the last in my arrangement, but by no means the least, in the grand enterprise I now address myself. In doing so I speak with the assumption that the teachers have realized the nature of their position That they are alive to the fact, they compose the grand ranks of those, teaching, and imparting religious truths, to the rest of the great and expansive Xtian y Church. About this fruitful field of activity, its harvest, its present joys and future rewards I will make brief remarks. As teachers I believe you are seeking to make your life, a power in the world. In this you are acting according to injunctions of Holy Writ and you are now "making your days to speak;" and if you will thus continue you will ultimately have the grand recognition, that "the multitude of your years have taught wisdom" That would be a grand recollection than. Your element in this great and grand enterprize, is a necessity, and an important one. You have the elevated post of preparing, and fitting the minds of your Scholars for both present and future usefulness, in the extensive field of the Church. Or to use a figurative idea on you devolve onerous duty and labor of planting tending and pruning the seed and trees in the great Nursery of Christ Militant Church or garden. In the first step, some of you deal with Childhood; pliant, susceptible childhood! Childhood when is not preoccupied by erroneous views or opinions: you deal with minds not engrossed with worldly cares; minds full of faith in what you teach; So that in a Sense, you can be said to mould the child in spiritual knowledge and growth. In this sense, you are doing a mother's work, fitting the mind for progressive usefulness in the field of the Lord's Christ. This is a great work. But, using the proper implements, and in the prescribed way, could render this momentous work comparatively an easy one. The facts and truths you teach, are those from a source that never deceives or disappoints. You impart Bible truths truths substantial and abiding, as the Throne from whence they emanate. It becoming the line then of your duty, to enlist the attention of your Scholars, and bring their minds to bear, upon and be taken up till they as it were, become assimilated with the truths you teach But mark! Although you may have riveted their attention, so that they become thoroughly enlist, 'grounded and settled' in those truths still your work has just begun A seed that has been planted, after the process of steaming and eventually shoots forth will then require every attention and care of nurturing pruning and divesting it of all wild weeds and destructive insects, before you could expect good fruit. And you will find this necessary even with trees of large growth. Some poisonous insect may get into a limb of the branch of a tree. Sometimes in one of its twigs, which if not timely pruned may eventually cause the death of the tree. So it is also with your work. Your duty and aim is to bring them to Christ. To effect this and especially to counteract the mighty fictions, that are antagonistic in their influences, against your endeavors, it behoves every teacher to act in accordance to their profession, both in and out of the Sabbath School. What you teach and profess to be in School *in word* should be carried out in *life* out of School. The Sunday School is in a sense the Church of the Children, even Children of larger growth. They should be so treated there, that they will feel quite lonely. The Sunday School should be made to take the place of home, for the homeless and a mother to the motherless. Many Scholars have homes and mothers, from whom they could hardly realize the true and tender attention which those endearing words are said to give. In the Sunday School such ones find a relief in the consolations and kindnesses that their teachers impart. They will never fail feeling captivated by kind treatment in the Sunday School. Teachers should therefore be the Scholars friend amid the sorrows, uncertainties disappointments and temptations of life.

In a sense, teachers are *pastors* of the Sunday School. And as such, you have no right to do what your Church pastor should not do, nor go where you would not expect to meet him. Your example and character should be teachers as well as your eyes and lips. To be this, you should *love* your Scholars. Without *love* you cannot teach them. You must love not only the gentle but also the froward. You should not be partial in your love. Children especially are very good judges of partial notice and regard. Do not love Maria because Maria's mother is your best friend, or Willie because Willie's father is your employer, or Charley because he he has some smart winning ways that attract your fancy; but love the rudest, the unruly, the refractory and contumacious, and the degraded. Love him as you are a teacher. But if for no other reason, love him for the one thought: that under or inside that rude, ragged or selfish exterior, lies an immortal soul, to be found cleansed and made fit for Christ's heavenly kingdom. Love in a because God loves him. Love in because Christ dies for him, and he should be made to know this and not be despised. Love begets love. Love begets confidendence. Love gives you complete and entire control over your Scholars. Gentleness then ought to color the manners regulate speech and diffuse itself over the whole behavior of a Sunday School Teacher. Not only should they be gentle in manners but should also avoid all harshness of of expression irascibility of temper and disposition and *Speak gently*—

1 'Speak gently' wrote the venerable Dr. Bates for it is better far to
To rule by love than fear
Speak gently let no harsh words mar
The good we might do here.

2 Speak gently to the little child
Its love be sure to gain
Teach it in accents soft and mild
It may not long remain

3 Speak gently ! to the aged one
Grieve not the care worn heart
The sands of life is nearly run
Let such in peace depart

4 Speak gently ! kindly, to the poor
Let no harsh tone be heard
They have enough, they must endure
Without an unkind word

5 Speak gently ! to the erring ;
Know they must have toiled in vain
Perhaps unkindness made them so
Oh ! win them back again

6 Speak gently ! 'tis a little thing
Dropped in the hearts deep well ;
The good, the joy, which it may bring
Eternity can tell ——— therefore, Teachers,

Speak gently ! To be continued.

The Early Dawn

BONTHE, JANUARY 31, 1891.

REV. J. A. EVANS—EDITOR.

[EDITORIAL.]

The U. B. Annual Conference or District Meeting met at Rotufunk Station Bompeh Mission, on the North Branch of the Bombep River on the 21st inst. Bishop E. B. Kephart D. D. L. L.D. presided. It was one of the best sessions, ever held by this body, which directs the Work of more than fifty Workers ; a more extended notice will be given later on from our Special Correspondent Miss Groenedyke. Minutes will be found in this Issue.

A Great Revival,—has prevailed in Religious interest, in and about Rotufunk, Palli and Bompeh Stations along the Bompeh River.

Powerful Conversion,—Chief Sonnie Kassabbee of Rotufunk has been powerfully converted to God. And is now telling the wonderful story of Redeeming grace.

Temperance.—This movement is being pushed at Rotufunk, Palli, Bompeh, Rembee, and Shaingay, with vigor and success.

The Results of the Conference at Rotufunk anticipated.

It is said by one of old that as iron sharpeneth iron so does the countenance of a man his viewing it from the right standpoint undoubtedly one of the pleasantest events in the experience of a missionary, is the meeting face to face with his brethren at the annual conference with the Bishop or some other Representative appointed by the Board of missions to the chair. Before this issue gets into the hands of our readers, the Annual Conference of the United Brethren Church will have been closed. The conference has held its sittings at Rotufunk on the 21st. of January this year, under the genial presidency of Bishop Kephart, D. D. L. L. D. to answer questions which the Board in America requires to be put to each worker, to arrange for appointments, and deliberate and discuss *in extenso* the business of the year. Leaving out of course the somewhat tedious ordeal of balancing schedules and accounts, and of tallying estimated income with expenditure, and forgetting the momentary flashes of surprise the said schedules and accounts are at times calculated to incite, the gathering is generally a happy one for all, as a time of sharpening, as well as a time of refreshing from the presence of the Lord after the toils and vicissitudes of another year. The Conference has before it a wide field, but happily it has been compressed into smaller areas or rather split up into Districts and comparatively smaller sections, and yet each brother has enough work to do. We trust, being guided by Holy Spirit in its deliberations, that the Conference will devise liberal thing interior scheme to put brethren will return to th renewed consecration of themselves unto God, and that they will be stimulated to fresh diligence and self denial in the cause of the Master.

Face to face with heathenism the brethren need a granite faith, and a love strong and pure enough to make well-doing well nigh an instinct. We will not lose sight of the fact, that a grant of thousands of dollars are required too for the carrying on of the work in these regions. While we heartily thank the good people of America for the amount of money spent for the amelioration of the condition of the aborigines in this part of the world, yet we would not disguise the fact that self support so far as these West African missions are concerned is out of the question at present. It is to be hoped that the state of things will be laid before the Bishop in Conference, and that the Bishop has from his personal visit observed that self-support is out of the question at present. We congratulate the brethren in advance and wait with anxious expectation to be furnished with the proceedings of the conference.

Freetown—we hear of good work being done among the natives of the regions beyond who find their way into the City, the leading workers in this department, appear to be the American Wesleyan Missionaries and their helpers Messrs. Cooding and Trice of the Y. M. C. A. Mission have gone to Magbullah and other Places in that direction for Missionary work. But we regret to note that since they left Miss Dick of the same Mission has died being the fifth one of the party who have died.

Rev H. W. Johnston Pastor of St. John's Freetown has with his wife returned to the United States. Three new missionaries are expected for Mr. Kingmans Party shortly.

The Gospel Banner Hall—lately completed in Freetown for the religious instruction of the Timnes and other country heathen was opened on the 14th inst. Professor Cole was the principal speaker as well as the principal promoter in the work. It will be remembered that we mentioned this as the interprise of the Rev. H. W. Johnston (Pastor St Johns) in a previous Issue and we are pleased to note the completion of the same.

CORRESPONDENCE.

Wesleyan Missions.

Pursuant to previous announcement and public notice the Anniversary sermons of the above Missions were preached in the Wesleyan Church on Sunday the 11 instant at 11 a. m. by Mr. J. Macaulay the Catechist in charge of Mo. Moseley and at 7 p.m. by the Rev. J. C. Thomas the Superintendent of the Sherbro Mission. Mr Macaulay took his text from Acts 9. 6. and endeavoured to impress upon the congregation that each one should have something to do for the Lord. For the evening discourse Mr Thomas selected Isaiah 42 1—4 in from which in explaining he succinctly impressed upon his audience the deplorable condition of the world without a God ; and that God in the entire absence of wisdom and ability in man to suggest a remedy to meet the case, himself suggested and provided such remedy in the person of [illegible] Only begotten son, who was [illegible] to succeed in his work in spite of the opposition of foes. After describing the unostentatious manner in which the work is being accomplished Mr Thomas close by encouraging all to help in the carrying on of the great work. It is to be hoped that the sermons of that Sabbath would serve as an incentive to further the interest of the congregations in Missionary operations. The Sabbath services were followed by a public meeting at 7 p m. the next day. After the preliminaries Pastor Thomas expressed his regret at the unavoidable absence of the expected chairman who sent a guinea to him as plate collection, as also that of another gentleman who sent him the same amount ; and called upon M. H. Davis Esq, the veteran journalist of Freetown, who is on a visit to this place to occupy the chair. After an appropriate speech the chairman called upon the Secretary to read the report. The report although concise was full and somewhat encouraging. The Financial position showed a slight decrease. Two resolutions were spoken to. The 1st. Resolution reads thus—

That the report which has been read be adopted ; and that this meeting, in consequence of the immediate demand for evangelistic work among the aborigines in the outlying fields and on this Island in its entirety, and of the demand of the increase on the agencies at work ; recognizes it as the duty of the Christian Church to betake itself to prayer that the Lord of the harvest may thrust forth labourers into His harvest.

Moved by Mr M. J. W. Rocks, Commandants Clerk, seconded by Postmaster Williams, and supported by the Rev. O. Moore.

Mr Rocks in an able manner frankly pointed out the barrier in the way of evangelizing the aborigines, and stated that all attempts would be fruitless unless that barrier be removed which is men of position in society visiting the firkins for social purposes and participating in the superstions of the aborigines etc. He brought forcibly to the mind of the audience that example is better than precept.

The Postmaster humorously said that he would answer to the enquiry, why he should be on the platform ? thus—so long as it was a good cause he felt his duty to be there and to do all he could. He urged upon all to give largely that the purport of the resolution might be carried out.

The Rev O. Moore stated the pleasure after led him to be present to address the assembly, and could not but remark that whenever he visited Bonthe it was his fortune to attend and speak at the Wesleyan Missionary Meeting. He excellently supported the resolution and congratulated the Wesleyans at Bonthe in having a pastor in the person of Mr Thomas who had kept to his post for ten consecutive years in a place where others declined to labor. 2nd Resolution—

That this meeting, in consequence of the slight decrease in the Missionary income resulting from the hardtimes, prays that the Lord of the times may graciously smile upon his people, and that the Spirit of liberality may be richly poured upon Christians in general, that the Committee might be placed in a position to respond to the Calls and piteous entreaties for help which come from the various parts of Western Africa.

Moved by the Rev J. A. Evans, seconded by Mr W. D. Pasha, supported by Mr Goldsworthy Pratt. Mr Evans in an eloquent manner enlisted the sympathy of the audience, with the piteous calls and entreaties that come from various parts of Sherbro.

Mr Pasha made the Collection speech and did well and at the same time disabused the minds of the congregation of the notion that money must come from the Missionary Committee.

Mr Goldsworthy Pratt in a few sentences ably supported the resolutions On the whole the anniversary was a decided success. A vote of thanks to the Chairman and the Doxology and Benediction brought the meeting to a close at 9 p. m.

The Eleventh Meeting of the Sherbro District.

Held at Rotufunk, Bompeh Mission Wednesday Jan. 21st. '91.

Bishop E. B. Kephart called the meeting to order at 2 p. m. and read from Matt. 5th. chapter. The Hymn " Rock of Ages " was sung and the Bishop led in a fervent prayer. After further devotional excercises the Bishop made an address to the members of the Conference.

The Roll was called all the members being present except W. S. Sage, J. M. Lesher, H. J Weeks, J. B. W. Johnson, and J. C. Sawyerr.

D. F. Wilberforce was appointed secretary of the meeting. The Bar of the Conference being fixed. The Rev J. B. Frederick of the A. M. E. Church of Freetown, and all the other workers not members of Conference, were admitted to advisory privileges. It was agreed that the Chair appoint all Committees. The time of the meeting was arranged to be at 7 a.m. and 2 p. m and to adjourn on motion. The following Committees were announced Devotion, R. N. West, J. A. Evans.

Candidates for the Ministry—D. F. Wilbertorce R. C. Taylor.

Elders Orders—Evans, West.

Boundary & Finance. Gomer, West, Evans, Morrison, Wilberforce.

Publishing Interests Mrs West-Correspondents—for Telescope With-force.

" Evangel—Mrs Miller.

" Miss. Visitor—J. Gomer.

" Early Dawn—Miss Groenendyke.

" Miss. Review—Miss F. Williams.

" Weekly News—S. B. Morrison.

Sunday School Fund J. Gomer.

Rev J. Gomer as the Presiding Elder of the Shaingay Dist. read his report. (See Report and Statistics.) Ordained moral character passed.

The Devotional Committee announced that the Rev. J. R. Frederick will preach this evening. On motion the meeting adjourned with a Benediction by Bro. J. A. Evans.

Second Day—Morning Session.

The Bishop called the Conference to order at the appointed hour. After the Roll call the business of the meeting began with the reading of the Presiding Elder's report of Mendi Mission District by Rev. J. A Evans. Bro. Evans report and character passed. [see report and statistics.]

Rev. R. N. West read the report of Bompeh mission District which was received and the Bro. passed as to moral & official character.

Rev. W. S. Macauley and his work were examined and passed.

The Mando work in charge of Mr. N. E. O. Thompson was examined. This charge has 47 appointments and in charge of two itinerants.

Bro. S B. Morrison in charge of Avery station reported 68 appointments. The report of his work was received and his character passed.

Cookonany with 12 appointments is in charge of Mr. Deco. Cole. During the examination of that work, it was stated that Bro. Cole had given a recommendation or certificate of membership to a man who was living in adultery. He explained that at the time of giving the certificate the man had sent away the woman. On the whole the Bishop advised caution and thought it a better way to take off the books all such names unless there was real work of repentance and reform.

Rev. R. C. Taylor had resigned his work during the year, but in his examination expressed his intention to a charge this year. He passed.

Bro C. A. E. Campbell made some statements with reference to his school work at Good Hope. His name was passed.

Bro. E. C. Bickersteth pastor of Shaingay reported that there were 15 appointments and a hopeful condition of the work was evident ; his character passed.

Mamboe station with 26 appointments is in charge of T. D. Chambers and A. D. Barnett. Bro. Chambers gave a hopeful view of the situation and [illegible].

Rev. J. C. Sawyerr being unavoidably absent was represented by Mrs. Sawyerr who in reply to questions from the Bishop, stated that they were doing well at Kooloonge Station and that work was encouraging. Bro. Sawyerr's character passed. Kooloonge station has 12 appointments.

Otterbeir Station was represented by Mr. A. F. Campbell. There were 12 appointments which were doing well. There had been losses by deaths removals and dismissals but the remaining members were faithful.

Bro. F. M. Stewart of Rembee Station, reported 16 appointments as those visited by him. Being alone at Rembee, and having much to do he could not visit the remaining five appointments. His character passed.

Bro. H. J. Williams who is in charge of the newly opened station at Yorgboro, reported that the hopeful and encouraging nature under which the work began, had continued. He visited regularly 14 towns. His character passed. On motion the meeting adjourned with Doxology and Benedictio.

Second Day—Afternoon Session.

The devotional exercises were conducted by Bro. J. A. Evans. The minutes of the previous meetings were read and approved. The Committee on the 1st years course of reading reported that some of the Brethren had procured the required books, but too late in the year to read all the books : others did not have the books but promised to secure them soon. The Committee recommends that these Brethren, be continued in 1st year's course of reading. The report and recommendation was approved. The Report of the Committee on Boundaries was read and adopted.

Bro. R. N. West made extended remarks touching missionary work in the interior He gave an account of a trip made in the interior as far to Bogo, there were large towns, a dense population, and withal a rich country. He urged immediate occupation of the territory. Bro R. C. Taylor was called upon to give some account of the trip made by him in the Boom and Kittam countries a little over a year ago.

The Report of the Committee on Church erection interests was read, and called up quite a discussion, after which the report was adopted.

The Committee on Devotion announced that Bro Evans would lead the evening meeting—Adjourned on motion.

Third Day—Morning Session.

The meeting was called to order by the Bishop at the appointed hour.

At the conclusion of the Devotional Exercises, the business of the meeting began with roll-call and the reading of the minutes of the last session. The name of Bro. Weeks was called. He being absent, Bro. Evans stated that Bro. Weeks did not have an appointment, but had been engaged in connection with the Daymah work.

Rev. J. B. W. Johnson's name being called, he gave some account of his work in the Bompeh circuit. This circuit includes 67 towns. His character being passed the name of D. F. Wilberforce was called and passed.

The Committee on Second Year's reading Reports as follows.—We your committee on Second Year's course of Reading beg leave to report that we have had before us for examination, Bro. S. B. Morrison and that he has given satisfactory answers on the subjects required and we recommend that he pass to the Third Year's Course. —J. A. Evans, R. N. West.

Commitee on Moral Reform read its report which elicited very strong remarks after which the report was adopted.

The Committee on education read its report, which was also interestingly discussed and adopted.

(To be continued)

ADVERTISEMENT.

PUBLIC NOTICE

FOR SALE, OR TO LET.

All that Building situate and lying at TONGEH, in the Bargroo District, commonly known as

Topgeh Factory,

with all out-houses belonging thereto.

For further particulars apply to

C. W. JAMANY, *Master Blacksmith.*

Victoria Rd. Bonthe Sherbro
Jan 31st. '91.

LOCAL ITEMS.

A serious accident—occurred at the residence of J.B. Parkinson Esq. J. P. on Sunday the 18th inst at 6. o'Clock a. m. when a lamp containing kerosine oil exploded by the attempt a little girl made to extinguish the light. The girl had escaped : but on returning to take the burner of the broken lamp the flames of the inflammable oil caught the clothes she had on, before any of the other inmates were aware ; she was burnt from her head to the ankles. The result was that in spite of all medical help the poor girl died three days afterwards. We tender our condolence to the bereaved mother, and to Mr Parkinson and family for the loss they have been called upon to sustain by such disaster.

It is with the profoundest sorrow that we record the death of Mrs Rocks, the wife of Mr M. J. W. Rock the Commandant's clerk of this place. Which occured on Sunday morning the 18th inst. Her remains were taken from her residence to the Wesleyan Church where an impressive funeral, service largely attended was conducted by the Rev. J. C. Thomas who read the psalms and Mr Macauley who read the lesson ; thence to the Mendi Mission cemetry, for interment. Mr Rocks joined in the Benediction at the cemetry offered a very, fervent and impressive prayer which brought down the tears from the eyes of nearly all present. She has left her husband, mother, and a child to mourn their loss. We deeply sympathize with Mr Rocks and the family in their bereavement.

Died,—Miss Mary A. Jowett Daughter of Revd. G. N. Jowett on the 25th. and Mrs. Dr. Jarrett Daughter, of C. B. Collier Esquire on the 30th inst.

In Freetown Miss Jenny Dick of the Y. M. C. A. Mission also a little girl the only grand child of the Hon'ble T. J. Sawyerr on the 19th inst. This is the largest number of deaths that we have been called upon to Chronicle in a single Issue in the history of our paper, which has now entered upon it eighth Volume.

The New Pastor—The Rev S. Hughes we are pleased to note has arrived and we believe entered upon the active duties of his Parish Mr. Hughes seems in every way a man adapted to the arduous task of the Pastorate of St. Johns Parish, and from what we have seen of him we are led to anticipate great and good things from his Ministration here in the Sherbro.

PERSONAL.

Revd J. R. Frederick,—of the A. M. E. Church of Freetown was present at the U. B. C. Conference held at Rotufunk Jan. 21st to 25 inclusive. Dr. Frederick is an able and consecrated man and his wise counsel and advice was of great help to the Conference.

Revd Jacob Miller,—lately arrived from America with his wife for the Bompeh Mission are at Rotufunk and we understand will have charge of the girls Home.

SELECTIONS.

From the Million.

The Spirit of Life.

"And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.'—Rev. 11: 11.

Spirit—the soul of man,—the intelligent, immaterial and immortal part of human beings. According to the Scriptures, there is a diversity of spirit—a difference—dissimilitude—unlikeness of spirit, such as a good spirit, an evil spirit, a proud spirit, a humble spirit, a revengeful spirit, a forgiving spirit, spirit of adoption, spirit of anti Christ, of bondage, a broken spirit, spirit of burning, of counsel of divination, a dumb spirit, earnest of the spirit, spirit of error, of truth, faithful spirit, spirit of fear, foul spirit, spirit of jealousy, of knowledge, of judgment of glory, of meekness, new spirit, patient spirit, perverse spirit, poor spirit, spirit of promise, spirit of prophecy, spirit of slumber, sorrowful spirit, unclean spirit, spirit of whoredoms, spirit of understanding, spirit of wisdom, wounded spirit,—with those too numerous to mention in a limited article.

The spirit of life is universal: it does not manifest character or condition. The evil as well as the good possess it to the same degree, extent of purpose.

The Scripture cited at the head of this article was the occasion of the resurrection of two witnesses who were slain by the malice of the people against whom they prophesied. God permitted his servants to be slain; but after three days and a half He raised them from the dead, and they heard a great voice from heaven saying unto them Come up hither. And they ascended up to heaven; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city (which spiritually is called Sodom and Egypt) fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven.' God's witnesses may be slain, but they shall rise again—not only in their person till the general resurrection, but in their successors. God will revive his work when it seems to be dead in the world.

The power by which they were raised—the spirit of life from God entered into them and they stood upon their feet. God put not only life, but courage, into them; He can make the dry bones to live. It is the spirit of life from God that quickens dead souls, His dying interests in the world, and shall quicken the dead bodies of his people. O, how encouraging the thought! God will restore the dead to life again. The spirit of life from God will enter the graves of sleeping dead and they shall arise from their lowly beds, and the spirit of life from God which once animated them, shall animate them again.

The spirit of life! what a spirit it is! could to God that there was no other spirit in the world! There is beauty in the deep, blue sea,—the waves are higher than the sky and solidly do the 'seas gems glow' and sparkle in the depths below.' There is beauty in the summer woods—the oak, the forests pride the—leaves that glitter in the noon day sun. There is beauty in the mountain vale, the meadow and its soft green grass waving in the air, and the brook that goes murmuring by. Why? Because there is life there—the spirit of life is there. Oh, there is beauty—every—where—on land and on sea, in fields, and woods and meadows gay, on cloud-capped mountain summits, in valleys deep and wide, because the spirit of life is there.

O, happy hour when a loud voice from heaven shall be heard saying, Come up higher; Come home, my children, come home—cease, cease your mourning, Sorrowful ones! The grave will give back your dead—our dead. The spirit of life from God will enter that dear abode. O, Lord, how long! How long! O, our dear ones shall return to our fond embrace! O, loved divine, O, Helper ever present, be Thou my strength and stay! Be near me when all else is from me drifting—earth, sky, home's pictures, days of shade and shine, and kindly faces to my own upbuilding be love which answers mine.' Open to me some fair door among Thy many mansions, Lord; some sheltering shade where sin and sorrow cease forever, where green-house plants in a window, the river of Thy peace flows always through heaven's wide and green extended plains. And

these lines, may you have the highest place in heaven; may you enter the gates of pearl and walk the streets of shining gold! O, may the spirit of the real life pervade every one, old and young, and little children every family and every community—the whole world! That life will take the place of law when e'er you meet a man, you met a friend, sincere and true; the prison house, where felons pine, would throw open its perilous doors, let in the light of heaven and grow into a church, where God would be worshipped."

Spirit of life! Beautiful spirit! Come from the celestial hills appear in every life and in creation wielded unto until 'rocks and hills, and brooks, and vales, become the messenger of the great Millenial reign—

J. M. GRAYBILL.

OLD LUCY.

It was a cold morning; there was no snow on the ground, but the gray sky seemed to hang low with the weight on it. The main street of the village was long and straight, with a gradual slope for a mile. One standing at the head of the slope had an uninterrupted view of the street for a long distance. This morning of the day before Christmas, at nine o'clock in the morning there were seldom many to be seen on the road; the men had all gone to work, and the women were rarely out of doors at any time. Most of them did their own house-work and seeing and an outdoor walk looked to them like an arduous undertaking. Not another woman in the whole village was on the street as much as Lucy Cragin, who was then going up to the slope. She was short and wide-shouldered. She planted her feet far apart, and walked with a kind of a stiff hop like a sparrow. She was rolled in old shawls, and wore a white hood with long ends which swung to her knees. She carried a brown cloth knotted into a bag.

Old Lucy's face was purplish red with the cold; she kept sniffing; fierce arse sobs clattered on the frozen ground. Once in awhile a woman looked out at her over the white curtains kept on stiffly.

Finally she strode into a driveway at the side of a large white farmhouse, trudged up to the side door and knocked. No one came, although she could hear voices in the house. She knocked again, and waited. Her face grew purple; the wind beat upon her back; at last she opened the door and walked into the kitchen. She settled down in the nearest chair and sat still, looking across at the cooking stove—waves of heat were swimming over it. Now she was in the house, the voices were quite audible; there were two of them, a woman's and a man's and they came from the sitting room.

The woman's voice was pre-dominant; it was shrill with grief and cried out. 'I can't have you going out West—I can't! And I don't want to pull up stakes, and go out there in the spring and I ain't going to. I ain't going to leave all my folks and the place where I was born and brought up, at my time of life go 'way out West. I ain't goin'; to, once for all, and you ain't goin', Hiram Lovering, neither, not if I can help it! I won't have you goin'!"

The man's voice opposed itself to hers like the face of a rock, 'am goin, said he.

The woman's voice swelled into a shriek. 'Goin off, and leavin your wife and home, on account of a wicked quarrel with all the brother you've got about nothin at all! You know he'd be glad enough to make up, if you was! Goin way out West!'

'No, he would'nt make up neither. I know John Lovering as well as you do. He loved ugly enough to kill me when I met him in the road this mornin. Thinkin I've been tryin to cheat him! I'm goin to get out of it. I'm sick of the whole business. I know him. If I tried to patch up, he'd turn round and laugh at me. I guess I ain't goin to scrim it. I ain't goin to kuckle down to him!

To be continued.

THE
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THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears"

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The 'Early Dawn'

Published Semi Monthly at Bonthe, Sherbro. Under the Auspices of the Board of Missions of the United Brethren In Christ.

Rev. J.A. Evans, *Editor and Publisher Bonthe, Sherbro, West Africa.*

AGENTS.

United States—Revs. B. F. Booth and Wm. McKee, Dayton Rev. Wm J. Davis, Basil, Ohio Rev. D. K. Flickinger, Willoughby, Ohio J. H. Stoner, Manheim, Pa., Rev. G. W. Arnold Kidoroldo, Ohio.

West Africa—J. A. Richards, River Gora Rev. J. R. Frederick, and Mr E. A. Lewis, Freetown, Sierra Leone, Rev. James Deputy Marshall, Liberia, Mr. Moses S. Boyle Liberia.

TERMS.

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Dear Mr. Editor,

I am requested to send to your valuable Journal for publication enclosed copy of Address presented by the African Brethren of the U. B. C. Missions in Africa to Bishop E. B. Kephart D.D. L.L.D, and his reply thereto.

Yours truly,
R. Cookson Taylor.

Bonthe 30th Jan. 91.

Rotufunk West Africa
26th January 91.

Bishop E. B Kephart D. D. L. L. D,
Dear Bishop,

We feel as a Body that we will be wanting in manifestations of gratitude, if we do not in some material form, show our deep appreciation of the social, charitable, and liberal manner in which you have conducted the deliberations of our Annual Conference.

Especially for the benefits derived by each of us as Preachers, Teachers, and Ministers of that Gospel which has been sent to us by the good Christians of the Church of the U. B. C. in America who have deputed you to come at this critical period of this Mission's history in order, not only to enter the exact needs of the Mission, but to inspire the workers with fresh zeal and energy.

That we deeply appreciate the efforts put forth by you to this end is the cause of this humble tribute.

We go forth with renewed zeal and energy to prosecute the Master's work, trusting in God's grace to do it so faithfully that at your return you may realize that your godly admonitions, advices, and exhortations have not been in vain.

That our good Lord give the wave Charge concerning you on your voyage homeward, and that you greet your family in good health, and your life be long spared for the good of our race and country are the earnest Prayers of—

Yours fraternally,

(Sgd.) D F Wilhelm
R Cookson Taylor
S Benj Morrison
J B W Johnson
W S Macauley
C A E Campbell
E C Bickerstath
Mrs J Thompson
H J Williams
F M Stewart.

Reply to Address.

Rotufunk West Africa.
26th January 91.

My Dear Brethren in Christ,

Please accept this paper as a faint token of my appreciation of the Address read by Rev R. Cookson Taylor from your body, to me, this morning. If my associations with you and my words of advice, have brought with them cheer and encouragement, and imparted an inspiration that may lift you to a place of higher usefulness in God's cause, I am content, and thankful to the Great Father, that my Mission among you has not been in vain.

The paper to which this is a reply, will be kept as a memento and shall always mark a bright spot on the page of my life's history.

May the God and Father of us all through our Saviour Jesus Christ be with you each; and may we all meet again 'in the morning.'

E. B. Kephart D.D. L.L.D
Bishop U. B. C.

ADDRESS

Delivered by Mr. C. A. E. Campbell to Scholars, Parents, and Teachers, of the Wesleyan Methodist Sabbath-School, Bonthe, Sherbro 21st. December 90.

Continued.

Every teacher should have proper implements for his work. The Bible is the teacher's chief implement. Each teacher therefore, should have a Teacher's Bible, with ample references. But beside this every teacher should also have a library. With a little economy and selfdenial any teacher could soon collect a few of the choicest Commentaries and Encyclopaedias &c. for his private library. He needs books as these and especially works on Sunday School teaching principles. But the most powerful of a Teacher's implements, is, *prayer*. To accomplish faithfully the duties for which he is enlisted, he should be prayerful. But is it not a fact, that in most cases, this implement is scarcely and sparingly, if ever made use of? This is to be deeply regretted. This neglect will no doubt account for the want of variation in prayers, in our prayer meetings. The prayers sound so much alike, that we would sometimes think, that God's providences are exercised alike to all.—However, Sunday School teacher, should endeavor to be prayerful. They should never go to the Sabbath School as a teacher, without first visiting their closet, and ask for the assistance of Him, who 'hid dark things from the wise and prudent, and revealed them unto babes.' And besides this, he is promised to give liberally to any, who lack of wisdom. Ah! Here it feels the *lack of wisdom*. He has the trouble. As teachers, they do not wish to admit that they lack wisdom. After the King ourselves smart in some historical truths of scripture, and jottings here and there of some classical and secular knowledge, we make attempts to gauge the doctrines of Scripture, with our finite wisdom, and adjust the sublime mysteries of revelation, with the crooked line of our imperfect faculties, and so at last find ourselves nowhere.

The fact, that 'As the heavens are higher than the earth, so are God's ways higher than our ways, *His thoughts* than *our thoughts*,' is lost sight of.

The narrative of the Ethiopian eunuch, should always be before our mind's eye. Although he was a man, high in the social, political, and no doubt in the literary status of his country, yet he was ready to reply as regards the portion of Scripture he was reading 'How can I understand, except some one lead me'! So ought every teacher to feel, in approaching Divine truths which they attempt to teach; and should therefore seek by prayer, the assistance of Him, who 'will lead, and guide into all truth.' So much at this time for your duties Again, the position of a teacher is important on account of the joys you give and recieve. These joys are various in their nature. There is the joy from the thought and experience, that you lose nothing by teaching instead of loosing, you will find that your intellectual activity is promoted by studying the Bible, your views and knowledge of Scripture truths are widened and develop; and the habits of daily searching for materials to meet your class, entitles you, to the eulogium of the Bereans of old, in 'that you Search the Scriptures daily, to see whether these things are so.' There is also the joy you have in knowing that you are loved by your Scholars: how pleasant it is to have the love and confidence of a single child. If I see a child quakes and frightens at my approach, I feel that I am ugly in some respects, and try by smiles and coaxing to win back its love and if there is joy from the love of a single child, what joy must there be when you are loved by a whole School! Again, the teacher is greatly rewarded in the gratitude of the Parents and Guardians whose children he instructs. They are thankful and will ever love, respect, and regard you. Besides this, the success of your Scholars in after life, will bring so many hours of satisfaction to you, especially when you can bring about the recollection, that it has been under God, through your instrumentality. As you see much of your Scholars that were, but have now become Leaders Exhorters Teachers and Preachers, there must be some inward satisfaction and you feel amply compensated for all your arduous task. But the inestimable joy of working for Jesus, and with Jesus, swallows up these considerations. This is the crowning piece. There is the inward satisfaction that you are accomplishing such duties that will tend to the promotion of Christ Church. You labor for Christ you are in accordance to his parting wishes and injunctions and you are glad to know that you will be a recipient of His Divine approbation in the ultimate 'Well done.'

And when with the redeemed both the teacher and scholars shall by the grace of God walk the gold paved streets of the heavenly Jerusalem when meeting with loved ones gone before, who have been saved through your instrumentality then shall you realize the soverendig raptures that 'the Lord has made you honourable among your brethren.' But this is all the bright side of your work. It may have been otherwise. It may be on the dark side. What then? It may be some teachers are greatly discouraged: they see no marked results of their arduous endeavors. They have toiled hard and long, faithfully and earnestly, but could realize, not even, an apparent point of success You feel like having 'toiled all day,' and yet 'caught nothing.' If there be any such among us to-day, who are weighed down by such discouraging results, let me briefly say to you, Toil on! Faint not! Continue, in all your weakness, and leave results with God. This short story perhaps will give you some encouragement and lend a stimulus for your perseverance. At a Sabbath School Convention, some of the ministers and Teachers of the several stations composing the District, were giving glowing accounts of the increase and progress of their work and how their Sabbath Schools especially were increasing in numbers and interest: when one of them as it came to his turn, surprised the assembly by saying 'I have listened with the greatest admiration and delight to the accounts given by these dear brethren; but I have no such stories to tell—To the best of my ability I have lived labored and preached for 20 years and I know not if with any success but said he there is one thought which cheers me.

My master will not say in the day of Judgment *'Well done good and successful servant'* but *'Well done good and faithful servant'* This is enough. I say then to all despondent teachers Labor on. Your labor will not be in vain in the Lord. Your toil alone even without results from a human point of view if faithfully performed is sure of a Divine approbation so let one and all

"Press on! Press on! nor doubt, nor fear;
From age to age, this truth shall cheer
Though man may die, and be forgot,
Work done for God, it dieth not."

Concluded

Ye have need of Patience.

Sometimes, when reading our Bibles in a desultory and unconnected way as we all do at times we will be especially impressed with a particular topic word or text and for that hour and reading we seem to see that only.

It may be that assurance takes hold of our thought and we will read 'ye know' and 'we know' as it were on every page until the preciousness and beauty of it seem to smile to us limpid and clear in to our very soul.

Again we turn leaf after leaf slowly not understanding our great heart want and suddenly we begin to trace joy on every page until we find righteousness & peace and joy in the Holy Ghost are no abstract religious dream but a living and felt reality.

Again we will read of peace—the peace of God the peace that passeth all understanding—until our waves of earth ly trouble subside and are still within us with the holy peace of God—a sort of Sabbath stillness that hushes into rest memory a conscious monotone of pain.

So it was that in the chill of a winter midnight a tired woman seated beside a smoldering grate fire and the white ashes on the hearth were not more dead she thought than the burntout hope of her despondent heart.

The chime of midnight the chill of loneliness and the impatient repining of her unsanctified spirit caused a flattering sigh to pass her lips.

With a faint and nervelous hand she

drew toward her the Bible beside her on the table. She turned its pages with trembling fingers. All day she has suffered with a rebellious heart—the worst suffering of all. But the faithful Promiser was near her; indeed he had never left her. Now he directed her to the lesson she needed most.

She read 'For ye have need of patience after that ye have suffered awhile.' And then she read of patient continuance in well-doing and that it was possible to be patient in tribulation. And as she turned the leaves she read the injunction to bring forth fruit with patience and of One who after he had patiently endured obtained the promise.

And as she thought of her own life that lacked sympathy that was fruitless for all her labor and full of failure her thorny path lonesome and walk with aching feet she read on, 'Knowing this that the trying of your faith worketh patience.' But let patience have its perfect work.' And finally, 'Now the God of patience and consolation grant you to be like-minded.'

Praying was easy now. The crescent moon hung low with one sentinel star beside her as the lonely woman passed to her rest. But to-morrow brought patience under unspeakable trial and new strength to bear an old wound. Be patient, therefore, brethren, unto the coming of the Lord.'—*Sel.*

The Early Dawn

BONTHE, FEBRUARY 15, 1891.

REV. J. A. EVANS—EDITOR.

[EDITORIAL.]

Marvellous Work.—During the past year most of the Missions of the U. B. Church have been very much hindered for lack of financial support and there has been a wonderful growth in the Work. The conversion and increase in numbers has been great, over one thousand were added to the membership during 1890.

Repairing.—The Mendi and Sivingay Missions are to undergo extensive repairing throughout all of their Stations. For which purpose, active work will cease at most of the Stations for a short time.

Mr. A. P. Boomabbey for many years the confidential Book-keeper of the Shaingay Mission will make his head quarters at Good Hope Station, and act as Paymaster and Book-keeper for both the Shaingay and Mendi Districts.

Bishop Kephart's Lecture—It was our pleasure to be present at Wilberforce Memorial Hall in Freetown on the 5th inst. when Bishop E. B. Kephart of the United Brethren In Christ Church of America, delivered a lecture on the 'Historic Past, which was considered by a large representative audience of the great metropolis of West Africa to be one of, (if not) the best lectures ever delivered in that place. And as a matter of course was highly appreciated by all who heard it.

ACTIVITY OF THE AGE.—There is nothing more apparent, at present than the exceeding activity of the times; everywhere men of push are in demand, and drones are being rapidly retired from the stage, even in Africa.

Self supporting Missions.—Seem somehow, impracticable for the present in Africa, or at least among the masses of the Heathen where the work of Missions is most needed. And if the Christians of the world would do what is manifestly their duty towards the heathen they need not to contribute less, but more to the cause of missions. However there is this hopeful feature about the matter that their money will accomplish an increased amount of good as the years go on. It costs much less now to do the same amount of work than it did ever twenty years ago from the fact that many of the difficulties have been removed. And even self-support will be attained but perhaps not in the way nor yet as soon as some would seem to desire or expect.

Bishop Kephart's Opening Address.

At the U. B. Mission Conference recently held at Rotufunk Bompeh Mission.

The Learned Bishop remarked that he was pleased to be in their midst and was glad to be able to bring to them good news concerning the prosperity of the Church throughout the United States. He had found the work of the church in conferences held by him, and others in a good condition financially and spiritually. He was also pleased too that the work here as seen by him in his visits to the stations was encouraging. He had been impressed with the seeming willingness of the people to hear the Gospel. He would venture to say that if the christian church had the required amount of money to send Workers to Africa that in the next ten years the whole country would be brought to Christ not perhaps in the attainment of the civilization or to the same degree as in nations long since civilized that have had the Gospel for 1500 years, for this would be impossible, the circumstances. One might as reasonably expect a child to lift a burden that it would require the strength of a full grown man to lift.

A christian man must live a pure life, if he would have the favor of God there is no room for a toleration of an impure life. Hence it is necessary for a christian to examine himself on these lines.

An Army of Workers.—It was stated by a speaker at the Rotufunk Mission Conference, held last month, that there are more than *five Thousand* college Trained *young men and women*, in America offering themselves now for work as missionaries in foreign lands. What a vast reserve corps of well equipped workers ready at any moment to enter the field should any now at the front be cut downs, by disease or death! But perhaps we should view it in another light. Has not the Lord raised up these laborers in order that the Church should thrust them forth into the whitened fields now ready for the harvest? Have they not been raised up in answer to the prayers of the Church that the Lord of the harvest would send forth more laborers into his field?

Bishop Kephart.—We believe I failed in Freetown about the 20th of Dec. and after a few days in the city proceeded to Shenge the head quarters of the U. B. Mission of the U. B. Church, where subsequently visited this place and many other stations of the U. B. missions; held the Annual Conference of the U. B. C. at Rotufunk thus also made several more visits to Shenge and returned first to Shaingay and afterward to Freetown reaching the latter place on the 3rd of February where we had the pleasure of seeing several of the leading natives in series of his own and other persuasions upon whom he left the sentence and benediction of his great loving heart. Words are inadequate to describe the actual influence of his visit to Africa. His last work among us was to deliver a lecture on the 'Historic Past,' able, learned, concise, eloquent, but without manuscript or even notes of the briefest kind. Yet in the delivery of which he pleased and astonished his audience and could well have done took his leave and embarked the same night Feb. 5th for England.

The United States Consul.—While in Freetown recently it was the pleasure of the writer, together with Bishop Kephart, Rev. J. A. Gomer, and Prof. Wilberforce, to visit Mr. and Mrs. Bolding Hunter, of the United States Consulate in Freetown, and were very pleased with the open hearted manners of Mr. and Mrs. Bowen.

CORRESPONDENCE.

A visit to Barboongah.

I left Mamboe on Thursday the 18th of December on a visit to Barboongah, a town in the Remlee District. Passing through Martyn, Marcomboe, and Yandoo, holding religious conversations with the natives, I at last got to the above named town. The headman of this place as I was informed is the Chief of Rembee who after a hearty welcome and a warm shake of the hand, inquired from me the object of my visit. I told him that, I am a missionary going about to proclaim the glad tidings of salvation.

He seemed to be much delighted in hearing this and said, he would be ready, at any time to listen to God's messenger. Mr. Martyn formerly an itinerant at Rembee was present.

But as he said he is not acquainted with the Sherbro dialect, I asked a man by the name of Pa Dick to interpret for me, to this he willingly consented I gave a short address from Matt 3. 1. 'Repent ye for the kingdom of heaven is at hand.' It was very pleasing to note how the people listenned attentively to the preached word, and received it with gladness into their souls. They were all, both young and old, very delighted with the address, and thanked me for having taken the trouble from Mamboe to that far away place. I left there at 2 o'clock and got home at sunset.

T. D. Chambers

Mamboe Station,
Jan. 5th '91.

U. B. Annual Conference.

The Annual Conference of the Mendi, Shaingay, and Bompeh Missions met at Rotufunk Bompeh River Jan. 21st 1891.

To God's messengers every where this is a season of especial interest and importance looked for and worked to as an objective point. This is quite true of our workers here. During the year each goes on with his own work, more or less isolated from his brother laborer, and at the close of the year come together to compare work and methods, to tell of battles hard fought—of victory and seeming defeat—to acquire new zeal and gain new strength to gird on more tightly the whole armor of God.

At the meeting were present 33 laborers employed in the master's service, by this Conference.

The sessions were characterized by unity and earnestness. The various papers were discussed with enthusiasm and showed a desire on the part of the workers to do effective work.

The Committee on Devotions arranged for preaching services every evening at some of which penitent souls came forward seeking salvation.

These services were conducted by members of the Conference and Rev J. R. Frederick of Freetown who also was an advisory member.

One evening was devoted to the cause of total abstinence from intoxicating liquors and tobacco. This evening was occupied by the Loyal Temperance Legion of Rotufunk enriched by impromptu speeches by the Bishop and Rev J. Gomer.

A very pleasant and profitable feature of the Conference was the presence of Bishop E. B. Kephart, D.D. L. L. D. of America, sent out by the General Conference of the Church to hold this Conference and one in Germany.

The Bishop's cheery disposition and sage advice gave added interest to the meeting and it is to be hoped that these timely visits will be continued.

On Sunday morning the Bishop preached an excellent sermon and officiated in the ordination of Messrs. Jacob Miller Jr, and S. B. Morrison, Mrs' Lida M. West, Misses Frances Williams and Ellen Groendyke.

On Monday the visitors began to leave for their respective homes and are again in the field and we hope ere we meet next year at Bonthe that we will have reached our aspirations for the year in the Lord's work and many souls will have been brought into the kingdom of God.—Ellen Groendyke.

The Eleventh Meeting of the Sherbro District.

Held at Rotufunk, Bompeh Mission Wednesday Jan. 21st, 91.

(Continued.)

Afternoon Session.

The conference convened again at 2. p. m. The committee on Third years course reported as follows.

As a Committee on the Third years course of reading, We have had before us Bro. S. B. Morrison for Examination, and have been convinced from his answers of the questions on the subjects required, that although he has not read all the books required, that he understands the subjects, and recommend that he be passed from Third years course of reading R. N. West J. A. Evans.' The report was adopted. The usual questions regarding candidate for elders orders having been asked and answered S. B. Morrison, was by a vote of the conference, referred to the Committee on Elders orders for further Examination.

The Report of the Committee on missions was read by Bro Bickersteth.

After some remarks the report was adopted Miss Frances Williams as Committee on Sunday School read her report, The report was adopted.

The Committee on Finance read the following report.

'We your Committee on Finance, beg leave to report the following that we have had meetings to assess the finance and have agreed to assess each member of the Church as follows—for

Missionary Aid Society	6d
Church Erection Fund	1d
Sunday School	1d
Preacher's Aid	1d

The Committee recommends that each person in charge of Station shall be held responsible for the collection of the above assessments by the Superintendent of each District.

This does not include the General Thank offering and local Collections. Committee—Gomer, West, Wilberforce, Evans, Morrison.

On motion the meeting adjourned.

Fourth Day Morning Session.

The meeting being called to order, Bro Evans led in devotional Exercise. The Roll was called and the minutes read which were approved.

Bro. Gomer was made—treasurer of the Church Erection fund. It was agreed that the funds of the Mission Aid Society be in the hands of the Superintendents of the Districts. The Committee on Elders Orders made its report that 'We your committee on Elders Orders beg permission to submit the following, That we have examined Bro. S. B. Morrison as required by Discipline and that his answers have been entirely satisfactory and that we therefore recommend that he be ordained'—J. A. Evans, R. N. West.

Bro. R. C. Taylor read the report on Temperance which was discussed and adopted.

Mrs. R. N. West read a report on Publishing Interest which was discussed and adopted—

Bro. Gomer presented the following resolution. "Whereas, for several years our conference secretary has labored faithfully from year to year without compensation. Therefore Resolved that a collection be taken for him"—

The Bishop read the report of the stationing committee which the prelaced with a closing address to the members of the conference.

The following resolutions were offered and heartily adopted.

Resolved; That the best thanks of this conference is due and is hereby tendered to Rev. R. N. West, and other Missionaries and Friends of this community for the very royal manner in which they have entertained the members and visitors of the conference.

Resolved: That We as a body vote our hearty thanks to Bishop E. B. Kephart, for the kind and efficient manner in which he has presided over this meeting, and for the sound and christian advice and counsels which he has given us from time to time during this meeting and we pray his safe return to his native land.

Stationing Committee Report.

Shaingay—R. C. Taylor, C. A. E. Campbell,

Koyonga—T. D. Chambers,

Otterbein—A. F. Campbell,

Mamboe—A. D. Barnett,

N'Charmany—W. S. Macaulay,

Rembee—F. M. Stewart,

Yorgborfor—H. J. Williams,

Mattacong—John C. French,

Bonthe—J. A. Evans, E.C. Bickersteth,

Avery—S. B. Morrison,

Koconany—To be supplied,

Rotufunk—R. N. West, J. Miller,

Bompeh Station—Mrs. J. Thompson,

Bompeh Circuit—J.B.W. Johnson

Masimera Mission—J.H.Parkes

Mendo—N.E.O. Thompson,

Mandh—To be supplid

Tongkoldoh—William Brown,

Damah—To be supplied,

MoFuss—To be supplied,

MoCobo—To be supplied,

Danville—To be supplied.

Standing Committees.

First Year—Evans, Morrison.

Second Year—Gomer, West.

Third Year—Wilberforce, R. C. Taylor.

Missions—Miss Frances Wms.

Church Erection—E. C. Bickersteth,

Sunday School—Miss E. Groenendyke,

Education—D. F. Wilberforce.

Temperance—C.A.E. Campbell.

Resolutions—J. Miller.

Bonthe Sherbro was chosen as the place for the next District Meeting.

D. F. Wilberforce *Sec.*

Report of Mendi Mission District of the Sherbro Mendi Mission.

Dear Bishop and Brethren;

Greeting in the name of our Dear Master and Savior who has sent us forth to labor. It is with much gratitude and thanks giving that I am permitted once more after a years labor in the field to report the success which has attended our labors on the Mendi Mission District during the year 1890.

At our last Annual Meeting the charges were all supplied. Avery having the two smaller charges of Mo Soolobo South and Mattroo attached. I will now proceed to notice each charge in order.

1st. Good Hope Station, the largest and most important of all the charges was assigned to Bro. R. C. Taylor with Bro. C. A. E. Campbell as assistant, and we entertained great hopes of a prosperous year, but unfortunately Bro. Taylor felt it his duty to resign in May on account of some complications. This has greatly hindered the work. Notwithstanding the fact the writer, and Elder of the District assumed immediate charge of the work but the management was too shorthanded to do all that was required and means were too much reduced to employ more laborers but I am glad to say that Bro. Taylor and others have done a good voluntary work. So that we report for Good Hope 76 Communicants and 278 Seekers Total 354 Members increase 2 Communicants and 56 seekers total increase 58. Collected for Missions £ 7. 3. 7 other purposes including amount paid by Government for Gaol attendance £ 30. 3. 5 total collections &c. £ 37. 7. 0 this is a decrease of about £ 30. from last year but is due largely to the fact that we had no one this year to visit the Districts beyond from which a large amount was collected in 1889. We have however during the year increased our attendance at the Good Hope Chapel as also the weekly collections and added the new Ebenezer chapel to the charge and greatly increased the spiritual interest among the natives as well as the English speaking people.

Avery has had a hard time during the year on account of Finance and shortness of staff with the infrequency of the visits of the Elder to hold quarterlies and otherwise direct operations. The spiritual interest has however been very good considering the circumstances Avery reports 30 communicants and 291 seekers a total of 321 which is an increase of 11 over last year's report, collected for Missions £ 9. 11. 0 for other purposes £ 5. 14. 11½ making a total of £ 15. 6. 0½ this is a little less than last year's totals; but like the Good Hope it dose not show a decrease but an incsease of interest in the line of collections. Danville next in order has been the same as last year has suffered the usual financial embarassment not within the province of this report to explain further than to say it has hindered the progress of the work, Danville reports 8 believers or communicants and 50 seekers a decrease of 8. Collections all told £ 2. 17. 1 which is less than the previous year, but when it is considered that the building of a chapel swelled the collections last year the present report is favorable and indicates progress. The Elder was only able to visit the charge once in person during the year and once by proxy. Bro. Domingo resigned and was succeeded by two Itinerants. Mano has not been visited at all during the year by the Elder for want of Funds the report shows 391 seekers on the charge again of 31 and from the reports there has been better spiritual interest in some places than last year. Kouconany,—has had a struggle during the entire year for the want of support, but the Brother in charge only resigned at the close of the year so that a full years work has been given to the charge, but of course under the circumstances little could be done hence there has been a slight decrease. The report however shows 6 believere and 147 seekers total 153 a decrease of 7 during the year. The collections have not been as good as they should have been, yet there has been a little more collected than appears in this report from some cause. Spiritually this year has been perhaps one of the best in our record and there are strong indications of more to follow May God grant the realization of the same.

Faithfully submitted
J. A. EVANS.

NEWS ITEMS.

Died—At Kola Building, 7 Wellington Street Bathurst, River Gambia Mrs. Elizabeth Davies paternal grandmother of J. A. Richards late of Kooloong Station on the 3rd. of Jan. 1891 aged about 90 years, leaving a son (J. D. Richards Esq. merchant) and a daughter (Mrs. E. A. Melbury) besides several grandchildren to mourn their loss.

Mr. C. B. Collier begs to return thanks on behalf of himself and family to his numerous friends and aquaintances for their kind expression of sympathy made to them in consequence of the loss of his beloved daughter Mrs. Julian Jarrett which took place on the 30th. ult.

Ven Archdeacon Robbin left for Freetown on the 31st Jan per s. s. "Susu"

Feb. 3rd—Countess from Freetown with Major Moore, W. E. Innis, and Inspector Taylor.

Rev. J. C. Thomas preached his farewell Sermon to a crowded congregation on Sunday evening the first inst.

Sub-Inspector Betts who left here some time ago for Bandasumah returned to this place last week.

CORRESPONDENCE.

A visit to Barboongah.

I left Mamboo on Thursday the 18th of December on a visit to Barhoongah, a town in the Rembee District. Passing through Martyn, Marcomboe, and Yandoo, holding religious conversations with the natives, I at last got to the above named town. The headman of this place as I was informed is the Chief of Rembee who after a hearty welcome and a warm shake of the hand, inquired from me the object of my visit. I told him that, I am a missionary going about to proclaim the glad tidings of salvation.

He seemed to be much delighted in hearing this and said, he would be ready, at any time to listen to God's messenger. Mr. Martyn formerly an itinerant at Rembee was present.

But as he said he is not acquainted with the Sherbro dialect, I asked a man by the name of Pa Dick to interpret for me, to this he willingly consented I gave a short address from Matt: 3. 1. "Repent ye for the kingdom of heaven is at hand." It was very pleasing to note how the people listenned attentively to the preached word, and received it with gladness into their souls. They were all, both young and old, very delighted with the address, and thanked me for having taken the trouble from Mamboe to that far away place. I left there at 2 o'clock and got home at sunset.

T. D. Chambers

Mamboe Station,
Jan. 5th '91.

U. B. Annual Conference.

The Annual Conference of the Mendi, Shiningay, and Bompeh Missions met at Rotufunk Bompeh River Jan. 21st 1 91.

To God's messengers every where this is a season of especial interest and importance looked for and worked to as an objective point. This is quite true of our workers here. During the year each goes on with his own work, more or less isolated from his brother laborer, and at the close of the year come together to compare work and methods, to tell of battles hard fought—of victory and seeming defeat—to acquire new zeal and gain new strength to gird on more tightly the whole armor of God.

At the meeting were present 23 laborers employed in the master's service, by this Conference.

The sessions were characterized by unity and earnestness. The various papers were discussed with enthusiasm and showed a desire on the part of the workers to do effective work.

The Committee on Devotions arranged for preaching services every evening at some of which penitent souls came forward seeking salvation.

These services were conducted by members of the Conference and Rev J. R. Frederick of Freetown who also was an advisory member.

One evening was devoted to the cause of total abstinence from intoxicating liquors and tobacco. This evening was occupied by the Loyal Temperance Legion of Rotufunk enriched by impromptu speeches by the Bishop and Rev J. Gomer.

A very pleasant and profitable feature of the Conference was the presence of Bishop E. B. Kephart, D.D. L. L. D. of America, sent out by the General Conference of the Church to hold this Conference and one in Germany.

The Bishop's cheery disposition and sage advice gave added interest to the meeting and it is to be hoped that these timely visits will be continued.

On Sunday morning the Bishop preached an excellent sermon and officiated in the ordination of Messrs. Jacob Miller Jr, and S. B. Morrison. Mrs' Lida M. West, Misses Frances Williams and Ellen Groenendyke.

On Monday the visitors began to leave for their respective homes and are again in the field and we hope ere we meet next year at Bonthe that we will have reached our aspirations for the year in the Lord's work and many souls will have been brought into the Kingdom of God.—Ellen Groendyke.

The Eleventh Meeting of the Sherbro District.

Held at Rotufunk, Bompeh Mission Wednesday Jan. 21st. 91.

(Continued.)

Afternoon Session.

The conference convened again at 2. p. m. The committee on Third years course reported as follows.

As a Committee on the Third years course of reading, We have had before us Bro. S. B. Morrison for Examination, and have been convinced from his answers of the questions on the subjects required, that although he has not read all the books required, that he understands the subjects, and recommend that he be passed from Third years course of reading to N. West J. A. Evans. The report was adopted. The usual questions regarding candidate for elders orders having been asked and answered S. B. Morrison, was by a vote of the conference, referred to the Committee on Elders orders for further Examination.

The Report of the Committee on missions was read by Bro Bickerstetth.

After some remarks the report was adopted Miss Frances Williams as Committee on Sunday School read her report, The report was adopted.

The Committee on Finance read the following report.

"We your Committee on Finance, beg leave to report the following that we have had meetings to assess the finance and have agreed to assess each member of the Church as follows—for

Missionary Aid Society	6d
Church Erection Fund	1d
Sabbath School	1d
Preacher's Aid	1d

The Committee recommends that each person in charge of Station shall be held responsible for the collection of the above assessments by the Superintendent of each District.

This does not include the General Thank offering and local Collections. Committee—Gomer, West, Wilberforce, Evans, Morrison.

On motion the meeting adjourned.

Fourth Day Morning Session.

The meeting being called to order Bro Evans led in devotional Exercise, The Roll was called and the minutes read and were approved.

Bro. Gomer was made—treasurer of the Church Erection fund. It was agreed that the funds of the Mission Aid Society be in the hands of the Superintendents of the Districts. The Committee on Elders Orders made its report that "We your committee on Elders Orders beg permission to submit the following, That we have examined Bro. S. B. Morrison as required by Discipline and that his answers have been entirely satisfactory and that we therefore recommend that he be ordained"—J. A. Evans, R. N. West.

Bro. R. C. Taylor read the report on Temperance which was discussed and adopted.

Mrs. R. N. West read a report on Publishing Interest which was discussed and adopted—

Bro. Gomer presented the following resolution. "Whereas, for several years our conference secretary has labored faithfully from year to year without compensation. Therefore Resolved that a collection be taken for him"—

The Bishop read the report of the stationing committee which the prefaced with a closing address to the members of the conference.

The following resolutions were offered and heartily adopted.

Resolved: That the best thanks of this conference is due and is hereby tendered to Rev. R. N. West, and other Missionaries and Friends of this community for the very royal manner in which they have entertained the members and visitors of the conference.

Resolved: That We as a body vote our hearty thanks to Bishop E. B. Kephart, for the kind and efficient manner in which he has presided over this meeting, and for the sound and christian advice and counsels which he has given us from time to time during this meeting and we pray his safe return to his native land.

Stationing Committee Report.

Shiningay—R. C. Taylor, C. A. E. Campbell,
Koolonga—T. D. Chambers,
Otterbein—A. F. Campbell,
Mamboe—A. D. Barnett,
N'Charmany—W. S. Macaulay,
Rembee—F. M. Stewart,
Yorgborfor—H. J. Williams,
Mattacong—John C. French.
Bonthe—J. A. Evans, E.C. Bickersteth,
Avery—S. B. Morrison,
Konconany—To be supplied.
Rotufunk—R. N. West, J. Miller,
Bompeh Station—Mrs. J. Thompson,
Bompeh Circuit—J. B. W. Johnson
Masimera Mission—J. H. Parkes
Mando—N. E. O. Thompson,
Manoh—To be supplid
Tongkolloh—William Brown,
Damah—To be supplied,
Mo Fuss—To be supplied,
Mo Cobo—To be supplied,
Danville—To be supplied.

Standing Committees.

First Year—Evans, Morrison.
Second Year—Gomer, West.
Third Year—Wilberforce, R. C. Taylor.
Missions—Miss Frances Wms.
Church Erection—E. C. Bickersteth,
Sunday School—Miss E. Groenendyke,
Education—D. F. Wilberforce.
Temperance—C. A. E. Campbell.
Resolutions—J. Miller.

Bonthe Sherbro was chosen as the place for the next District Meeting.

D. F. Wilberforce *Sec.*

Report of Mendi Mission District of the Sherbro Mendi Mission.

Dear Bishop and Brethren; Greeting in the name of our Dear Master and Savior who has sent us forth to labor. It is with much gratitude and thanks giving that I am permitted once more after a years labor in the field to report the success which has attended our labors on the Mendi Mission District during the year 1890.

At our last Anual Meeting the charges were all supplied. Avery having the two smaller charges of Mo Sedaboo South and Mattroo attached. I will now proceed to notice each charge in order.

1st. Good Hope Station, the largest and most important of all the charges was assigned to Bro. R. C. Taylor with Bro. C. A. E. Campbell as assistant, and we entertained great hopes of a prosperous year, but unfortunately Bro. Taylor felt it his duty to resign in May on account of some complications. This has greatly hindered the work. Notwithstanding the fact the writer, and Elder of the District assumed immediate charge of the work but the management was too shorthanded to do all that was required and means were too much reduced to employ more laborers but I am glad to say that Bro. Taylor and others have done a good voluntary work. So that we report for Good Hope 76 Communicants and 278 Seekers Total 354 Members increase 2 Communicants and 56 seekers total increase 58. Collected for Missions £ 7. 3. 7 other purposes including amount paid by Government for Gaol attendance £ 30. 3. 5 total collections &c. £ 37. 7. 0 this is a decrease of about £ 30. from last year but is due largely to the fact that we had no one this year to visit the Districts beyond from which a large amount was collected in 1889. We have however during the year increased our attendance at the Good Hope Chapel as also the weekly collections and added the new Ebenezer chapel to the charge and greatly increased the spiritual interest among the natives as well as the English speaking people.

Avery has had a hard time during the year on account of Finance and shortness of staff with the infrequency of the visits of the Elder to hold quarterlies and otherwise direct operations. The spiritual interest has however been very good considering the circumstances Avery reports 30 communicants and 291 seekers a total of 321 which is an increase of 11 over last year's report. collected for Missions £ 9. 11. 0 for other purposes £ 5. 14. 11½ making a total of £ 15. 6. 0½ this is a little less than last year's totals; but like the Good Hope it dose not show a decrease but an incease of interest in the line of collections. Danville next in order has been the same as last year has suffered the usual financial embarassment not within the province of this report to explain further than to say it has hindered the progress of the work, Danville reports 8 believers or communicants and 50 seekers a decrease of 8. Collections all told £ 2. 17. 1 which is less than the previous year, but when it is considered that the building of a chapel swelled the collections last year the present report is favorable and indicates progress. The Elder was only able to visit the charge once in person during the year and once by proxy. Bro. Domingo resigned and was succeeded by two Itinerants. Mando has not been visited at all during the year by the Elder for want of Funds the report shows 301 seekers on the charge again of 81 and from the reports there has been better spiritual interest in some places than last year. Konconany,—has had a struggle during the entire year for the want of support but the Brother in charge only resigned at the close of the year so that a full years work has been given to the charge, but of course under the circumstances little could be done hence there has been a slight decrease. The report however shows 6 believers and 147 seekers total 153 a decrease of 7 during the year. The collections have not been as good as they should have been, yet there has been a little more collected than appears in this report from some cause. Spiritually this year has been perhaps one of the best in our record and there are strong indications of more to follow May God grant the realization of the same.

Faithfully submitted
J. A. Evans.

NEWS ITEMS.

Died—At Kola Building, 7 Wellington Street Bathurst, River Gambia Mrs. Elizabeth Davies paternal grandmother of J. A. Richards late of Kooloong Station on the 3rd. of Jan. 1891 aged about 90 years, leaving a son (J. D. Richards Esq. merchant) and a daughter (Mrs. E. A. Melbury) besides several grandchildren to mourn their loss.

Mr. C. B. Collier begs to return thanks on behalf of himself and family to his numerous friends and aquaintances for their kind expression of sympathy made to them in consequence of the loss of his beloved daughter Mrs. Julian Jarrett which took place on the 30th. ult.

Ven Archdeacon Robbin left for Freetown on the 31st. Jan per s. s. "Susu"

Feb. 3rd—Countess from Freetown with Major Moore, W. E. Ianis, and Inspector Taylor.

Rev. J. C. Thomas preached his farewell Sermon to a crowded congregation on Sunday evening the first inst.

Sub-Inspector Betts who left here some time ago for Bandasumah returned to this place last week.

SELECTIONS.

OLD LUCY.

(Continued.)

'Goin out West in the dead of winter! Oh, dear! I never thought that I should live to see this! Oh dear!'

The sitting-room door was swung wide open, and the old man strode violently through the kitchen. He caught a hat off a nail, thrust it on his head, and went out. He did not notice Lucy.

In a minute a woman, catching her breath with sobs, entered. Her face was red and convulsed. She saw Lucy at once. Lucy's face had a solid expression; it looked as if she had heard nothing.

The other woman straightened herself. 'Oh, you are here watin,' said she, trying to make her voice steady.

'Yes, Marm.'

'Well, I dun'no as I've much of any thing on hand this mornin; I did'nt bake yesterday. Hiram is talkin about goin out West, and it kind of upset me. I'll see what I can find.'

She went into the pantry, and presently emerged with a plate. There were three biscuits on it.

'There,' said she in a very strained voice, that had an impatient tone in it—'there's everything that I've got in the house for you, and I s'pose they are dry. Every doughnut is gone, and there ain't a piece of of pie left. I don't s'pose you'll think it much, but I can't help it.'

Lucy arose, took the biscuits and put them into a corner of her knotted bag. 'It's all right said she; 'these will do well enough.'

'They'll have to.'

'They look real nice. It's a pretty cold mornin.'

'Yes I s'pose 'tis.' I ain't thought much about it.'

Lucy pulled her shawls closer around her, and tightened her hood strings. 'Good-bye, said she. 'Good-bye.'

Lucy clumped out in the road again; she walked a quarter of a mile farther, until she came to a handsome cottage with ornamental brackets under the eaves. When she knocked at the back door, it promptly opened. 'Oh, it's you!' said the woman who opened it. She had a delicate face, with dark lines under the eyes; her hands were white with flour.

'I don't know that I've got much,' she continued; 'I'm jest goin to bakin. Lucy is hurryin over her Christmas presents, so she ain't been able to help me much. Come in, and I'll see.'

Lucy went in, and sat down. A pretty young girl, with her lap full of bright silks, looked smilingly at her. An old man with a newspaper, and his feet on the stove-hearth, nodded.

The woman clattered dishes in the pantry. Presently she came out with one piece of apple pie on a plate. 'This is every mite I've got,' said she, 'and I guess this ain't none too good.'

"It's all right. I'm much obliged, said Lucy. She stowed the pie carefully in her bundle, but she did not offer to go for a moment. She looked at the old man beside the stove. It was seldom, when upon her rounds, that she volunteered a remark, except about the weather; she never gossiped. This village beggar bore herself with a reticent dignity which would have become a professor. But now she spoke. I've jest heerd, said she, that your brother Hiram is goin out West to live. There was a keen glance in her steady eyes fastened upon the old man's face.

The old man gave a great start. Who told you he was? he grunted.

I heerd him say so.

The old man, John Lovering, sat staring straight ahead; he was quite pale. His wife cried out sharply; There, said she, now you can see what you've done, John Lovering! Hiram feels so bad, he's goin out West he said so the day you had the fuss. There! he is the only brother you've got, and I should 'nt wonder a mite if you never see him again goin out there where they have all them dreadful winds and blizzards—a man at his time of life too! And all because you won't go over there, and make it up with him. I don't see how you can stand it, for my part. I think it's awful, and I'd like to know what poor Maria will do! I'm goin to leave bakin and go over there.

John Lovering arose. Don't you go over there one step, Nancy, said he. I tell you, once for all, I won't have it. Hiram told me right to my face that I lied, and I'm the oldest man. When he comes over here, and seems all right about it, I shan't open my head on the subject again. He needn't make no excuses, but he's got to come, and that's all I've got to say about it. If he wants to go out West because he wants to get out of sight and sound of me, he can go.

The old man took his hat, and went out with lumbering dignity.

Lucy arose; her face had resumed its usual impassive expression. Good-by, she said, as she opened the door; but Mrs. Lovering did not reply. She had gone into the pantry, where she stood with her apron over her face. The young girl looked frightened.

After Lucy left this house, she went straight back the way she had come. She had only some dozen regular places where she foraged twice a week and picked up enough food for herself and her old invalid husband. She was unable to work, as she could not leave him long at a time. She owned the little house where she lived, the town allowed her some fire-wood, and the dozen families bestowed upon her a variable and fragmentary sustenance. She had now been all her rounds, and the rude bag was still limp. The snow was begining to fall, and her old shawls were soon flecked with it. It was a fine, sleety snow, and it drove into her face and eyes. She bent her head before it, and kept on sturdily.

When she reached the Lovering house again, she stopped. Through the driving flurry of the snow she could see Hiram Lovering out in the yard, preparing to drag a wagon into the barn for shelter.

Mr. Lovering! called Lucy.

The old man did not hear.

Mr. Lovering! she called again.

Then he turned and looked at her; she began walking toward him, and he advanced hesitatingly to meet her. He had a handsome, nervous old face, full of anxous wrinkles.

What is it? he asked.

I've been over to your brother John's.

Well, what if you have?

I told him you was goin out West, and he acted dreadful cut up. I heerd him tell his wife if you come over there and acted the same as ever, he did n't want no excuses made, ner nothin; he'd be willing to let bygones be bygones.

The old man looked at her; he was frowning in a surly way, but his mouth relaxed.

You heerd him say that?

Yes, the amount of that.

The old man's face grew white through the swarming storm. Well, said he, I'm much oblige, Lucy. He had a look of suspressed delight.

Lucy did not smile at all. 'I thought mebbe I'd better tell you,' she said; then she trudged out into the road again. The storm thickened. She had a mile to walk against it. On the outskirts of the village, in a thinly settled neighborhood she drew up before her house. It was hardly more than acabin two rooms upon the ground floor and a loft above she had banked it all around with dried leaves and boards to keep the cold out. In a severe winter the structure was a poor shelter.

Lucy went in, and at once an irritable voice greeted her.

"That you?' 'Yes its me.'

'Thought you were never comin'. My back is terrible. Rub it can't ye! I want some of them hot drops out. Can't ye rub it? What ye waitin for!

The old man, yellow and distorted, his face covered with gray bristles lay on a bed in the corner. There was a chair near him, with a cup of water and a bit of cake on it. The room was quite warm and comfortable from a fire in a little box stove.

Old Lucy took off her hood and shawls, got the liniment bottle, and rubbed the old man's twisted, rheumatic back.

(To be continued.)

ADVERTISEMENT.

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FOR SALE, OR TO LET.

All that Building situate and lying at TONGEH, in the Bargroo District, commonly known as

Tongeh Factory,

with all out-houses belonging thereto.

For further particulars apply to

C. W. JARRETT, *Master Blacksmith*, Victoria Rd. Bonthe Sherbro.

Jan 31st. '91.

THE Early Dawn

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PRINTER.

THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears"

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REV. J.A. EVANS, *Editor and Publisher Bonthe, Sherbro, West Africa.*

AGENTS.

United States—Revs. R. F. Booth and Wm. Baker, Dayton, Pa.; Wm. J. Davis, Basil, O.; Rev. D. K. Ettinger, Williamsburg, Ohio; Rev. J. Sommer, Mannington, Pa.; Rev. G. W. Arnold, Eldorado, Ohio.

West Africa—Rev. J. A. Richards, River Gambia; Rev. J. E. Frederick, and Mr. E. A. Lee, Freetown, Sierra Leone; Rev. James Depue, Mr. Marshall, Liberia; Mr. Moses S. Boyle, Liberia.

TERMS.

One Yearly mail,	£0	6	0
Delivered in Bonthe,	0	5	0
Half yearly by mail,	0	3	0
Ditto, delivered in Bonthe,	0	2	6

Report of Bompeh Mission District.

For the year ending Dec. 31st. 90.

To the Sherbro Annual District Meeting.

Dear Brethren,

It is with deep gratitude to Almighty God for his abundant mercies, that I greet you at this time.

The Lord has indeed been good to us and has spared all our lives, and has poured out His spirit upon us in rich showers of blessing.

The past has been the most successful year in the history of the Bompeh Mission. It has been marked by seasons of fiery trials, of deep humiliation, of earnest crying unto God, and of victory.

The last Annual District Meeting made Rev. W. S. Sage Presiding Elder. He only held one round of Quarterly Meetings. Having been away on a trip through the Mendi country, in company with Rev. William Vivian at the time of the first quarterly meetings and having returned to America before the time of the third.

Good revival Meetings were held on each field of labor. At Bompeh Station thirty three persons, and at Palli three seven persons were converted. At Rotofunk I could not approximate the number of conversions as many were strangers from other places, who passing through were drawn to the meetings, and passed on again, and so were lost to sight, but I think that the number would not fall far short of one hundred.

The workers have all labored faithfully, and the Lord has signally owned and blessed their work.

At Bompeh Station, Mrs Thompson is working hard and while the chart will show but few members, yet she has been instrumental in leading converts who are reported elsewhere, they being led back in a measure themselves for further instruction. The greater number of those who are reported into full church membership. Besides the town of Bompeh [illegible] meeting in Caulker gave to the Mission a fine plot of ground for a Mission residence. The people of Bompeh have also given in Thank Offering the sum of £3. 0. 0 which I will devote to the erection of a house for the Teacher in charge.

On Bompeh Circuit Bro. Johnson is holding on faithfully. He is full of labors and has preached regularly at 6 towns, besides an occasional sermon at a number of the places. Bro. Johnson has at Palli a class of 37 converts, reported as seekers, many of whom should have been received into full membership in the church.

The collections at Palli amounted to £2. 2. 0. This I gave set apart towards the digging of a well which is greatly needed at their station.

The Mission property here consists of 160 acres of land and a Mission House and chapel combined.

There is employed on Bompeh Circuit besides the preacher an interpreter and one other hand. At Bompeh Station there is only employed the teacher and her interpreter.

At Rotofunk the work has been prosperous in the main. The new school house has been completed owing to the repeated failures to get the iron castings for the desks, which were ordered from America, more than a year ago. However two rooms have been occupied by the school since the first of June last.

In the Church and Sunday School work there has been a decided spiritual advancement. Lines have been closely drawn, and a vigorous and persistent battle fought against sin and impurity in in heart and life.

Much has been accomplished in direct personal work with the people in their homes, but so little time could be devoted to this work, that it only shows what might be accomplished with a stronger force in the field.

The Itineating work has not been very satisfactory, here owing to our having changed the plan of work at the begining of the year, so that the different workers were changed so frequently that they could not get enough acquaintance with the people to recognize who be long to the different classes. This together with the fact of my being away from the work during the closing months of the year made it impossible to revise the seekers classes connected with Rotofunk Station. Hence the number of members of seekers classes given is the same as reported last year.

While the above is true yet the Itinerants have done good work and the people in these towns have advanced greatly, and were I able to get at the true numbers, there would undoubtedly be a large increase, everywhere while altogether the Church will show an increase every where except in number of buildings and Schools.

There was collected at Rotofunk the sum of £19 15 3½ making the total collected in the Bompeh Mission District £24 17 2½ being an increase of £6 11 3½ over last year.

Rotofunk U. B. Aid Society.

This Society was organized in March 1888 for the purpose of carrying the gospel into places where it was not known. It received all the regular collections of the Church at Rotofunk and whatever other funds they may be able to raise.

The society had in its Treasury on the 1st. day of Jan. 1890, the sum of £33 0 1 and there was paid into the Treasury during the year ending Dec. 31st 1890 the sum of £15 8 9½ making in all the sum of £48 8 10½.

On the 20th day of last June, the society employed Mr James H Parkes as its Missionary and chose the Masimera country as its mission.

Mr Parkes went to the work on the 25th of June, and his report made at the end of the year after 6½ months work, shows that he has now 46 regular appointments with one organised seekers class of 40 members.

In these 46 towns counting the high est number that has attended the meetings at any one time giving a total of 8551 different people that have heard the gospel for the first time through his preaching on this work.

The society has expended on Mission the sum of £12 16 8 leaving a balance in its Treasury on the 31st day of Dec. 1890 of £35 12 2½ Periodicals taken, Telescopes 6, Evangels 9, Missionary Visitors 1, Lesson for the little Ones 1 Lesson Quarterlies 90, Bible Lesson Picture 3, U. B. Quarter Review 2, Members died 3, expelled and dropped 5.

Number of Towns reached during the year, 197.

Respectfully submitted—R. N. West.

Boundaries.

Shainay District to include Cartah Tessana M'Bureh and Kangamah appointments.

Rembee Station unchanged also Mamboe, Matacong, Tonkelloh, Charmany, Otterbeia, Manoh, Kooloonge, and Yorgnerfore.

Mendi Mission District—Good Hope to include Bomplake, Debia, and Bonthe Farkies.

Avery Station to include Mattroo, MoTasso, Yorkeh Gerehoon, and Tasoh.

Mando Station to include Bembelloh, and its Farkies.—Danville remains unchanged Konconanny Station remains unchanged Damah and vicinity.

Bompeh District—Rotofunk remains unchanged. Bompeh Station remains unchanged Bompeh Circuit.

Masimera Mission includes Masimera country and a portion of the Yonnie country adjacent. This is a new work supported by the Rotofunk Mission Aid society.

Church Erection

Whereas it is necessary to have suitable places of worship erected in some of the principal towns in which the Iterating work is operated, for the worship of the true and living God, therefore resolved—

1st. That a church building fund be established and amounts raised annually by this body, so as to enlist the sympathy of the kind friends of missions.

2nd.—That it shall be the duty of our preachers also to receive whatever amounts they may collect from the members of their Stations towards this noble work.

Missions

The great head of the church in his last charge to his deciples bade them to go into all the world and preach the gospel to every creature. Thereby delegating to men the great and important work of Evangelizing the world, and strengthen them in this duty promised "Lo I am with you always even to the end of the world." Feeling sure that he who has so commanded and promised is faithful to fulfil promise and knowing that if we do our duty faithfully, every obstacle is sure to be removed from our path, Therefore Resolved

1st. That we pledge ourselves to pray for an outpouring of His Holy Spirit upon all Missionaries that we be faithful and true to our calling so that by our lives and conversation, others may be brought to the saving knowledge of Christ

2nd. That we should adopt as our moto for the year "Be thou faithful unto death" and I will give thee a crown of life.

Moral Reform.

Recognizing the fact that the heart of the sons of men is full of evil and that the carnal mind is enmity against God and knowing the command of God that we should be Holy even as he is Holy, and whereas in this land as all other lands a good and upright life must accompany the preaching of God's word, in order to have the desired effect on the life and conduct of the people. And whereas the natives have many habits and customs which the word of God forbids and our sense of right condemn, and which are barriers in the way of their becoming a chaste and pies people. Therefore Resolve 1st.—That we as ministers and teachers first of all, by our daily walk to set an example before the world in piety, industry and cleanliness.

2nd. That we see to it that the christian sabbath is observed and honored as taught in the scriptures 3rd That we discountenance and discourage all such practices as the word of God forbids, and as are detrimental to christian progress. 4th That we insist that persons coming into our church attending our schools, adopt habits of truthfulness sobriety and industry.

Education

In view of the fact that there are more than 600 pupils in the day schools controlled by this conference and that through the *church* is their only chance for education and since God has placed in our hands this great opportunity of moulding characters and counteracting inherited tendences and daily examples. Therefore Resolved that in this company of pupils we recognize grand possibilities for for God and that we be not slow to use this advantage.

2nd. As an educated brain and an unsanctified heart is an abnormal development of humanity. Therefore Resolved that the teachers be careful to educate the heart as well as the brain and that the itinerants hold up to the people the advantages of an education and urge parents and young people to locate in towns where there are schools effective in the highest degree possible, and that there be a committee in America to cooperate with the board of education here.

3rd. Since God has endowed man with the possibility of individual independence, self reliance and maintainance

Resolved that manual labor be made a part of the educating of students in our schools.

Report On Sunday School Work.

Your committee on S. S. Work begs leave to submit the following report.

Recognizing the S. S. as an important department of church work—for next to the ministry, is by far the mightiest lever in the hand of God's people by which to raise this world from sin. And since the church is the parent of the S. S. we recommend.

1st. That each member of the church have concerning to do with the S. S. as officer, teacher or scholar.

2nd. That since the safety of the church depends largely upon the S. S. the minister should be the leader in this work. He should announce the S. S. from the pulpit, and urge his congregation to attend.

He should meet the teachers once each week to teach the lesson and aid in planning the success of the work. He should be present at the school to see that the instruction given is in harmony with that given from the pulpit, and to see that the doctrine of the church only is taught.

3rd. That as far as practicable a Sunday School be organized wherever there is a workers class.

4. That since the Sunday School Board as its last meeting proposed to prepare a series of printed questions on the lessons of the year, with blanks for answers and send them to all who may desire them, that the pupils, who are far enough advanced to do so, be urged by teachers and officers, to take these examinations.

5. That in all the schools where there are Bible classes the members of said classes, in addition to the study of the regular Sunday School lesson be organized into classes for general instruction in the Bible, and the principles of teaching the Word (or in other words, that they pursue the "Holy Normal Union course as laid down by the Sunday School Board of our church in America.

6. That we as Christian workers keep in mind that the Sunday School is that department of the church of Christ in which the Word of Christ is taught for the purpose of bringing souls to Christ, and of building up souls in Christ. And we seek to bring all the members of our schools face to face with Jesus Carist and when they are saved point them to the open doors of His church.

Respectfully Submitted

Frances Williams.

Publishing Interests.

The real strength of the church depends not upon the number but upon the intelligence and moral character of its members.

If we wish our people to sympathize and cooperate in the work of the church it is necessary that they should be acquainted with the doctrine and government, and with all the departments of church work.

No means should be neglected to educate our people in all that pertains to the life and work of the church and to this end, as United Brethren, we need to read books and papers written by and for United Brethren, on subjects suited for to their needs.

The books and periodicals issued by U. B. Printing Establishment at Dayton Ohio are exceedingly well suited to the wants of our people. They are careful guarded by the general Conference and not a single book or paper of doubtful character or unsound doctrine is allowed to be published.

The Religious Telescope is the official organ of our own church. It represents our church institutions and people. It gives such news as is of interest to our people. And no one can read it from week to week, without becoming a better United Brethren and a better citizen. And no one is fit to be called United Brethren who does not regularly study the affairs of his church as reported in his church paper.

The womans' Evangel The organ of the W. M. A. is especially written for men. Its special aim is to stir up the women to a sense of their obligation and privilege in the gospel and to teach them how to perform their part in the salvation of fallen humanity. And I would therefore urge that the wives of all our workers take the Evangel.

The Sunday School Literature of our church is fully equal to any published, and we cannot too strongly insist on all our Sunday Schools being liberally supplied. The Lessons for the Little Ones should be used in all the smaller classes. The Bible Lesson Quarterly in all those more advanced, and the Bible Teacher should be in the hands of every teacher. Our Bible Lesson Pictures are also a potent factor for good in making the School attractive and in fixing the *thought* of the Lesson. And after they have served their purpose in the Sunday School they are of great value in the hands of the itinerants, in symplifying and making attractive their teaching in the villages.

The *Early Dawn* is our own paper, published here in the Mission. It will give Mission news and represent Mission needs. It will be what we as Missionaries make it, and if we do our part faithfully by contributing to its columns matters of general interest it will prove of great value to our mission.

Respectfully submitted

Lida M. West.

Report of Shaingay Mission District

For the year ending Dec 31st '90.

Dear Brethren—I feel in my heart to thank God that I am spared to make this report.

Though the year has been one of sore trial and vexation the good Lord has been with us continually and has blessed our labors as the report will show. There is a slight falling off in the number of appointments, we still show 242 appointments. The total number of communicants and seekers is 3250. There are 15 paid itinerants and preachers besides volunteer students who have been of service to us—see chart for statistics.—

J. Gomer

Temperance.

There is an inveterate enemy at war against the Church, consecrating and opposing all important efforts put forth for the christianization and civilization of the race, and that enemy is Intemperance, and it is a wellknown fact that there are thousands of precious souls destroyed by this enemy, therefore Resolved.

1 That as God's Ambassadors we pledge ourselves to cry against this evil, and heartily support the temperance societies organized there, and at Shaingay by our prayers and otherwise, and will organize new ones wherever practicable.

2 That we shall in no case use, or offer to our fellow beings intoxicating drinks.

3 That we heartily sympathize with all legislations in this, and foreign lands to put down the accursed liquor traffic.

4 That earnest prayers be made in all our Churches to Almighty God for the ultimate crushing of this monster evil.

5 That we earnestly request that the Manuals published by the W. T. P. A. of America be placed in all of our day schools as a regular branch of instruction required to be taught to all of our pupils.

The Early Dawn

BONTHE, FEBRUARY 28, 1891

REV. J. A. IEVANS—EDITOR.

[EDITORIAL.]

Temperance.—It is indeed gratifying to note the decline of the opposition to the temperance cause in this section of the country. Some six or seven years ago it was opposed by nearly ev ery one on some ground or ot her, but at present men seem rather to drink because it is the fashion to do so and although they may offer a few words in defence of it are easily pursuaded or convinced of the evil of drink, so that while they are not pledged against it yet they are not far from the kingdom of Temperance—among the women the outlook along the line of Temperance is even more favorable than it is among the men. Hence to our mind that which is most needed is an effort put forth to gather the people into effective organizations for receiving instruction on the evils of drink and it would not be long before much could be done for the cause of Temperance among us.

Building and Repairing.—There perhaps, never was a time in the history of this place, when there was as much doing, in the line of building and repairing as there is at present. For while at times in the past as many might have been putting up or repairing. Yet it was never on so large a scale as now. This is encouraging and gratifying to nearly all classes for where there is such an interest in this line it gives impetus to many branches of industry and business. We notice especially the very large number of carpenter's employed many of whom, but a short time ago were idle. Many laborers too, have found employment in connections with this general movement. And it is further noticeable that a larger amount of cash is in circulation than has been for some time past. It is to be hoped that this building and repairing will continue until our town becomes thoroughly renovated as well as greatly enlarged.

Business Outlook.—That there will be an important business the comming season, there is little doubt but it is about equally certain that there will be considerable competition. However it is to be hoped that the competition may be of that healthy sort, that is the life of business. For such competition there is abundant opening in this vast Sherbro District with unlimitted resources only awaiting capital rightly directed and skilful management, all of which we trust are forthcoming. It should however, be remembered by every Merchant Firm and Agent that it is not the quantity alone of produce bought or Merchandise sold but the percentage gained on each and every transactions that will count in the scale of profits, and that profit is the real end for which business ought to be done. For some years past the quantity craze has played havoc with business, and the fear is that some men have not yet learned to be wise along these lines.

Returning Home.—The intelligence has just reached us from Freetown That the Rev R. N. West Supt. of the Bompeh Mission with his wife have fully decided to return home to the United States. The cause of this step on their part is failing health both Mr and Mrs West have been suffering at intervals for a considerable time, but they have fought against the Malady with the pluck of true heroism until they have been convinced that it is useless longer to endure, what cannot be remedied in this climate and have we believe very wisely determined to return to their home. May heaven's benediction follow them and in due time restore them to wanted health; and if so be the will of God bring them to us again.

A Definite Purpose.—It seems indeed very necessary that Missionaries coming out to this continent should have some definite purpose in view for it does not seem easy to form a proper course after landing here, in fact we very much doubt, if the Lord has ever called any to so come to this or any other field. But more especially does it seem necessary to have some definite plan in view when coming to this Coast, as the climate is so unsuitable to the health of most, if not all, foreigners, that they are very ill prepared to do much in the way of Planing for some time after their arrival. Of course we are aware that circumstances may and will vary the best laid plans, but we are decidedly of the opinion, that it is best to have a plan for circumstances vary and would say to any and all parties con templating missionary life in Africa to have not only a plan, but a definite purpose in view when entering upon their work here.

Promotion.—It is with pleasure that we learn of the promotion of C. H. Harley Moseley Esquire who has so long and faithfully served Her Majesty in this Colony in various capacities up to the position of Civil Commandant of the Sherbro District. In this latter capacity Mr Moseley has served the most years and won for himself many encomiums of public opinion. He now goes out from us carrying with him the love and esteem of all the good citizens of this District. We understand that Mr Moseley proceeds shortly to the Gambia where by this recent promotion he will assume the duties of colonial Treasurer and while we could have wished for a better appointment for Mr Moseley yet we congratulate him up this well merited success and believe that in due time he will beagain promoted.

Too much Religion.—We hear it gently whispered that there is too much religion in the "*Early Dawn.*" of course excess in any given direction, is possibly improper, and should as a rule be corrected when duly pointed out. But if the above is really a fault of ours we were not aware of it and now we feel that the complaint should be made in writing and in such a manner as to be laid before our readers with suggestions how to remedy the evil if we have really committed any.

CORRESPONDENCE.

From a Special Correspondent.

To the Editor of the "Early Dawn"

Sir,—After a long silence eventually arising from the pleasure of my various callings here and there, you will be quite surprised to hear again from me. Therefore once more take up my pen to identify my usual interest generally participated in the internal and external affairs of Sherbro, during a long residence of over three years in that country.

In fact if any one had watched with deep concern and great anxiety the progress of your valuable organ, I have more than done so, and when your last issue was served me with; I became fully satisfied that my hopes were not yet unachieved and that still you are breathing the breath of a Journalistic life, aiming for us the public opinion of Sherbro's many illustrions and great as well as her poor and lowly.

I shall make it my duty which is quite incumbent on me to timely inform you of all recent current events in Bontown particularly those in church and state, so that you may gratify the desire of our many friends, whose lot it is to view us only from over the sea and far away.

Wishing you more success in your arduous undertaking and long life to your self—Yours as of old

SERAPHINO

Freetown Feb. 17. '91

Punctuality.

It would seem that there are a great many people in this world of ours, who can never get in, in time for any thing, they come in invariably late, but most of them are in a hurry when they do arrive. We find these belated mortals in all the walks of life. Some laborers are always just a little late to begin their day's work and often the clerk who ought to be at his post in the Establishment is the gentleman that is habitually late. Carpenters and other artisans are often afflicted with the same disorder. These all annoy and perplex the business of the particular Establishments to which they severally belong, and ought to be more punctual. But there is an other class of men in whom the want of punctuality produces greater inconvenience because they have to do with more people. I refer now to public speakers ministers, and school teachers. These have it in their power to be punctual to their engagements if they will only consider the time at their command when making appointments, or when preparations are being made to meet their appointments. But a man can never be punctual who does not make arrangements to be in time; the sluggard who lies on bed until a few minutes before the last bell rings for morning roll call cannot easily be punctual, nor can that teacher, minister, or catechist be on time when he sits in his house until the hour arrives that he should open his service. The want of punctuality on the part of these public men, is not only a hinderance to others, but it is bad in the example it exhibits to the general public

Yrs—Brit.

The Schools.

Mr Editor,—reading, listening, and gathering all one can from every possible source of ninformation it seems difficult to gain much help on the subject of Schools, of course I refer to day Schools as distinct from Sabbath Schools.

That sir, there has been some improvement in the last ten years, ought to be more appreciant than it is today, I am quite sure every one will agree with me in feeling and thinking; and yet at the present rate of proceeding are we likely to do more or advance a step farther in the next decade? I must say that to me it appears exceedingly doubtful; from the very fact that we have so little means of profiting by the experience gained in the work of Teaching. It is true every teacher, master & Manager may try to improve by his own experience of every previous year. But how much better it would be if even a dozen teachers could meet once or twice in the year to compare notes and discuss the various topics of interest connected with the School work; each would then be able to gain by the experience of his fellow teachers. Something then would be held out before each isolated worker to inspire him to efforts of observation in order to have something to present at the next meeting worthy of the consideration of his fellow teachers. Every teacher experiences difficulties, which in not a few cases, a suggestion from another teacher would have enabled him to avoid. These I consider unnecessary evils which every teacher should seek a means to avoid.

But possibly I am drifting from the schools, which is my subject, to the teacher, however every one will easily see that in a very large degree the school will be just what the teacher makes it; and that if the teacher is well informed in methods, managements, and letters and has a fair proportion of other conveniences he will keep a good school. This leads me however to observe that the matter of furnishing schools is so seriously neglected in many places, that one is led to wonder how any one can keep a school at all in them. It ought to be bourn in mind by managers that fewer schools better equipped would greatly enhance the cause of education. But let no teacher neglect his duty because his school is not well furnished more again.—Talker

PERSONAL.

Revd J. Gomer,—Supt. of the Sherbro Mendi Mission arrived hear on the 20th. and spent about three or four days in the interest of the work here.

Revd. E. C. Bickersteth—has taken charge of the Mendi Mission School in this place as head master. Mr. Bickersteth will be assisted by his wife and Miss Jane J. Jowett as also the pastor in charge of the Station.

Rev C. A. E. Campbell,—has for more than four years has been in connection with the U. B. Church of this place and in that period of time, he had gradually risen from a mere layman to the rank of a licentiate Minister in the Church, his work has abundant and his services highly appreciated. He left us on the 23rd for Shaingay Station; where he will be employed in the same great work.

Mr F. A. Anthony,—a former student of Rufus Clark Training School, has been recently appointed to Denville Station.

NEWS ITEMS

Small Pox,—The few isolated cases, of some form of an eruptive fever, in this place that rumor has dubbed *Small Pox*, will we believe soon be over and a thing of the past.

New Hospital, this has at all events become a fact, and far enough off to be satisfactory to those who have been interested expelling this useful institution from the town. But for the burial purposes it could hardly have been better located

Sea Wall—The Government are pushing preparations for a better river frontage in this place.

From Freetown,—We hear that the Revd Misses Groenendyke and Williams of the Bompeh Womans Mission have returned to their Station at Rotofunk. These devoted and pious ladies were ordained by Bishop Kephart D. D. L. L. D. on his recent Episcopal visit to this coast.

Dr. Alice Harris,—We also learn is making a visit to Rotafunk, this is social and we believe will be helpful to all concerned.

Good Hope Station—Mendi Mission is undergoing considerable repairs and will present quite an improved appearance ere the rains set in.

The Church Pastorate,—Parsonage adjoining the Mendi Mission premises is also undergoing repairs.

W. C. T. U.—In pursuance of his promise to Mrs Leavitt Rev J. Gomer organised a Womans Christian Temperance Union in this place of 25 members on the 23rd inst.

The s. s. Footah,—that arrived here on the 26th. with Mails brought among other passengers Mr George Wetterwaldt to relieve Mr J. Morrison of the Firm of Messrs Pickering & Berthoud in this Place. Mr. Morrison certainly deserves leave of rest from such heavy duties as he has been performing since he commenced the work on their New Factory.

To Be Married,—Intelligence has reached us that Mr Isaac Ashford Maxwell Peters is to be married to Miss Emily Elizabeth Cole of Freetown on the 2nd. April proximo.

We extend in advance our congratulations to the happy couple.

Communication.

Induction of the Rev. S Hughes to the S. L. N. Pastorate at Sherbro

Per the s. s. 'Susu' which arrived from Freetown on the 22nd. ult. Venerable Archdeacon Robbin, and the Rev. S. Hughes, were passengers.

On Sunday, 25th. Jan. in accordance to previous notice given by the Catechist in charge, of St. Matthews Church was densely crowded long before the 2nd. bell stopped.

Immediately after the Choirs in their surplices entered the Church by the front door with Mr. C. S. Brown Jr. the organist at their head; and who officiated in the absence of Dr Jarrett who was prevented by unavoidable circumstances, to attend.

Mr. A. S. Yorke a member of the Church kindly placed his new organ at the disposal of the Church for the occasion.

Then followed the newly inducted gentleman who entered the Church by the front door, attended by Mr. J. D. Macauley the people's warden, the Ven. Archdeacon having entered the Church through the vestry—Mr. Hughes took his stand before the Lecterns when the Archdeacon read the Charter of the Natives Pastorate and also the Bishop's Licensce and the delivery of the Church's key— After the preliminaries were over Mr. Hughes ascended the reading desk and opened the Service. The Ven. Archdeacon ascended the pulpit and selected for his text.

The Rev. gentleman pointed to his hearers the duty of a minister to his flock and also the duties of members towards their minister—

He commended the new pastor to the people—

The service came to a close at 12. 15. p. m.

The Rev. Mr. Hughes preached in the evening from acts. 9. 6.

Bonthe Sherbro
Feb. 2nd. 1891

SELECTIONS.

The Touch of Christ.

When our Lord led the blind man out of Bethsaida, and finally touched his eyes, the man saw but he saw *men*—indistinctly at first, but afterwards clearly. There were many other things to be seen in the landscape—flowers, hill, valley, mountain, the light and loveliness of nature—but he saw men.

So the touch of Christ upon the sinner, in opening his eyes, opens them to see men. Whatever other objects there may be for seeing, this he sees first and best. Whenever conversion opens the doors of sight, nature may be bright in the gladness of that experience, but it is to her Kings he turns as the fittest subjects of thought and enterprise. Men are not large, but they are brought so near Him that they cover the whole prospective.

Seeing men is distinctive of the work and heart of Christianity. Back of the day and ministry of the Son of God, the world never saw and never dreamed of the individual. Philosophy and legislations were blind to the man, and they gave their thought only to the tribe and nation. The State saw the citizen, not the soul, and kings the subject, not the man. Even the civilization of Greece, the very highest of the heathen world, never thought deeply enough of the man to put the child in art. Statesmen, athletes, poets, warriors, philosophers—these were seen and admired, but blindness saw not men.

And what was characteristic of the heathen world back of the Cross marks the unconverted world now. Awake to the smallest opportunities of business, and swift to detect every offer of good, it is still strangely ignorant of its greatest fact. Not strangely, either; the Christ-touch it will not have upon its eyes, and till then it cannot see men. Corporations see employees; capitalists see laborers; merchants see customers; salesmen see buyers; the State sees citizens and voters; but who sees men? Even civilization in its loftiest sentiments and purposes reaches only unto the masses. The general good is all it aims at.

The subjects of the gospel are not thus blind. Their race withholden sight has been restored, and with the analysis of love they divide the masses into men, and labor while they live not for the people, but for the individual. Christ didn't die for the masses; he died for the man. His sorrows are not to the sinner not to the multitude. The commission reads after this wise: "Go ye into all the world and preach the gospel unto every creature." Wherever [illegible] no man after the flesh. If any man be in Christ Jesus he is a new creature; old things have passed away, and behold all things have become new.'

The man is the biggest thing below the gates of God. The capacities and craving of such a being quite equal all the output of help and sympathy.

It is the touch of Christ that is opening the eyes of the blind to see men. The seeing means everything that is being done for men. It is the sight of men rather than masses that is drawing consecrated Christian workers to the continents and isles of the Sea. One man in Macedonia calling for help was more than all her multitudes in shaping the course of Paul. It is the sight of not the masses but of men that is prompting the wealth whose eyes Christ has touched to build hospitals for the sick, homes for the aged asylums for the blind, houses of refuge and reform for the fallen, and churches for the lost. The finger of Christ upon a few blind eyeballs, is mightier for the uplifting and relief of men than all the helps of Government and civilization.

That touch is not exhausted. It is touching wider and deeper. It is getting to brain and heart and hands, and in it are both the prophecy and the promise of universal regeneration. The finger points the true way of reform. Its deeper touch upon eye and heart is going to loosen the grasp of the saloon and lottery from the necks of men, and bring to pass the day devoutly to be sought when men will do unto others as they would have others do unto them Saviour Jesus, touch not our eyes only but feet and head and heart and hands.

OLD LUCY.

Continued from our Last.

'What did ye git ! he asked between his groans.

Well, I didn't git so very much to-day. Folks was mostly out of vittles, and hadn't got their bakins done.'

'Jest the way, allers. Never knowed it to be any other way when I felt wuss than common. Didn't ye git no meat bone for a stew ?'

'No they didn't have none this time.'

'No raisin cake ?'

Lucy shook her head.

'Allers the way. You might have gone somewhererce else ?

Old Lucy made no reply to that. It was, perhaps, an odd pride, but she was too proud to go begging to any families but those twelve.

She put a shawl over her head, took the pail, and went to the well in the next houseyard to pump some water. On her way back she met a team loaded with Christmas greens, great boughs of pine and hemlock trailed along the snowy [illegible]

'I s'pose them's for Christmas,' she muttered.

She went into the house put some water on the stove to heat, and sorted out some fragments for her old husband's dinner.

All that afternoon the storm came thicker and faster, and it did not clear at sunset. The snow fell at night, and drifted up the windows of Lucy's house but on Christmas morning the sun shone out.

Old Lucy, with her shawl tied back under her arms, worked hard clearing the snow from her yard. She used the shovel as handily as a man, although she had often to stop and rest.

She had just finished, and was going in when a sleigh stopped before her house. The two old brothers, John and Hiram Lovering, were in it, Hiram driving his great bay mare.

'Here, Lucy; here's something for you.' Hiram called out. He got a basket out from under the robe, while John held the horse.

Lucy went forward and took the basket.

'There's a roast chicken and some pies in it,' said Hiram.

Then John also handed Lucy something wrapped in a white towel. 'Nancy sent you a loaf of cake,' said he.

'I'm much obleeged to both of you,' said Lucy.

The two old men looked smilingly at her, then Hiram touched the horse, and they glided away with a flourish of bells over the new snow that lay before them in the sun like a great field of light

Old Lucy went into the house with her Christmas dinner. She was the poorest soul in the whole village, but she had unknowingly, given the the most royal Christmas gift of any.—*Concluded.*

An Anvil that Wears.

"The Bible is an anvil that has worn out many a hammer. When we think of the many assaults and blows it has received and withstood from the days of Moses until now from pagans astrologers, wise men, foolish men, liars, infidels, speculators, and devils—and realize that to-day it stands at the bulwark not only of Christianity but of civilization itself, and that to-day more than ever before a vast preponderance of the intelligence, virtue, morality, truth, justice, and [illegible] is based upon it standing under the [illegible] upholding it with a faith and firmness never surpassed in any age of the world, we can but [illegible]

THE
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"The Morning Light Is Breaking, The Darkness Disappears"

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Rev. J. A. Evans, *Editor* and *Publisher*, *Bonthe, Sherbro, West Africa.*

AGENTS.

United States—Revs. B. F. Booth and Wm. McKee, Dayton Rev. Wm J. Davis, Basil, Ohio Rev. D. K. Pilkington, Willoughby, Ohio J. M. Sieber, Manheim, Pa., Rev. G. W. Arnold Eldorado, Ohio.

West Africa— J. A. Richards, River Gambia Rev. J. R. Frederick, and Mr. E. A. Lewis Freetown, Sierra Leone, Rev. James Deppa, Marshall, Liberia Mr. Moses S. Boyle Liberia.

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The Out Look For Missions.

It is encouraging that at the present time the prospect of Missionary work is flattering for almost every Society of any consideration age or that operates to any great extent among the heathen. Really one is led to wonder how it is that so much can be done with so little means. At present any one that posses the Missionary spirit may go into any town of the country about us here & begin the work of soul-saving with comparatively little expense and if such a one is faithful, he will soon have many eager and anxious enquirers after the way: yes it will not be very long before he will have conversions and souls added to the Church. Surely this is a flattering condition of the state of things. And yet such to day, is the grasp with which Christendom holds sway in very many parts of this vast continent of Africa. Here about us in town and country is great heathen population, but Oh how really they are like the clay of the potter, ready it character to be formed into just what Christendom will make out of them; pius and godly men and women living sober lives for the glory of their maker, or to be brutalized by the effects of the bad example of ungodly men from civilized and christian Lands especially through the baleful influence of the rum and gin traffic. But with such prospects before us, ought we not to renew our diligence in pushing forward the work of saving men from the pit of destruction. It is no longer a question as to whether the heathen can be saved without the Gospel? But can we as christians be saved without giving them the Gospel? Can men who love God continue to love him and refuse it to their fellows groping in the darkness of heathen night? May the Lord help us to ponder these things in our hearts and act up to our convictions.—J. A. E.

Agriculture.

Mr Editor,—The subject of the cultivation of the soil raising stock &c is becoming more and more popular, as I have been hitherto confident that it must. At present I may venture to repeat what I have said before in writing on this topic that there is no longer any question as to whether it will pay as well as trade, trade has already ceased to be profitable to the small dealer on his own book. And those who have resorted to employment have found that on their promotion to agencies their profits cease and henceforth they have only left to themselves the honor of an unprofitable responsibility. So that there is now no further encouragement in the trade for the Masses hence they are being forced by circumstances, to look for something else even for a living. And agriculture offers the most immediate relief of any pursuit that can be thought of, as at all reliable. So there is little wonder that men of the least bit of foresight and ordinary common sense should look favorably toward Agriculture, as a resource yet within their reach to maintain themselves and families. And while this view of the subject may have the appearance,of men being driven by despair; yet it is not that despair that is without hope, but contrary wise it is that, that breaks upon us,as the clear sunlight through the storm cloud.

Although I have not had the time to write for some months past, or even to visit plantations as I could have desired, yet I have thought of and talked on my favorite theme, and have visited a little so that I have been able to discover that there has been progress both in theory and practice. Men are continually enquiring about lands for tillage about the management and growth of crops and trees. These are all in order along the line of agriculture and should and must be encouraged all that it is possible to do. But it must be remembered that practical application is absolutely necessary in agriculture. Some body must get off his coat and get his axe and hoe and go to clearing and digging. Crops and Fruit Trees must be planted. And although their growth must be watched and it will be advantageous for some one to write and report on the success or failure of this or that; yet it is of vastly more importance, that plantations be opened and crops planted tended and gathered. So let every one get down to the actual work that wishes to be successful in his pursuit of agriculture.—Yrs. truly

J. Albert

Bonthe 9th. March 91.

Bible Study.

Mr Editor,—Permit me a little space to speak a word on the highly important subject of Bible Study. It is too sadly true that few Bible readers study the word or message it contains. The majority are merely casual readers of the best of all books, the Bible; they in many cases, read chapter after chapter, as fast as they well can and seem to have little if any other thought of the matter, than to go through the Book. But such reading is of little profit more than for pastime, and it would be well if such readers would change their methods of dealing with the word of God and learn not only to read it thoughtfully and carefully, but to study it as the school boy studies his lesson which he is preparing to recite, not so much however, to obtain its literal as its spiritual meaning; but in order to gather the spiritual significance we must study the letters that picture to us the word taught in the Book of books and this thought of obtaining the very instruction, for which the revelation of Gods word has been given should be constantly kept in mind by the reader of the Holy Scriptures. And for this reason it is better to study the Bible, study topically or by subjects, which can now be readily done by pursuing the *International Sabbath School Lessons*, helps to which can be obtained at very little expense to the student. But the trouble with many seems to be their lack of interest, this however may be helped by the study of the word instead of casually reading it. The Bible may well be compared to a mine the richest treasures of which lie deeply imbedded in the solid rock. Effort is really necessary to obtain the priceless treasures of the word of God and whosoever wishes to be benefited the most by that word must study the Bible.

Yours E. J. Betal.

Bonthe 11. 3. '91.

CUT DEEPER.

The sword of the Spirit is the Word of God. It has a keen edge—it is sharper than any two edged sword, is quick and powerful enters into the joint and marrow, and is a discerner of the thoughts and intents of the heart. This Bible description of this potent weapon teaches that in order to be effective it must be wielded by stalwart hands. A mere brandishing of the sword will effect little. Sin is too deeply lodged in the human heart to be disturbed by any such movement.

It is a cancerous formation, requiring a sharp instrument to cut it out and the cut must be deep or the roots will not be reached, and there will be a further growth of that which is loathsome and deadly.

There are those in the modern church who seem to think the use of the Spirit's keen sword is no longer needed. They say, the people have become more intelligent, they are cultured, and must be approached differently, by milder and softer methods The wielding of a sword, especially if sharper than one that is two-edged, is frightful and offensive to genteel people. If it be shown to them at all, glittering in the beams of the Sun of righteousness, it must be flowergarlanded, and feel some near enough to have its point touch the person, or draw blood: This is the sentimentalism of the period. It was all well enough for Peter, at Pentecost, when he had the Jerusalem sinners to deal with, to swing the sharp sword right and left and cut them to the heart—but that sort of cutting and hacking will not do now.

Hence, genteel sinners, who have never known anything of repentance, or of sin's heinousness, but who are taught by modern evangelists Just to say, Jesus, and that so softly that no one but himself hears it, and who continue to put on sin's glittering array like the common herd of sinners, are politely ushered into the church in crowds. Alas, for us! What a lot of putrefying corpses we have among us. Heaven pity us!

And this is not all. This modern sentimentalism has crept into the ranks of holiness, and by many of our own, timentalists the use of the Spirit's sword is deprecated. Thus Mr Wesley taught a soul with eyes opened to behold the horrid character of inbred sin, exposed to view by the sharp pointed gospel, weapon to sing.

"The sharpness of thy two-edged sword
Help me, O God, to endure."

But then that was long ago. There has been a progression of ideas. We must present the subject of holiness emotionstrively. Why talk of a painful dying unto sin—of the agonies of crucifixion? Well, Paul talked about it—why not we? O, it is too horrible. Tell them to trust Christ that is all. Yes, and many are told so to their soul's ruin. And the consequence is we have a line of professors of holiness, gold-tipped and spangled, who know nothing of a radical work of heart-purity. Now is the time that this sickly sentimentalism among teachers of holiness at least were brought to an end. We say there is still use for the Spirit's sword, and we counsel those who would deal faithfully with souls to cut deeper. Cut so deep that the last vestige of inward carnality be exposed and they cry, I abhor myself as in dust and ashes. Then point them to the One mighty to save—and say Just trust.

Wesleyan Methodist.

The Early Dawn

BONTHE, MARCH 15, 1891

REV. J. A. EVANS—EDITOR.

[EDITORIAL]

Daimah Station

During the visitation of Bishop Kephart to the U. B. Missions of this vicinity, and while the Bishop was at Bonthe a message from the people of Daimah presented to the Bishop and Revd J. Sandi a letter from the church at Daimah craving that they be accepted by the church of the United Brethren in Christ and that Daimah become one of the Missions of the U. B. Church in this district. The Bishop and Supt. of the U. B. Missions, replied that the matter would be laid before the forth coming Conference at Rotofunk. They also promised and sent a deligation of two ministers, the Revs H. C. Taylor and W. S. Measuley to visit Daimah before the sitting of Conference at Rotafunk. The deputation visited and reported very favorably of the Daimah Church whereupon the Conference agreed to accept the Church provided that the members of the same agree to subscribe to the Discipline and usages of the U. B. Church which in due course will be introduced to them by a proper deputation about the end of the present month (March) when it is expected that Rev H. J. Weeks will be placed in charge of the Station. It is to be hoped that when all arrangements shall have been completed, in connecting Daimah with the U. B. C. missions, that a prosperous church may be speedily built up in that locality.

Gossip.

That we must talk is as natural as it is for us to have tongues. And that all we say will not be the wisest is another fact also of experience. Neither is all that is said by men, and especially women, in this our world always as true as steel. In fact the truth is that a rumor floats out upon the wind and as it goes, unlike "the rolling stone that gathers no moss" it gathers; and Casually (falsehood) as it goes so that rumor is scarcely to be relied upon, especially when it is profuse. But, however, necessary gossip may be to the upkeep of the life of prattling mortals, it is very unprofitable to the generality of mankind and should be studiously avoided by all prudent persons.

Canabalism.

It seems that our native friends of the man-eating proclivities, are some of them still alive and insist on having human flesh, to satisfy their vitiated appetites, in some localities. At least such is the report from several places in the Sherbro District. And whether this continuance in illdoing is really, as some think, the result of the suppression of the active execution of their measures, against Canabalism, or the real wickedness in hearts of the man-eaters, we are not in a position to tell, but it is never-the-less an evil under the moon and stars, that ought to be punished, so severely by the Authorities that it would put a period to the wicked practices of the human beasts of Prey, who feel that they must devour their fellowmen. Murder is murder, it matters not for what purpose man is willfully and maliciously slain by man and the sooner humanity come to senses on this matter the better it will be for society. And although it may be that persons are given by others who claim to have the right of disposing of them. Yet it remains a very grave question as to whether any man or set of men have a moral right to dispose of the life of any other man or set of men for any purpose other, than to execute criminals.

Report of Avery Station.

Mendi Mission.

For the quarter ending 31st march '91

Mr President.—During the quarter I am happy to state that we have been doing pretty fair work in this District.

The Lord has mercifully preserved our health so that we have been enabled to do our duties without interruption. The attendance of our members and hearers on the means of grace has been satisfactory. Though we cannot report much revival yet we rejoice in the conversion of one and the presence of God has been felt in all our gatherings. I regret to state that we have suffered from removals here, and in a few of the farkies; but independent of this God has sustained us, and the people are showing a disposition to listen to the word of God.

The wood chapel in building at Mattro is near completion, the members there have had special visits at different times and I am thankful to say that we shall not labour in vain with them. May the Lord help us is my earnest prayers.

Believers class 1; Seekers 16
Members in Believers' class 30
Seekers 215 Total 235.

Day School—The work in this department has suffered much from the removals of most of the Mission Boarders; of them we have calculated better results in co-operating with us in this good work; Nevertheless the hand of the master has brought additional strength by an outburst of nearly 30 children from the near villages which shows the groaning magnitude and importance of the work. Beside this Books are required to aid in instructing the little ones. Number of Scholars Boys 80 Girls 23 Total 53.

Sabbath School—Bids fair prospect. Number of Scholars 45 Teachers and Officers 3 Total 48.

	£.	s.	d.
Missionary aid col.	2.	4.	7.
Class Pence—	1.	3.	6.
Sabbath School—	0.	0.	0.
Light—	0.	3.	10.
Preachers Salary—	0.	12.	9.
Coltd for poor relief	0.	3.	6.
Total——£	4.	8.	2.

Faithfully Submitted
S. B. Morrison.

Report of Mambee Station.

In reviewing the work of the Station for the year that is just closed, we feel constrained to offer our tribute of praise to God the giver of all success and say, not unto us oh Lord, not unto us but to thy name give the praise. For in spite of the many difficulties and discouragements which, the great enemy of souls brought forward to impede the progress of the work, that work nevertheless has progressed satisfactorily. I have been enabled through the power of God to prosecute my work with zeal and energy. The true gospel as brought by Christ from heaven containing the good news of man's redemption, has been proclaimed far and near. Through its instrumentality the chains has fallen from many a captive. The oppressed are beginning to go free.

Those sunk in darkness, vice, superstition, and folly, are being raised to sit in heavenly places in Christ Jesus. The only evil which seemed to retard the progress of the work at present is, the pernicious institution of the poroh system. With the deepest feelings of regret I have to state that, whilst we were holding our night prayer meeting on Wednesday the 19th of Nov., suddenly a shrill sound was heard in the town which seemed to strike terror, into the hearts of all those who heard it. It was the Poroh Devil as they say, who came to take away by force men and have them introduced into that system.

The women were all kept in doors, while good many of the children came in the Mission to hide themselves. On the last week of Nov. special prayer meetings were held both morning and evening, conducted by Messrs T. D. Chambers and A. D. Barrett. The object of it was, that God should strengthen the minds of our members, and keep them more and more steadfast in the faith. From this we are thankful to say that, God has answered our prayers and many blessings have accrued from the same. During the year divine services has been regularly conducted here twice every Sunday, the one shipons were regular and punctual.

I should mention one encouraging fact and that is, that our church members are endeavouring to bring with them to church on every Lord's day, the strangers who come from the interior to sojourn with them. As in other places so also in our Station, death has made sad inroads during the year and snatched off many from the church below to join the church above. It is gratifying to record that many of them gave on their dying beds, cheering testimonies of the reality of their faith and the glorious prospects unfolding to their departing spirits.

I can report that the influence of Christianity has been in creasingly felt by the people amongst whom we are labouring. Heathens and Mohammedans continue to manifest a strong desire to know all about the religion of Jesus Christ. Several things noticed in our people convince me of a truth, that the word of God is not preached in vain amongst us, but that it is gradually working its way into the hearts of the people. Our Sabbath School continued to thrive and is looked upon, as a bright and lovely spot in our work. Bible classes and morning prayers are not on the background.

Discerning I have endeavoured to give much attention to this important part of our work, I was able to visit several towns and villages connected with our Station for preaching purposes, and holding religious conversations with the natives.

From this review of our work for the year 1890, I am fully convinced that the hand of the Lord has been with us co-operating with us, and blessing the labour of our hands. Although many have been our difficulties within and without yet we have continued our work in humble dependence on him who has said, Lo I am with you always even unto the end of the world.

Thanking you Mr Editor for a space in your columns.—T. D. Chambers.
Mambee Station
Dec. 31 1890

Mission House
Bendeo,
March 1891

Dear Sir,

I am happy to state that the number of Sierra Leoneans in this place which for some years past has been considerably reduced, is now gradually increasing and it is to be hoped when the Government shall have completed the new Barracks in course of erection for the Frontier Police Force and the probable number of 120 men come down with their families and locate themselves here, Bendeo will once more be revived and a good number of Sierra Leoneans inhabit the place. Our church then will be in a flourishing condition and our finances will improve at least to some extent. The Native converts continue to be regular in their attendants at the means of grace. May the Lord of the Harvest grant us strength and faithfulness to continue in our work of faith and labor of love.—Yrs C. S. B.

The Mails,—are, it pleasing note, brought very regular to this place, by the Steamers of Messrs Fisher & Randall Ltd. and really there is no reason for complaint of this service.

From The Independent.

DIVORCE REFORM.

BY ALVAH HOVEY, D. D.,

We do not propose to give the statistics of divorce in the United States, or to draw from them various lessons which they really contain. The task of collecting them is not, indeed, yet finished, and for this reason, if for no other much caution should be used in making inferences from them especially if those inferences contrast one State or community with another But all who have examined the statistics of divorce which have been published during the past few years, must be ready to concede that they prove the blessings of home life to be in serious peril because of the ease and frequency with which the marriage bond is legally severed. What, then, can be done to escape the peril? How may the frequency of divorce be diminished and the full blessing of home be secured? A partial answer to these question will be suggested by certain things which facilitate divorce and account in some measure for its frequency.

One of these things is a lack of uniformity in State laws respecting divorce. With present means of travel the whole country is practically one. Thousands of families remove every year from one State to another. Changes of residence are so easily made from the East to the West that they attract little attention; hence it is almost useless to guard the sanctity of marrage by careful legislation in one part of the country if it is not thus guarded in the other parts. An effort should, therefore, be made to secure agreement in the laws of all the States as to marriage and divorce; and the reasons for substantial agreement are so obvious that such an effort, tho hindered by many causes ought to be successful in the end.

Another thing which contributes to the frequency of divorce is bad legislation on the subject. Such legislation appears in at least three particulars: the list of valid grounds for divorce is made to embrace too many offenses: the legal process for obtaining divorce is made too easy and rapid: and the penalty imposed on the wrong-doer is made too light. These particulars are illustrated with great fullness and force in the late President Woolsey's work on "Divorce and Divorce Legislation." Something has been done in a few of the States to improve their divorce laws since that book was published; but far more remains to be done, and the earnest friends of home life should seize every favorable opportunity to seek further changes conducive to the stability of marriage. The legal standard may never be raised to that of the New Testament, but it may be made to approach it more nearly than it now does.

Yet neither the contradictory nor the unwise legislation of the States on divorce is the principal cause of its frequency for in general the will of the people is expressed by the laws. Not always indeed, the will of the whole people or even of a majority for only a few questions are of a controlling interest at elections but the will of such a part of the people as press their wishes on the attention of legislators. If, then, the laws concerning divorce are unsatisfactory, it must be because the people have been too indifferent to make their will understood, or because they have approved the laws in question. In either case, it is the minds and hearts of the people that must be reached in order to remedy the evils of divorces for their influence will operate directly in social life and immediately in legislative halls and 'courts of justice.

Divorce is sought in a majority of instances by wives. Is it because they are more exacting than is proper, or because their husbands are less gentle and faithful than should be expected? There is often without doubt more or less of of misconception and evil-surmising on both sides, but it is scarcely possible to exonerate men from the charge of falling below the standard of duty in conjugal life more frequently than women. There are at least three ways in which husbands of upright purpose are liable to disappoint the just expectations of their wives: first, by neglecting to continue through life the expressions of respect and affection which they gave so freely in their early love; secondly, by withholding from them a knowledge of their financial condition, and a liberal share of their income, for independent use; and thirdly by failing to give a most tender and unselfish consideration, to everything which concerns maternity. Marriage would rarely prove a burden to wives, if husbands did not thus withdraw from them the loving confidence which has been promised and which they have a right to expect—a confidence which would do more than wealth to fill their hearts with contentment.

It must also be admitted that the method of conducting business by means of runners, the multiplication of clubs in our cities and villages, and the diffusion of certain theories concerning economic and social improvement, are unfavorable to the permanency of marriage. The evils of frequent divorce are not, therefore, likely to be ever diminished, not to say removed, without wise and persistent effort. They will continue and perhaps increase, unless the reason and conscience of the people can be directed to them and roused to action. Men and women of all ranks must be made to understand the value of home and the evils which threaten it. Their minds must be impressed with the truth that children need the influence of both parents, father and mother, for their proper training, and their hearts must be filled with the conviction that the advantages of wealth or social position are less than nothing when compared with the blessing of an upright and united family.

In a word, the advocates of divorce reform must show the people the urgent need of it. And in doing this parents, ministers, teachers, judges, legislators, and philanthropists should unite. There is no reason why all who honor marriage and love virtue should not join hands in promoting this reform. But it is specially important for ministers of the Gospel to study it from the highest point of view, the law of Christ; and to seek for legislation as nearly in accord with that law as the hardness of the people's hearts will bear. Their influence within the limits of church life would be much increased, if they could by further inquiry agree upon the meaning of Paul in I Cor. vii, 15. For, in that case, Christians of every name would soon accept the Apostle's rule, whether it was understood to, authorise full divorce or mere separation, for a time on account of desertion. And if true Christians were of one heart and mind in making "for-nication" the only ground of divorce, their influence would be greatly increased.

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From Shaingay.—— We hear that the work is moving on in an encouraging manner at the Stations occupied and that the outlook is good for a successful year and we are especialy pleased to hear that there is a better prospect for the Training School, and that while it has been doing a good work in the past it promises far better for the future.

Building Materials.—are now in great demand in this place owing to the fact of the great amount of building going on at present.

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Mr. E. T. Bradley,—arrived here on the 12th. inst. He had spent some time in Freetown before coming this way. Mr. Bradley is the Traveling Representative of Messrs Blackstock & Co manchester England, lately out from Home and is proceeding to Leeward Coast. We wish him every success as he is thoroughly reliable and represents a good and Honorable Firm

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SELECTIONS.

Truths of Beauty

I was just thinking, said a little girl as she looked me bright up into the star spangled heaven, that if the outside of heaven is so beautiful, what must the inside be!

Have you ever thought of that?

A few years ago a New Zealand chief named England. His name was Tamahana. Before he came he had become a Christian. He loved his Bible very much, and had his heart set on that glorious home which Jesus has gone to prepare.

One day gentlemen took him to his elegant mansion, one of the most costly houses in the great city of London. The gentlemen expected to hear him express great surprise at the elegance of his dwelling. But to his surprise and chagrin Tamahana appeared to be very little impressed in it. Then the gentlemen began to call his attention to its architecture, its elegant finish, its costly furniture, to the grandeur of the views to be seen from its windows. The New Zealander listened to the description in silence. Then pointing to the richly decorated walls, he said Ah, the other house is finer than all this.

"Your Father's house" exclaimed the gentlemen, knowing that the poor man's father lived in a mud hut.

Yes my Father house is finer than this. Then to sing to the wonderful chapter of Revelation be read. And the building of the wall of it was of pure jasper and the city was pure gold like unto glass. And the foundations of the wall of the city were garnished with all manner of precious stones etc

Can you call Jesus your Saviour? Then God is your Father and you have a house not made with hands, eternal in the heavens. The earth is exceedingly beautiful. It is beautiful when a pall is spotless mantle of snow. It is beautiful in the Spring-time, when the trees and flowers are blossoming, and the birds are singing their notes of praise. And yet one has said, the world is only the guesthouse in which God keeps his disobedient children. And if his prisonhouse is so beautiful, what will his palace be? This earth is only God's footstool; if his footstool is so beautiful, what must his throne be?

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"Have you ever thought of that!

A few years ago a New Zealand chief visited England. His name was Tamahana. Before he came he had become a Christian. He loved his Bible very much, and had his heart set on that glorious home which Jesus has gone to prepare.

One a day gentleman took him to his elegant mansion, one of the most costly homes in the great city of London. The gentleman expected to hear him express great supprise at the elegance of his dwelling. But to his supprise and chagrin, Tamahana appeared to be very little interested in it. Then the gentleman began to call his attention to its architecture, its elegant finish, its costly furniture, to the grandeur of the views to be seen from its windows, etc. The New Zealander listened to his description in silence. Then pointing to the richly frescoed walls, he said Ah, my father,s house is finer than all this.

"Your Father's house!" exclaimed the gentleman, knowing that the poor man's father lived in a mud hut.

"Yes, my Father's house is finer than this. Then turning to the twenty-first chapter of Revelation, he read "And the building of the wall of it was of pure jasper; and the city was pure gold like unto glass. And the foundations of the wall of the city were garnished with all manner of precious stones etc

"Can you call Jesus your Savior? Then God is your Father and you have a house not made with hands, eternal in the heavens. The earth is exceedingly beautiful. It is beautiful when it is robed in its spotless mantle of snow. It is beautiful in the Spring-time, when the trees and flowers are blossoming, and the birds are singing their notes of praise. And yet one has said, this world is only the prisonhouse in which God keeps his disobedient children. And if his prisonhouse is so beautiful," what will his palace be? This earth is only God,s footstool; if his footstool is so beautiful, what must his throne be?

Woman's Place.

No social question ever has been or ever can be, of more profound importance than that of the position of woman in relation to man. Has the ideal of that relationship ever been realized? It would need some hardihood to answer that question in the affirmative. No doubt, there have been countless cases where the household has been all it should be but these have been always an exception rather than the rule. Christianity has done more for woman than all other forces combined, but in the more enlightened Christian countries, the principles laid down in the Gospel have never been brought into full play. Mr. Gladstone, in his address at Burlington School, a dew days ago, spoke with satisfaction of the changes that had been made in his own lifetime, and referred with some righteous indignation to the cruelty and injustice to woman of some of the laws and usages that used to prevail some half-century ago. Since then, new openings for employment have been found for women, in some matters the law has given them rights they did not formerly possess, and opportunities of higher education has been afforded them. Some of these advantages have been grudgingly bestowed, and there is still a disposition in some quarters to deny as far as possible any additional privilege. This feeling appears to us to be unwise and unworthy, unsurported by the experience of the effects of a more liberal policy, and inconsistent with the principles that really underlie the positive teachings of the Gospel.

Christianity has brought into the world a view of human life to which the wisest heathen never obtained. The kindred doctrines of immortality and personal responsibility to God have laid the foundation deep and broad for liberty of conscience, and by consequence for other forms of liberty.

Cristianity also proclaims the equality of woman with man in the matter of salvation, and thus requires a social condition that shall recognize that principle. By laying down a strict law of marriage, it furnishes a proper sequel and a rule to guide in the formation of such a society. A better industrial equipment and more numerous openings for labor would check the process of precipitation by poverty into vices. Education would naturally lead to a better standard of feeling among the daughters of the poor. The domestic condition of the working classes would be immensely improved if the girls they married had been trained to make good wives and good mothers. Ignorance is really one of the most fruitful sources of unhapiness misery and crime. The foolish talk and blind prejudice that still harp on keeping the poor in their proper place by refusing them the advantages of education, ought to be silenced for very shame at the sight of the moral improvement already effected by twenty years of Board Schools, with all their imperfections. Then if we turn our view to the higher classes, is it not the height of absurdity to declaim against the intellectual achievements of the fairer sex? How can a wife become a compasion for her husband in the fullest sense, unless her knowledge and sympathies are at least somewhat on the same line as his? We are given to understand that the most distinguished men have had remarkable mothers. If we then give facilities for the increase in numbers of remarkable women, do we not do something to enrich and ennoble the future generation of our race? The domestic unhappiness and vice that too much stain the aristocracy have their root in part of making woman too much of a mere ornament in the social circle. Speaking generally, social vice carries with it the idea that woman was made to minister to the pleasures and passions of man; and to this the Christian ideal is stubbornly opposed. Most women will always find their chosen sphere with their husbands and children: but they will fulfill all such duties best when the respect is accorded them to which they are entitled by nature as well as by our nobler faith.

LOVE

Love is the perennial spring of spiritual life; joy, the upgushing of its waters, peace, the restfulness of a holy mind, and the placidity of God's presence that spreads over it; longsuffering the enduring quality of a sanctified and merciful heart, gentleness, the amiability of external conduct, and softness of manner, the politeness of christian courtesy; goodness the brand, the label that tells the quality of the whole make up of the man faith, the atmosphere that surrounds the christian and works like heartbeats wihtin him, keeping every attribute of soul and body alive, and every organ in motion, meekness, the regulator of temper, the veto of anger, the antidote to fits of madness, the cure of a quarrelsome disposition, the power that draws the sting out of external provocations; temperance, the scales that weigh all our tempers, words, actions and pursuits, and keep the christian in a perfect balance.

Helping the Minister.

Wallace is seven years old. Ever since he was three he has been a Sunday-school boy. He loves Sunday-school; but, till lately, has not liked going to church. It was so much pleasanter, he thought, to stay at home, as he was sometimes allowed, with mama, who is an invalid, and listen to her stories from the Bible.

One day last Spring, a great change came into Wallace's life, his papa, a machinist, was suddenly killed. When next Sunday came, Wallace asked:

"Mayn't I come home after Sunday-school and stay with you?"

But his lonely mother had the courage to say,

"No my son. Remember papa will not be there to-day; and when the minister looks from his pulpit, and sees the empty seat, it may trouble him. I think he will like to see you in papa's place."

So, that morning at the close of Sunday-school, the little man went at once up stairs, and took the seat his father had occupied from week to week for years back. After service, he hurried to tell his mother.

"I guess I helped the minister; 'cause he came and spoke to me."

Since, then, every Sunday, Wallace feels that he has a place to fill in the church. When, sometimes, the usher brings strangers to that pew, the little boy by the door, standing up, makes his sleader figure very small that they may pass in; but never gives up "papa's seat" to any one.

THE EARLY DAWN
PRINTING OFFICE
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SHORT NOTICE.

ISSUES
MISSING

THE EARLY DAWN.

"The Morning Light is Breaking, The Darkness Disappears"

VOL. VIII. BONTHE, SHERBRO, WEST AFRICA, APRIL 15, 1891. No. 7.

The 'Early Dawn'

Published Semi-Monthly at Bonthe, Sherbro. Under the Auspices of the Board of Missions of the United Brethern In Christ.

REV. J.A. EVANS, *Editor and Publisher Bonthe, Sherbro, West Africa.*

AGENTS.

United States—Revs. B. F. Booth and Wm. McKee, Dayton Rev. Wm J. Davis, Basil, O. Rev. D. S. Flikinger, Willoughby, Ohio J. M. Stouter, Manheim, Pa., Rev. G. W. Arnold Eldorado, Ohio.

West Africa—J. A. Richards, River Gambia, Rev J. R. Frederick, and Mr E. A. Lewis, Freetown, Sierra Leone. Rev. James Deputy Marshall, Liberia, Mr. Moses S. Boyle Liberia.

TERMS'

One Year by mail,	£0 6 0
Delivered in Bonthe,	0 5 0
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The Mission Work

To me it seems that there is a considerable difference between the *Work of Missions* and the *Cause of Missions*. The work in my mind relates to the operation of those engaged in the field of service, while the Cause of Missions is the subject of advocacy of those friendly to the carrying on of operations in the field. It is, however, of the work that I wish now to speak, as carried on in the field, yes I may be more restuctive, and confine myself to the work in the foreign field.

And may observe that the progress of the last decade has been marvelous. Thousands in heathen lands that knew nothing of Christ and cared nothing about God, ten years ago are now well acquainted with the Savior and are devoted lovers of the God for whom they cared nothing before.

Oh! how great is such a change in man, vile, corrupt, hating, man and God, exulting in blood, thirsty as well as filthy passions, transformed by thousands in a single decade into peaceful subjects of Jesus the Christ under the banner of the Cross.

But it is the Lord's work and it is marvelous in our eyes. The marvels I have witnessed with my own eyes,—whether of faith or vision, it matters not—have been many and great heathen men and women by fives, tens and even twenties, deliberately forsaking the gods or devils—of their fathers coming boldly forward and espousing the cause of our Emmanuel Jesus. Then when I look out on the Shaingay and Bompeh Districts of even these U. B. Missions and note that, so many as, at least five thousand during the past ten—but mostly in the last few—years have been won for Christ. I am led to wonder how this has been done, certainly not by might or power of man, but by the Spirit of the Lord. And these marvels I am sure could have been very much greater if the means, had been cheerfully given, which have been withholden from these Missions. For in our particular field the work has only been limmitted by the supply of means, shall I say—no it is for lack of money the Lobd's money which has been withheld, and for which somebody must answer to our God. Had there been the money forthcoming for the past year, even, that was expended in 1887 our gain in membership on this field—Sherbro Mendi and Bompeh Missions—would not have been much lessthan *five Thousand* for the past year, even this I consider a mild estimate of what might have been our ingathering. There is however, still opportunity for enlarged operations fruitful fields lying in easy access, of nearly all our Stations. From this Good Hope Station we have open before us this whole Island containing scarcely less than fifteen thousand souls, while it is believed by some that the population exceeds twenty thousand. Already we have made some attempt to extend the work, a second Chapel has been erected in this place capable of holding when properly seated over two hundred persons, and since we opened services there we have had as many as two hundred and upward in attendance at the hour of preaching and the morning Seekers Class held in the same house is well attended and increasing in numbers.

The Religious interest is very good much better than I have seen it before. Really I am led to wonder at what I behold, in the service twice the number now attend preaching that used to attend & more take part in the social services of prayer and class meetings now than did a few years ago. Really poor heathens are learning to pray. And children too among us are praying, how good, and yet how strange it all seems, that there is just now, such an eagerness to receive the gospel. Then I wonder why there are so few lovers of missions among the Christians in Christian lands. So much more money to buy and send out Rum and Gin to destroy the people, so much less to send out missionaries to save the souls of heathen.—J. A. E

The Census.

There is, I understand, to be an enumeration of the peoples of the British Empire, and that it is now proposed to take it the resident days in Her Majesty's dominions on the night of the 5th of April next, and it is desired to obtain a correct return of the people of every rank and creed, which is no doubt a great undertaking especially in such portions of her vast Empire as comprise scores of uncivilized and uncivilized persons each as many be found in even three settlements, but the good results of a correct Census of a proper enumeration of even these different peoples can scarcely be over estimated and for this reason persons should not fail to fill out the Blankets fully to the possibility can I shall wait with much patience it life lies to see the enormous returns of such a vast Empire, and feel confident that a vast increase will be shown over the Census of 1881, in the Empire at large, but especially in this Colony.—E.

Passion Week.

The week preceding and including Easter Sunday, called passion week, offers in a country like ours here on this coast an opportunity for much religious improvement, if properly observed. Unfortunately however, all christians are not a unit on the observance of the period, some seem to feel that they cannot profit by such an observance of stated seasons in church, others of course think that there is no necessity for any particular observance of the Season. I think however, that the Majority of Christians in this District are agreed that some religious notice of the Death and resurrection of our Savior should be taken by those who profess to be his followers, but are not, perhaps so well agreed as to just the manner the season should be observed. This difference of feeling is too, more widespread than can be readily noticed, unless by the very careful observer, who has access to the people, or where there is freedom under the connectional rules to observe or not to observe, in other words where the Matter is left entirely to the religious feelings of church members. It will be found that very many only attend the week evening services to please their pastor or some other Church functionary rather than for the religious observance of the passion week, such perfunctionary keeping of the passion week can be of little religious benefit to the observers. Of course I have not yet heard the result, of the various Services of the Past Week and Sabbath, but have every reason to believe that they have been in a measure successful as far as keeping the death and resurrection of our Lord before the minds of the people in a historical and intellectual manner is concerned. But this progressive religious age demands something deeper, that pierces the heart and moves the souls of men to renewed religious life, the piety of our church members has become to lifeless & our religion too formal, hence we cannot impress the sinner for good. However there is hope that among the embers of our dull churchlife lies sufficient fire to be kindled into flames if properly fanned on the periodical recurrence of religious anniversaries and to my own mind if the Churches would, in any community agree upon a united effort against sin and satan during the *Passion Week* of each year that much good could be effected in the Revival of the Churches and the conversion of Sinners, and that scores of newborn souls might from year to year date their Spiritual birth to some day in that eventful period celebrated as the Week of our Lord's Passion

J. A. E

Bonthe, 24th March, 91.

Changes.

In the Political as well as Ecclesiastical world changes are of frequent occurrence. Their effects are not always sweet as honey nor vice versa are they always bitter as the waters of marmah. In a word they are neither the one nor the other. Scripture history informs us that the fall of man was occasioned by his eating of the tree of life, thereby changing the Divine injunction "Thou shalt not eat of it"

Thus we find that from so early a period changes had a bitter effect. But on the other hand there was an other change effected and that is the first man Adam was made of corruptable things, but the second Adam was not made but conceived of the Holy Ghost. And thus in following Scripture history we find that though at first a change may seem to effect or produce a bitter quality yet at the last it is always sweet. From this we may be led like a Poet to say "There is a providence that rules over all and a Divinity that shapes our ends. I am led particularly to write on the this subject because of the manifestations of sorrow and utmost regret shown by some for friends leaving them and the joy of others for the exodus of their enimies From the newspapers of more remote days especially in the Colony of Sierra Leone we have always read of the sorrow manifested by the the community in the loss by departure of any man of renown. At times men have even tried by private letters as well as by the medium of the press to recall them.—*To be Continued*

P. H. P.

The Early Rains.

Mr. Editor,—Is it a fact as some have suggested to me that the seasons are actually Changing and the rains beginning earlier than in years gone by or is it that our attention is more particularly drawn to them by the circumstances with which many are otherwise surrounded? As for instance here in Bonthe nearly every one has expected more time to prepare for the rains and only the merest few are at all ready to have the torrents from above pour down upon the housetops, many too are extensively engaged in building or repairing and for several reasons are not as far forward with either as they had hoped to be when the rains began. But somehow it seems to almost every one that we are having a change in our seasons for while it is true that for years past, in this Sherbro District, we have been accustomed to having rain every month in the year, yet it hardly seems that we have ever had as frequent or as heavy rains, in the past, as we are experiencing so far in the present year.

However, it seems that on the whole in these latter years we do not have any more rain on the whole, than in the former years, when there was a more marked difference between the dry and rainy season"—J. Albert

Time.

The measure of duration is called time and how fast it glides by, we are young and soon we are growing old, and yet how insensible of the magnitude of the change we are undergoing, the while that our duration is being measured to us, and yet how short the span of human life, at longest four score years, and still how few that are granted a span half so long. But I am writing of time, time that glides so swiftly by. Only a few short years ago, it seems, and we were in the sixties and how well I remember 1863, the American War how it disturbed communication with missionaries abroad from that country of course I was not then among them, nor had I a thought of such being my lot; but time rolled on, and 8 years later I was on the Ocean sailing to a foreign shore. And now I look back and count almost a score of years—since I first entered on the duty of a foreign Missionary and so swift has been the flight of years that I can scarcely realize that the time has passed, yet time still rolls on, and we are car-

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Bonthe, 30th March 91.

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The Early Dawn

BONTHE, APRIL 15, 1891
REV. J. A. EVANS—EDITOR.

Editorial.

Very Bad.—Our mail [illegible] March 16th was very bad, but it was [illegible] avoid it as we could not get the type [illegible] properly covered with the ink [illegible] the first page. [illegible] sorry for the first [illegible] for its perfection.

Sierra Leone River.—The Missionaries [illegible] by the Rev'd J. R. Frederick of the A. M. E. Church of Freetown are [illegible] meeting with success. [illegible] reported from there are [illegible] others in another place. Quite a number have been [illegible] Dr. Frederick who has spent [illegible] time in the country and [illegible] Sierra Leone River a hitherto [illegible] valuable but very promising [illegible] sions. The V.M.C.A. mission [illegible] evangelized, we believe, are also [illegible] ting also for the same river.

Further up and [illegible] interior the African Society of the Presbyterian church of [illegible] have a large and [illegible] among Bush [illegible] as the Mendeans.

The Church of God.—Intelligence [illegible] reached us here from Freetown [illegible] cial services are [illegible] bow... named Church [illegible] Town and [illegible] to Bush and that a [illegible] which many souls [illegible] the truth. Revd Mr. Diamond has [illegible] since visited this [illegible] gospel and it is expected [illegible] return to Bush [illegible]

Sierra Leone Our Country.—[illegible] seems there is [illegible] some there has been [illegible] many years under the [illegible] large [illegible] the small [illegible] he gives [illegible] the natural course [illegible] of things or events [illegible] to any attempt [illegible] to [illegible] in the [illegible] where [illegible] any body [illegible] business may [illegible] the future for [illegible] But providence [illegible] tion for [illegible] to see [illegible] trade [illegible] of Sherbro [illegible] engage [illegible]

consideration on the part of those who lead with them.

Liberia is trading [illegible] greatly to their advantage to deal [illegible] easily, sell for a reasonable margin, keep on hand a good stock [illegible] articles at fair prices cease from [illegible] and cheating in weights [illegible] otherwise.

Falconbridge Letter.

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The inhabitants are [illegible] Pagans though they profess the [illegible] of a peculiar kind as [illegible] them injury, they therefore pay [illegible] to the Devil, from a belief that [illegible] is Supernatural Being; there [illegible] fa[illegible] and I am informed they [illegible] [illegible] where they make [illegible] [illegible] [illegible]

ried on its swift wings toward the grave. Time past, and is gone forever it will return no more, but we are apprised that there has been before in many years, not only for the success of large capital, but also for the small trader if he is only content to be small until he grows large, or the natural course of things or events dictate, in any attempt to become a large dealer, will only result in disaster, either on the other hand wherever is willing to lay hold of [illegible] consideration on the part of those who deal with them.

Dealers in traders will further find it greatly to their advantage to deal honestly, sell for a reasonable margin, keep on hand a good stock of good articles at fair prices cease from over reaching and cheating in weight measure or otherwise.

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When all the parties are met, they enquire into the business of their meeting, and a majority of voices determines who has reason of one or the side. If the crime is formidable the punishment is slavery, unless the offender can redeem himself or herself, by paying another slave or the value in goods. It is customary when the *Judge* cannot procure sufficient proof, to oblige the party accused to take a poisonous draught, called Red Water—this potion is prepared by the judges themselves, who make it strong or weak, as they are moved by circumstances—if strong, and the stomach does not reject it instantly, it soon causes—but if weak it seizes it has another effect than a common [illegible]

CORRESPONDENCE.

Mr. Editor—Our Preaching Room together with two students of the Training School, a boy of the Shaingay Day School and a boatman [illegible] here about 15 minutes past [illegible] p. m. of the 21st. inst. to meet our quarterly meetings.

They were wearied of the [illegible] journey which they accomplished by walking in 3½ hours. At 7 p. m. of the same day meeting was held and a soul saving sermon was delivered by the Presiding Elder after which the business of the Quarterly Conference was attended to. The preacher in charge reported favorably of his work and stated that the Quarter was not as bright as he expected, yet from what is observed the prospect seems a hopeful one. The school is an encouraging feature of the work.

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A native woman who was desirous of participating in the Lord's supper was prevented through ill health to attend service. After service the Presiding Elder went to her house and there it was administered to her. To avoid the intense heat of the sun, boys, boatmen, & Presiding Elder left this place the same night at 15 minutes to 9 o'clock for Shaingay.

H. J. William,
Jehovah Station, Yorgbonton.
March 23rd. 91.

REPORT.

Dear Mr. Editor,—As it was arranged that I should leave here for two weeks on vacation, I therefore give you a brief account of my trip to Freetown. Left Mendi Mission wharf on the 27th Feb. at 12 a. m. with the Rev R. C. Taylor, wife and child; we landed at Shaingay wharf at 5 a. m. on Sabbath the 1st. March. On our arrival on the wharf the Rev J. Gomer Presiding Elder of Shaingay District with Mr. C. A. E. Campbell School Teacher, came to greet us on the landing pier; and then they took us to our several places of abode. At 11 a. m. I attended Flickinger Chapel when Mr. C. A. E. Campbell delivered a very nice discourse, which I cannot well remember just now, and a lady organist Mrs. Benson played very excellent hymns during the course of the meeting. On the evening of the same day at 7 p. m. I attended the Barra, when the Rev. J. Gomer P. E. preached to a crowded congregation. On Tuesday the 3rd, about 1. 30. a. m. I left Shaingay for Freetown as we got by the Cape, the wind was so boisterous, that one of our booms was broken, and on Wednesday at 10 a. m. I landed in Freetown. On my arrival I felt so much broken down, the passage was very inconvenient so that I was laid up for a couple of days. On monday the 9th as I had told you, that I should try to get a few subscribers to help us, I therefore proceed on my mission. I walked on all that week and obtained a few. Some people say that there is too much of papers in Freetown, too much of English papers, and really so it is. Others said that they have never heard the name of the Dawn, they thought it had died a natural death. And some said that they were subscribing before, but they cease, because some past year it was badly printed. Then I told them, that the *Dawn* is now an improved paper, take it, read it carefully, and judge of its merit. I called on the Rev. J. R. Frederick our Agent, he told me that he was confined to his bed for some time, but as soon as he is up, he will try his best for the circulation of the *Dawn*. After my walking up and down in Freetown. I obtained fifteen new subscribers, which I think you will not object to publishing their names which are as follows:—

J. H. Pratt Esq, B A., Wesleyan High School, M. T. C Johnson, Esq., Wellington St., D Dickson Doherty, Esq., Oxford St., A. F. M. Lewis, Esq., Gloucester St. Rev. S. T. Peacock, Regent Rd., Z. M Venn, Esq., Wellington St., Rev. M. W. Randall, Bonthe, S. Cross Cole, Esq. Water St. Rev. J. C. Thomas, East St., Victor Mason, Esq. Steward St, W. J. M'Cloud, Esq Westmoreland St, O. H. Vincent Esq, Charles St, Rev. M. C. French, Guy Street, C. A. Jones Esq. Westmoreland St.—Yours, N. S. F.

Bonthe April 7th. 91

Visit to Sherbro Country.

Mr. Editor, Dear Sir—Will you kindly allow me a space in your valuable paper to mention briefly, my visit to Shaingay and to Bonthe, both towns situated within the Colony of Sierra Leone. The Mendi and Sherbro districts and near the Sherbro river.

The towns named are the only Stations that I have had the pleasure of visiting outside of Freetown, since my arrival in the Colony, which was on the 9th of December last year making just four months up to this date.

I can truly say that in consideration of all that I have witnessed and learned since my arrival that the West coast of Africa has more than met my expectation especially this particular Colony and from the information gathered already, I am prepared to testify to a sense of the progress, made by my African brethren.

After spending nearly three month in and around Freetown gathering some ideas of the place and people, and also taking a general survey of the life and development of the Church and school—I then found myself happily thrown in the midst of a glorious revival season at the church of God, which began on the 15th of March and closed on the 31st inst which resulted in the conversion of a number of precious souls and the building up of others who professed to have been in a state of lukewarmness for sometime past and now, just at the close of the season of revival services in which I had been engaged for the two weeks previous a favorable opportunity for visiting the the Sherbro country presents itself and on the day of April the second in company with the Rev. Mr. Gomer and wife, superintendent of the Shaingay mission, we sailed from Freetown and arrived at Shaingay in the evening of the same day we embarked.

Being rather fatiged from the tossing upon the sea, during the day, while it quite easy for me to enjoy quiet sleep through the watches of the night so after dinner I turned in and slept soundly till the ringing of the Mission Bell awakened me out of my slumber the next morning and very soon I was out of bed, dressed and ready for tea. After which I went out with Brother Gomer to the Boys' House to attend their usual morning prayer and Bible reading in which all of their students are supposed to take a part every morning before meeting their regular classes and recitations at the Training School. Here in this Station I have very briefly taken in the situation of the work of the mission, and have also marked the material growth of the locality and am pleased to state that according to my judgment. The Rev Mr. Gomer who is the pastor and leader here is the right man in the right place, and with a very intelligent staff of young men under him, well able to prosecute the work in hand. I have particularly noticed one feature of the work here, and that is the life and spirit of industries such is being encouraged by Bro. Gomer and others there.

That education means something else besides a knowledge of languages. It means the digging in the soil the felling of the forest, and the cultivation of different kinds of staples as well as the Scholarly ornamentation of timely study inside the dowment Halls.

So the work of this mission of salvation is very promising and it is to be hoped that good will eventually come through the training of the young of this place.

On Tuesday last the 7th of April I was coming over sea from Shaingay to this town (Bonthe) landing on the morning of the following day—I was cordially received by Rev. J. A. Evans who is at present the representative and Pastor of the United Brethren Church here and also the Editor of the only paper published in Bonthe entitled "The *Early Dawn*" and how applicable the title of this paper is to this very thriving little town Bonthe for the very situation and life of the place and people convince a stranger that there is a prosperous future before the people here and it is hoped that while there is great encouragment in both commercial and industrial enterprises, that the Church and School may not be behind in performing their duties in the training of the young. I am now being entertained here in the house Rev. J. A. and Mrs. Evans are not at all behind in making a stranger like myself feel perfectly at home in their company, and frankly speaking you will allow me to say that such is not more than I had expected to meet, from the fact that Brother Evans and wife are Americans and all Americans know just how to receive their friends warmly—I shall sail from this lovely Bonthe with some comforting impressions from what I have seen and enjoyed during my stay—and I shall pray for every possible blessing to attend the labours of our faithfull Missionaries here.

Lawrence L. Townsend.

Communication.

Passion Week at St. Matthew's Church—Bonthe.

Pursuant to announcement given, Services were held in the above Church from Monday 23rd March to Saturday 29th.

These services commenced at 4. a. m. to 5. a m. and in the evening from 7, to 8.

The Rev. S. Hughes officiated in all the services and the congregation both in the morning and evening are usually large and the addresses delivered on the occasion are really affecting and impressive, especially when the Rev gentleman treated on the suffering of our Lord, his detrayed by Judas, his denial by Peter, have each tended to move the hearts of even the most hardened sinner and it is to be hoped that many who were present have been saved through the powerful addresses given.

This is the first time that services of the kind have been held in this place, especially as one has to rise from his sleep at an early hour to watch with their dying Lord.

It is mainly gratifying to observe that the new pastor of St. Matthew is an energetic and persevering man, and may the Great Head of the Church endue him with grace and strength to enable him with to continue his labours amongst us.

He has much to do in the parish. May God help him.

Yours,—Truth.

Bonthe. April 14th 1891.

ADVERTISEMENT.

All that Piece and Parcel of land situate in Corner of Williams and Lime Street Bonthe opposite the Wesleyan Church, property of H. B. Cummings Esq Freetown.

For further particulars apply to the undersigned.

Eli C. Davis
Victoria Road
Bonthe April 1. 1891

NEWS ITEMS.

Rumor,—has it that Dr. Alice Harris, has been engaged for a year to labor at Rotufunk, we can only hope this may be a true report, as we believe, her professional aid will be a great help to that community

Ncharmany,—a prominent Station of the Shaingay District is shortly to have the labors of Rev W. S. Macauley late of Danville Station Mendi Mission District.

Konconany,—Mr. T. M Cole has returned to his charge at Konconany and resumed duty. Rev S. B. Morrison held the Quarterly there on the 29th ult. and had a pleasant season.

Danville Quarterly,—We believe, was held, by Rev S. B. Morrison on the 21st or 22nd March.

Jehovah Station,—Yorbonforce, Shaingay District, has been kindly remembered by Manheim U. B. Church of Pensylvania U. S. A.

9— s. s. Foutah for Freetown, with mails—Rev. M. W. Randall the new pastor of the Wesleyan Church in this place arrived per. s. s. 'Foutah.'

The Early Dawn

BONTHE, APRIL 15, 1891
REV. J. A. EVANS—EDITOR.

[EDITORIAL]

Very Bad,—Our last Impression of March 15th was very bad, but it was unavoidable as we could not get the type-page properly cleansed with the implements and Materials then on hand, but as this is right now, readers a better face this Issue. Appealing for the past we struggle on for future perfection.

Sierra Leone River,—The Missions planted by the Revd J. R. Frederick of the A. M. E. Church on Freetown are meeting with success. 7 conversions are reported from one place and several others in another place. Quite a number we believe have been baptized by Dr. Frederick who has spent considerable time in the country and along the Sierra Leone River, a hitherto unattivated but very promising field for Missions. The Y. M. C. A. mission to the unevangelized, we believe, are also operating also for the present along the line of the same river.

Further up and more interior the Aid Society of the U. B. Church of Rotufunk have a large and promising field known as the Mesimera Mission.

The Church of God,—Information has reached us here from Freetown that special Services were conducted in the above named Church, by the Rev. J. L. Townsend of America from March 15th to 31st and that a precious Revival in which many souls were blest has been the result. Revd Mr. Townsend has since visited this place about the 5th inst. 9th inst. and it is expected that he will return here to hold special revival services in Sherbro in short.

Business Out Look,—In this department there is just now more promise, than there has been before in many years, not only for the success of large capital, but also for the small trader if he is only content to be small until he grows large, or the natural course of things or events dictate, in any attempt to become a large dealer, will only result in disaster, either on the other hand wherever is willing to lay hold of [illegible] consideration on the part of those who deal with them.

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Dear Mr. Editor,—As it was arranged that I should leave here for two weeks on vacation, I therefore give you a brief account of my trip to Freetown. Left Mendi Mission wharf on the 27th Feb. at 12 a. m. with the Rev R. C. Taylor, wife and child; we landed at Shaingay wharf at 5 a. m. on Sabbath the 1st. March. On our arrival on the wharf the Rev J. Gomer Presiding Elder of Shaingay District with Mr. C. A. E. Campbell School Teacher, came to greet us on the landing pier; and then they took us to our several places of abode. At 11 a. m. I attended Flickinger Chapel when Mr. C. A. E. Campbell delivered a very nice discourse, which I cannot well remember just now, and a lady organist Mrs. Benson played very excellent hymns during the course of the meeting. On the evening of the same day at 7 p. m. I attended the Barra, when the Rev. J. Gomer P. E. preached to a crowded congregation. On Tuesday the 3rd, about 1. 30. a. m. I left Shaingay for Freetown as we got by the Cape, the wind was so boisterous, that one of our booms was broken, and on Wednesday at 10 a. m. I landed in Freetown. On my arrival I felt so much broken down, the passage was very inconvenient so that I was laid up for a couple of days. On monday the 9th as I had told you, that I should try to get a few subscribers to help us, I therefore proceed on my mission. I walked on all that week and obtained a few. Some people say that there is too much of papers in Freetown, too much of English papers, and really so it is. Others said that they have never heard the name of the Dawn, they thought it had died a natural death. And some said that they were subscribing before, but they cease, because some past year it was badly printed. Then I told them, that the *Dawn* is now an improved paper, take it, read it carefully, and judge of its merit. I called on the Rev. J. R. Frederick our Agent, he told me that he was confined to his bed for some time, but as soon as he is up, he will try his best for the circulation of the *Dawn*. After my walking up and down in Freetown. I obtained fifteen new subscribers, which I think you will not object to publishing their names which are as follows:—

J. H. Pratt Esq, B A., Wesleyan High School, M. T. C Johnson, Esq., Wellington St., D Dickson Doherty, Esq., Oxford St., A. F. M. Lewis, Esq., Gloucester St. Rev. S. T. Peacock, Regent Rd., Z. M Venn, Esq., Wellington St., Rev. M. W. Randall, Bonthe, S. Cross Cole, Esq. Water St. Rev. J. C. Thomas, East St., Victor Mason, Esq. Steward St, W. J. M'Cloud, Esq Westmoreland St, O. H. Vincent Esq, Charles St, Rev. M. C. French, Guy Street, C. A. Jones Esq. Westmoreland St.—Yours, N. S. F.

Bonthe April 7th. 91

Visit to Sherbro Country.

Mr. Editor, Dear Sir—Will you kindly allow me a space in your valuable paper to mention briefly, my visit to Shaingay and to Bonthe, both towns situated within the Colony of Sierra Leone. The Mendi and Sherbro districts and near the Sherbro river.

The towns named are the only Stations that I have had the pleasure of visiting outside of Freetown, since my arrival in the Colony, which was on the 9th of December last year making just four months up to this date.

I can truly say that in consideration of all that I have witnessed and learned since my arrival that the West coast of Africa has more than met my expectation especially this particular Colony and from the information gathered already, I am prepared to testify to a sense of the progress, made by my African brethren.

After spending nearly three month in and around Freetown gathering some ideas of the place and people, and also taking a general survey of the life and development of the Church and school—I then found myself happily thrown in the midst of a glorious revival season at the church of God, which began on the 15th of March and closed on the 31st inst which resulted in the conversion of a number of precious souls and the building up of others who professed to have been in a state of lukewarmness for sometime past and now, just at the close of the season of revival services in which I had been engaged for the two weeks previous a favorable opportunity for visiting the the Sherbro country presents itself and on the day of April the second in company with the Rev. Mr. Gomer and wife, superintendent of the Shaingay mission, we sailed from Freetown and arrived at Shaingay in the evening of the same day we embarked.

Being rather fatiged from the tossing upon the sea, during the day, while it quite easy for me to enjoy quiet sleep through the watches of the night so after dinner I turned in and slept soundly till the ringing of the Mission Bell awakened me out of my slumber the next morning and very soon I was out of bed, dressed and ready for tea. After which I went out with Brother Gomer to the Boys' House to attend their usual morning prayer and Bible reading in which all of their students are supposed to take a part every morning before meeting their regular classes and recitations at the Training School. Here in this Station I have very briefly taken in the situation of the work of the mission, and have also marked the material growth of the locality and am pleased to state that according to my judgment. The Rev Mr. Gomer who is the pastor and leader here is the right man in the right place, and with a very intelligent staff of young men under him, well able to prosecute the work in hand. I have particularly noticed one feature of the work here, and that is the life and spirit of industries such is being encouraged by Bro. Gomer and others there.

That education means something else besides a knowledge of languages. It means the digging in the soil the felling of the forest, and the cultivation of different kinds of staples as well as the Scholarly ornamentation of timely study inside the dowment Halls.

So the work of this mission of salvation is very promising and it is to be hoped that good will eventually come through the

Communication.

Passion Week at St. Matthew's Church—Bonthe.

Pursuant to announcement given, Services were held in the above Church from Monday 23rd March to Saturday 29th.

These services commenced at 4. a. m. to 5. a m. and in the evening from 7, to 8.

The Rev. S. Hughes officiated in all the services and the congregation both in the morning and evening are usually large and the addresses delivered on the occasion are really affecting and impressive, especially when the Rev gentleman treated on the suffering of our Lord, his detrayed by Judas, his denial by Peter, have each tended to move the hearts of even the most hardened sinner and it is to be hoped that many who were present have been saved through the powerful addresses given.

This is the first time that services of the kind have been held in this place, especially as one has to rise from his sleep at an early hour to watch with their dying Lord.

It is mainly gratifying to observe that the new pastor of St. Matthew is an energetic and persevering man, and may the Great Head of the Church endue him with grace and strength to enable him with to continue his labours amongst us.

He has much to do in the parish. May God help him.

Yours,—Truth.

Bonthe. April 14th 1891.

ADVERTISEMENT.

All that Piece and Parcel of land situate in Corner of Williams and Lime Street Bonthe opposite the Wesleyan Church, property of H. B. Cummings Esq Freetown.

For further particulars apply to the undersigned.

Eli C. Davis
Victoria Road
Bonthe April 1. 1891

NEWS ITEMS.

Rumor,—has it that Dr. Alice Harris, has been engaged for a year to labor at Rotufunk, we can only hope this may be a true report, as we believe, her professional aid will be a great help to that community

Ncharmany,—a prominent Station of the Shaingay District is shortly to have the labors of Rev W. S. Macauley late of Danville Station Mendi Mission District.

Konconany,—Mr. T. M Cole has returned to his charge at Konconany and resumed duty. Rev S. B. Morrison held the Quarterly there on the 29th ult. and had a pleasant season.

Danville Quarterly,—We believe, was held, by Rev S. B. Morrison on the 21st or 22nd March.

Jehovah Station,—Yorbonforce, Shaingay District, has been kindly remembered by Manheim U. B. Church of Pensylvania U. S. A.

9— s. s. Foutah for Freetown, with mails—Rev. M. W. Randall the new pastor of the Wesleyan Church in this place arrived per. s. s. 'Foutah.'

SELECTIONS.

Brief Story Of Bishop Taylor's Life.

Stuart Taylor wasn't crazy. He was a level headed man in his day, and clearly perceived that he could get no help and do but little good in the Church of his early choice, so he deliberately made up his mind to join the Methodist Episcopal Church.

A fortnight after he came home with the good news that he was converted to God, he and his family were encamped in his own tent at 'Shaw's Camp Ground,' seven miles distant from were he lived. At that camp-meeting my mother was saved, and father, mother and myself joined the M. E. Church and helped to form the Society at Lambert's meeting-house, which was attached to the Lexington Circuit. Mr B. Edwards the preacher in charge received us into the Church. He is still living and able to preach. My father was naturally a leader of men and soon become so in the Church of his new-born life. From the first, and, through his long life, his ruling passion was to get people saved. He became an ordained local preacher, but for over forty years his ministerial services far and near, were more itinerant than local. He was in easy circumstances and devoted a large portion of his time to special evangelistic services. His only reward, for he refused pay was the joy of soul-saving success. He assisted me in protracted meetings on four different circuits in which I was a minister. He was the most willing and the most welcome helper I could get. He was a great singer, a powerful exhorter, and as for knee-work among seekers of salvation, there seemed to be limit to his zeal and power of endurance—always first in the fight and the last to retire from the field. His confidence in man and his grand possibilities were second only to his confidence inGod and in free and full salvation in Jesus.

Designing men sometimes took advantage of it and would contract debts which they never paid and probably never intended to. A stranger called at my father's tannery and exclaimed as he approached, "O, Brother Taylor, how are you? I am delighted to see you looking so well."

You have the advantage of me,' replied father, I have no remembrance of ever seeing you before.

Why, Brother Taylor don't you know me? I was converted under your preaching on Colyer's Creek, and I shall always bless the day in which you led me to Jesus. He then went on with the details of his story, and wound up by saying he had come to buy some leather. He made a choice selection and had it rolled up, and then said: I haven't the money with me to pay for it to-day, but I will certainly get it and pay you, Brother Taylor, inside of ten days.

He worked his card so well that my father trusted him. Father, referring to him months afterward, said: With all his pious professions, I believe he had a devil in him as big as a ground-hog. But his faith in the many was never shaken by the deceptive hypocrisy of the few, and, though he would not a second time trust them with leather on time, he still sought earnestly to save them.

The civil war swept like a tornado over the State of Virginia. The valley was in possession, alternately, of the Union and of the Secession army. The trimmers knew not which side to shout for.

A detachment of secesh cavalry galloped up to a farm—house and demanded of a woman standing in the door, which side are you on—Union or Secession?

She replied promptly, I'm a Baptist I've been a member of the Baptist Church from my childhood.

"But everybody who was acquainted with Stuart Taylor knew which side he was on; indeed, he was recklessly bold in declaring his unflinching fidelity to the Union cause.

A conspiracy was planned for his arrest and execution in 'castle thunder,' but the Lord was so careful of him that He moved General J. Johnson, commander of that division, to issue an order that Stuart Taylor should not be molested.

To be continued.

A Little Maverick.

All that hot August day there had been a cloud of dust in the east like a column of smoke. No breath of air stirred it, nor did it seem to advance a yard. The sky was a steely blue, the air quivered like the white heat from a cauldron of molten metal. In the crisp and dry buffalo grass myriad insect life gave to the simmering air a dreamy, monotonous sound like the humming of far away bees.

The afternoon passed darkness gathered, and with the rising moon came a cool wind from off the snow – crested peaks. The cloud of dust subsided, and revealed a line of moving, white covered wagons.

As the caravan drew near, a gaunt prairie wolf rose suddenly out of the grass, gave a long, dolorous howl, and fled across the plain. After him as if they had risen from the earth by magic, went a pony and rider, a bronzed, grizzled old man as gaunt, and evidently dreading the new comers as much as the wolf.

The caravan, numbering thirty wagons, went into camp in the form of a hollow square, the people and animals inside the barrier of wagons. The sound of voices, the smell of cooking, the laughter of children and the glow of the camp-fires made a bit of welcome life in the solemn land, breaking the soundless monotony of centuries.

Later, when the fires were low, and when the only noises were the champing of the animals and the tread of the sentry on watch, a strange, elfish figure ran out of the stockade and began to dance in the moonlight—a girl of twelve or thereabouts, with big, sparkling eyes and short black curls flying over her pretty brow. A bearded face was thrust out under a wagon cover, and a gruff but not unkindly voice called:

"Come in here, you Maverick, want the Injuns to git ye?"

The child laughed mockingly, and continued her dance. After the third call the big man jumped out of the wagon and ran after her. When she could run no longer she dropped like a log, remaining still and still, while he carried her to the wagon.

"Gritty, ain't she, marm!" he said, as the child rolled over like a stick of wood.

The lady addressed was a tall, thin person with a wrinkled face, sharp black eyes behind spectacles, corkscrew curls, and a habit of wearing little shoulder caps in the hot test weather. She was a New England school teacher going West to better herself.

'Gritty' is western, I presume Mr. Chase, said the lady. Miss Mary Ann Reed, 'What on earth do you call her a Maverick for?' Miss Reed clicked her needles viciously. She knitted all day, jolting in a corner of the wagon, a picture of martyrdom.

'In my kentry, Texas," said Chase, 'they calls them stray young cattle that dont git branded Mavericks. They don't b'long to no herd, an' them that find gits 'em.'

'She's got folks in Denver,' said Miss Reed.

'I dunno,' whispered the man, with an anxious look toward the sleeping child.

'A feller that met me two days ago on the east-bound wagon-train told me her pa and ma had died suddenly, an' the children had scattered, an' he'd never heerd o' Janet at all. Her gran'marm had kep' her from a baby an' the old lady up in,' Janets uncle jest shipped her off to Denver where her folks was livin' Don't seem nobody to take her.'

'Why didn't you send her back with these folks?' asked Miss Reed

'Cause they was only hart way, an' was short for grub; they wouldn't take her'

Yet the Maverick was a great pet on the journey. Every one liked her and welcomed her bright presence to their wagons. Around the camp fires even the men gathered to hear her sing the quaint old Hymns her grandmother had taught her. She held tired babies till her little arms were numb, she told stories to weary children, and was a ministering angel at every wagon—at the last one in the train most of all.

This wagon had joined the train in Missouri, and belonged to an unfortunate family that Chase called "Pikes."

The father, a sullen sickly man drove the four lean oxen; the mother half dead fro malaria, seldom lifted her head from her bed, and the nine children, practically orphans took care of themselves, and of a little motherless girl sent to her father in Denver.

THE
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"The Morning Light Is Breaking. The Darkness Disappears"

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The 'Early Dawn'

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Rev. J.A. Evans, *Editor* and *Publisher*
Bonthe, Sherbro, West Africa.

AGENTS.

United States—Revs. B. P. Booth and Wm McKee, Dayton Rev. Wm J. Davis, Basil, Ohio. Rev D. K. Flickinger, Willoughby, Ohio. J. M. Stoner, Manheim, Pa., Rev. G. W. Arnold Eldorado, Ohio.
West Africa—J. A. Richards, River Gambia. Rev. J. R. Frederick, and Mr. E. A. Lewis Freetown, Sierra Leone. Rev. James Deputy, Marshall, Liberia. Mr. Moses S. Boyle Liberia.

TERMS'

One Year by mail,	£0 6 0
Delivered in Bonthe,	0 5 0
Half yearly by mail,	0 3 0
Ditto. delivered in Bonthe,	0 2 0

Mission House
Bendoo, Feb, 13th 1891.

Rev. S. Hughes,

My dear Sir—I am glad to report for your information that in compliance with your request I left Bendoo on Saturday the 7th inst at 5. p. m. for Jamaica Factory in a boat sent for my conveyance thither by Mr. S. B. A. Macfoy the owner of the Factory. After an hours sail we landed at Yelbana Factory which also belongs to Mr Macfoy.

We went on shore to await the tide which was very unfavorable and the wind was also right a head of us. We left this place at 9. 30. after 5 hours rowing we landed at Jamaica which is about 20 miles from Bendoo in a northerly direction, at about 2 o'clock on Sunday morning. I remain in the boat for nearly three quarters of an hour while the men went on shore and brought a small canoe to convey me through the mud which render the landing—very uncomfortable, especially at low water. On reaching the shore I was warmly greeted by Mr Macfoy who was anxiously expecting my arrival: After a few minutes conversation I handed to him your letter, which he afterwards handed to me for my perusal, the purport of which was that you had requested me to proceed to Jamaica to conduct Divine Service at his place and that I was also at his disposal to visit his Farkies or any of the neighboring towns and preach to the people if he could make it convenient to provide me conveyance in his boat without any extra expenses on our church as we were very poor, expressing also your intention to visit our Sierra Leone Christian and heathen friends in his Factory and its neighborhood D. V. as soon as you could make the necessary arrangements for that purpose, your letter also expressed good wishes for himself and family and congratulated him on the deliverance God had wrought for him during the last accident from fire which occurred in his premises. Mr Macfoy was much pleased with the kind sentiments and Christian feelings expressed in this letter.

Mr. Macfoy is a native of Kent, Sierra Leone and a church man by birth, and has always endeavored to inculcate the feelings of Godliness both amongst his employees and also the surrounding heathens— for this reason he built a small chapel which was opened by the Rev Mr Bowen and myself in 1879, on which occasion several native children were baptized together with his own. Bishop Cheetham landed there on his visit to Sherbro in 1880 and was much pleased with Mr Macfoy's efforts unassisted by any one, to which also was added a small school for the education of his own and the native children with a paid schoolmaster at his sole expense. On this account the Bishop requested the Rev Mr Moore the then newly appointed Pastor of Sherbro to be sending a Catechist to Jamaica to preach there twice every month. Mr Macfoy placed a boat at our disposal for this purpose and whenever he could not conveniently send one, he paid the expense of sending one to Jamaica. Mr Moore himself frequently visited and conducted services at this place.

This chapel has since tumbled down, consequent on Mr Macfoy's being often absent from the place for considerable periods on business transactions. He has commenced building another Chapel, the foundation stone of which has been recently laid by yourself, the dimentions of which he gave me to understand are 40 ft. by 28 ft. He has sent for some Carpenters from Free town to assist those on the spot so as to facilitate the building of the Chapel and other works which he hopes to be able to complete as early as possible. As regards Mr Macfoy's liberality in Church matters, I need hardly say much the church at Bonthe and the Sierra Leone Church and Native Pastorate Subscription Lists give sufficient testimony. He has besides always influenced the men under his employ to contribute towards the good cause.

Sunday 8th Lordaday—Previously to the time for Divine Service Mr Macfoy sent and notified all his workmen to be present at the service giving them also to understand that those who did not attend and could not give sufficient reasons for being absent would forfeit some portion of their wages—Accordingly all attended with the exception of those that were sick, and the room in which the service was conducted was quite full the total number present being forty-four with the exception of Mr Macfoy's domestic servants nearly the whole of the congregation were Sierra Leoneans. The regular form of the services were gone through and I addressed them from Isaiah 50. ver 2 "Is my hand shortened at all that it cannot redeem? or have I no power to deliver? They seemed to be much impressed with this address As no previous intimation was given to the people, at Mr Macfoy's suggestion no collection was asked for after the service although you had requested me to do so, Mr Macfoy says that this will be done whenever another is held there. At the close of the service I distributed some heligious tracts amongst the people entitled 'Enough Room' which they appreciated.

At 4 p. m. I visited Tinne farkie in which all the people live who are employed by Mr. Macfoy. As they spite anderstood the Sierra Leone dialect I addressed "Deluge" nearly all the Sierra Leoneans in the Factory together with Mr. Macfoy accompanied me to this service. The congregation was composed of both men and women who listened to me with marked attention. As usual I asked them at the close of the service if they had any question to ask me, when the headman said "all that you have said is true", and in explaining to them that the Rainbow was the sign of a covenant made by God to Noah that the world shall no more be destroyed by water but by fire, they exclaimed that they had hitherto been regarding it as a symbol of evil, but that they now understood its meaning.

They also said that they will endeavor to serve God in order to obtain eternal life. At 7 p. m. we had prayer meeting and the room was again full as in the morning. Some people who came for trading purposes and landed before the evening service was commenced also attended. On the whole I may say that this was a refreshing day to us all and I fervently hope that God's blessing may rest on my humble efforts.

May 6th—I rested myself this day after the many exertions I have had both in journeying and preaching on the two previous days.

Tuesday 10th—I visited a neighboring town about three-fourths of an hours distance by sea from Jamaica Factory accompanied by a trader named Matthew Tilley who was kindly placed at my disposal by Mr. Macfoy to act as an interpreter. The name of the Town is 'Pagan'. It is a small but very clean and neat town. On landing we met two canoes just leaving the town in one of which there was a young woman in a dying state who was being conveyed to her native town in the Mosaam river. I made some effort to speak to her but she was unfortunately quite unconscious for which I was very sorry. On reaching the town which was not far from the wharf I went to the headman of the town to whom Mr. Macfoy had sent word to say that I was to be expected and that he should collect his people together to hear me. He received me heartily and told me that he had kept as many of his people as he possibly could, from going to their farms so as to hear me, as Macfoy requested him to do.

The interpreter and myself then sang the Hymn "Come to Jesus just now," after which I prayed. Our singing caused some merriment and astonishment amongst some of the people I read from the 3rd chap which was translated verse by verse by my interpreter after which I explained to them in a few words about the "Fall of Man" and the consequences of sin which was also interpreted to them. I spoke to them about the evil of going to country fashion in times of sickness and distress instead of going to God. They thanked me and promised to take my advice.

The headman informed me that many years ago he was taken to Freetown and was a member of the Lady Huntingdon's Connexion. He is now a feeble old man of nearly eighty years of age. He thanked me at the close of the service and said he hoped both himself and his country men will be profited by what they have heard from me and also requested me to thank Mr. Macfoy for sending me to them. At 5 p. m. I went to 'Combonde, Farkie at one of the extreme end of Mr. macfoy's plantation, accompanied by Mr. Macfoy who although not feeling very well rode in his 'Sedan Chair.' On our arrival Mr. macfoy informed the headman of the nature of our visit and as his people had just returned from work he requested him to assemble them together.

I then addressed them on the "Fall of Man, Mr. Macfoy acting as my interpreter. One of them became very indignant on hearing that Adams fall was owing to Eve's temptation and said he would have dealt very summarily with Eve if he had been Adam, for had it not been for her, man would have been in a happy state until now. It may seem amusing, still at the same time it requires some knowledge and experience of the ideas of these people so as to be able to meet with their little arguments in religious matters.

On the whole however they said they were pleased with my visit and thanked me for coming among them. We returned home at 6. 15 p. m. and at 7 o'clock, I conducted prayer meeting being the last evening I was spending there. The room was again full and some traders who had just arrived also attended. Many earnest prayers were offered which we hope God will accept for his son's sake, in addressing the people I mentioned to them your intended visit to Jamaica which would take place shortly, (D. V.) and expressed a hope that in the meantime they should not forget the assembling of themselves together but meet every S.S.oath for the purpose of prayer and praise. At the close of the meeting all came and shook my hands warmly and thanked me for coming amongst them and conducting these services.

On Wednesday 11th at 11 30 a. m. I took leave of Mr Macfoy and proceeded to Yelbana where I arrived at 1. 40 p. m. and from thence to Bendoo where I reached in hour afterwards both wind and tide being in our favor. To God be all the praise!

Trusting I have complied with your request satisfactorily.

I remain, my dear Sir,
Your obedient servant.
C. S. Brown.

Election at Saint Matthew's Church Bonthe.

On Monday the 30th of March being Easter Monday an election of officers to serve the Church for the ensuing year took place at the above Church at 7 p. m.

The meeting was opened by the pastor in charge who read a portion of scripture selected for the occasion after which he gave a short address to the members present on the duties and responsibilities attached to the different offices to which they shall be appointed at the ensuing Thanksgiving Crase who have served during the past year.

This being over slips of paper were handed round for each member present to vote for only one name at each time, till a number shall be appointed.

The following gentlemen were elected—

Committee Members.

C. B. Collier, B. T. Collier, D. L. Collier, J. N. Cowan, H. B. Williams.—Secretary J. B. Parkinson, M. Z. Macauley, M. G. Thompson.—Treasurer. P. A. A. Thompson & T. E. Macfoy. J. D. Macauley, Dr. M. L. Jarrett.

Wardens—D. L. Collier—Pastors, W. B. Colliers—People.

Sidesmen—P. W. Parkinson Anthony W. Elliott.

In conformity with the request and instructions of the Bishop of Sierra Leone we do appoint the three elected to be present at the Easter Election to take place in Freetown on the 20th April to represent the immediate wants of the Church at Sherbro and the following gentlemen were elected viz— Messrs. C. B. Collier, and M. G. L. Thompson, after the business of the evening was over the pastor pronounced the benediction and the meeting came to a close at 9 p. m.

Committee—C. S. B.

Bonthe April 15th

The Early Dawn

BONTHE, APRIL 30, 1891.

REV. J. A. EVANS—EDITOR

[EDITORIAL]

THE NEW PASTOR.—Of the Wesleyan mission in this place who arrived here some weeks since has now become settled down to his work in good earnest and we have been pleased to learn that he is an old acquaintance of the Revd N. Hughes of the Church Pastorate who has also lately come, but a little in advance of Rev M. W. Randall, to assist in this very important field of the Shrbro. The harvest here is great but the laborers are few so that Mr. Randall as also Mr. Hughes are welcomed to the field and we wish them both abundant success, and we surely trust that great revival influence may follow their accession to the Sherbro Pastorate.

PUBLIC IMPROVEMENTS.—In this place are moving on nicely, the Sea Wall has grown longer as the weeks have passed. The new addition to the Government buildings is progressing. One striking feature of the work on Heddy Street, is the new bridge erected over Ghundamah Creek Mr Jones the Superintendent, of these and various other works here is to be congratulated upon his success.

The Wants of Sherbro.—Doubtless are very many, but we venture to point out a few that are within reasonable hope of early attainment. If only an effort is put forth in the proper direction. First of all, an Industrial Training School ought to be established here for the training of all classes of youth male and female, in order to prepare the scores of youth of the District for useful lives. The new condition of the river communities renders this a greater necessity now than ever before, for it is evident that sooner or later all are to become British subjects and as such to pursue civilised employments and not only this but there are many native parents desirous of useful training for their children, besides many Sierra Leoneans are from one cause or another obliged to live temporarily, at least, in Sherbro, and some of them in out of the way places where there are no Schools and yet they are not able to send their children to Freetown, but could easily send them to some central place in Sherbro.

"Second a good Lumber Yard in Bonthe where all kinds of wood for Building purposes could be had at reasonable rates the dealer might buy and sell as there are many engaged in sawing Boards and Scantlings in the adjacent rivers and for the commencement of such a business roofing of various kinds as corrugated Iron slate, shingles &c. might be kept by the same parties.

A Provision shop or store would find a fair opening for the sale of goods stuff and of the right kind with an increasing Trade as the years roll on. Hardware in greater variety is much needed in the place; as well as Carpenter Tools: Lamps and chimneys well assorted with fixtures Wicks etc would soon find a paying sale here. Planters and manufacturers are also in demand the former in the outlying country and the latter in town and country. Lands are cheap and labor abundant.

Temperance.—This good cause we are pleased to note finds favor and progress well among the girls and women we say girls and women, because of the fact that the girls are the most ready to take the pledge and are more likely to keep it. It must not be thought that it is any easy matter to espouse and support the cause of Temperance, as it is now advocated, for it is not now moderate indulgence in drink, but total abstinance from all intoxicants and the habit of taking something especially on the meeting of friends, at social gatherings funerals wakes and the like where it is customary to have something to

and fashionable to drink it. ots an abstainer to the test, ne are well aware of the re- ey are sure to get if they refuse. here the social glass or bottle is the greater evil; many could and would resist the public house, but the social drink in the cosy room, or the quiet parlor who will resist? Then again the fisherman and seaman say they need to take something strong to drink.

But the truth is if excuse is allowed for the use of a drop of alcoholic drink a barrel will not supply the demand, silence as advocates of Temperance, we are to, and must insist on total abstinence. We must do more we must organise the people who are willing, or can be pursuaded to unite against Intemperance, and we must wage a warfare against the social glass as well as the public *Rumhole*; for this land is certainly already dark enough, without allowing it to be made more so by the use of strong drink.

THE NEGRO IN THE UNITED STATES.

The London *Times* it seems has been trying to discuss the Negro question in the United States by publishing a series of letters, on which the Independent of New York City, the leading independent Journal of America, and far better informed on every phase of the Negro question in the States than any other paper in the world, makes the following pointed comment.

"The London *Times* has been publishing a series of long letters on the Negro question which end with a proposal to deport the Negroes to Africa. The proposition is enough to Characterise the letters. Deportation is the absurdest of all propositions. The Negro does not want to be deported and the white man does not want him deported. There is no more faithful class of working men in the country than the negroes of the South, and it would be the ruin of any one of the Gulf States to have them removed. When emigration agents have been in North Carolina or Louisiana attempting to remove the laborers they have been driven out or white men. The Times in its editorial comment says that more than six and a half million Negroes live among the whites, and that the two elements do not mix and to all appearance never will. What he means by saying they do not mix we cannot understand there are all sorts of mixing. The treatment of the Negro is bad enough, but it is not as bad as is reported by the Times. Decent treatment and equal rights are gradually moving southward, and all that is required, and is patience and education to settle the problem.

The Sabbath School—being the generally accepted nursury of the Church; it is to be feared is rather too often left in the hands of the younger people of almost every community. Many persons especially young men and woman seem to outgrow the Sunday School and most usually drift off into groupes of gossippers. While more Matured men and woman of family cares, excuse themselves on the ground of other duties, but too often the opportunity to recount the tales of the past week is the real reason of their non-attendance on the reading of God's Holy word. Older men and women have of ours more reason to be absent, sometimes but certainly not always, for when, as is often the case with persons in the decline of life, unable to attend all the services of a Sabbath, they may sometimes omit one of the other services and attended the Sunday School and if unable to read or so engage in meditation or otherwise they may listen to others reading the precious word and as they feel inclined ask or answer question and thus show their interest in that word which is able to make us wise unto Salvation.

Falconbridge Letters.

Indeed Mrs Falconbridge was beyond a doubt a wonderful woman. Clever as she was of the sympathy of him who of all others, ought to have been her constant supporter under the disappointments that she labored from want of success. She bore up under all with not only remarkable fortitude, but with a vivacity and cheerfulness that seems a marvel indeed. But let us continue her fifth letter of June 8th, 1821.

"At the last town I visited, the headman's favorite woman, had a beautiful *mulatto* child, and seeing me take much notice of it, he said 'God Almity sen me dat peginine, true, suppose he no black like me nutting for dat, my woman drinkee red water, and suppose peginine no for me he dead.' I could not help smiling at the old fool's credulity, and thinking how happy many of my own country women would be to rid themselves of the odium of stigma, so easily. Crimes of larger magnitude, such as *witchcraft*, murder, &c. are punished in the same way, that is the criminal is obliged to drink of this liquor, unless there be evidence sufficiently strong to acquit or condemn him: when that is the case, if convicted, he either suffers death, or is sold as a slave. On the opposite shore lives a nation called the Bullooms, whose King I had occasion to mention in a former letter. I have been at only one of their settlements, a place directly over against us, belonging to a man named Dean. The people appear more inclined to industry than the Sierra Leonians, which a stranger may readily discern, by the superior way their houses are furnished within. I am told it is a fertile country, and the inhabitants make so much rice, that they are able to sell a quantity annually. In the neighborhood of Dean's Town, at a place called Tagrins Point, was formerly an English Factory, belonging to one Marshall, but he unluckily got into a dispute with the natives, drove him away and pillaged his goods they are a barbarous implacable set of people. This is all the history I have learnt of the Bullooms, therefore shall return to my own side of the water. We have had heavy tornadoes and falls of rain for several weeks, and I yet enjoy my health as well, if not better, than I did for several years past in Europe. Deaths are not frequent among the natives, indeed I have not heard of one since we arrived. Their national diseases are few probably anointing themselves as they do with Palm Oil, makes them less liable to evil consequences from the unhealthy putrid vapour that almost constantly hovers about these mountains the poisonous effects of which carries off numbers of foreigners. About ten days ago the master of the cutter went to Bance [sland, where he drank too freely, and returning a little indisposed, signified a wish of going to the French Factory for medical assistance. Falconbridge having had Some difference with this man, therefore, lest he might wrong construe any offers to serve him, without hesitation complied with his desire, and he immediately set out in the Cutter to Gambia. Falconbridge, and myself accompanying him. The distance being only six miles, and a fresh sea breeze, we soon ran up. Mr Reunieu not only received us with the politeness of a Frechman, but with kindness and friendship. When he saw the master of the Lapwing, he said to me Madam, Captain Kennedy (for that was his name) will never leave Africa but in two or three days time he will come under my *big tree*. I did not understand the comprehend him, which the Frenchman perceived and explained himself by saying under the large tree I saw a little distance off was the busy ing ground and added he there is some thing in the countenance of Kennedy denoting his dissolution to be near at hand and I am persuaded the man can not live more than two or three days to took care not to mention or hint to Kennedy what Mr Rennieu said to me lest the force of imagination might kill him —however in spite of all our endeavors the prophecy was fulfilled a severe fever come on the same night and the second day he was a corpse.

There was no accommodation for sleeping on shore at the Factory, which Mr Reunieu could offer us—we were consequently obliged to sleep on board. I could not think of allowing the poor sick man to be exposed to the inclemency of the night air, and insisted on his taking a berth in the cabin—nor could I think of continuing in the cabin while he was ill, lest a disorder might be infectious, and the only alternative was to lay upon deck, or in the hold. The former being more preferable, our Mattresses were spread at night under the awning, where we lay, but I took the precaution to wrap myself up in a flannel gown, and covered my head with a cap of the same—was it not for that, in all probability, I must have added to the number under Mr. Rennieu's big tree.

CORRESPONDENCE.

From Danville Station.

Chambersburg Mission.

Dear Editor—During the latter one and half months of the quarter I am very thankful to Almighty God for the strength he has given me in my new sphere of labor.

The Day School had my first and constant attention and though much has not been accomplished yet there is now a change for the better: the children who had withdrawn for want of Mission support to their homes near and abroad are now returning gradually to their old School house. For the convenience of the natives there has been established a seekers class nearer their homes exclusive of the chapel in the Town Gbangbia which we are anticipating to be the nursery of our regular or proper class.

The Sabbath School has gone in to plans, resolutions & rules which if faithfully carried out will amount to a general revival.

The Church above all has never lost its power in the away over the hearts of men the regular attendence is about the number it can contain and something over.

Touching Itinerancy nothing much has been done save Neetle, Pemppy, Mah-Hou, and Footah have been visited and

longing desire to form regular classes as soon as means and time are favorable.

The church building Mission House and premises are in a delapidated state and need repairing to which end we thank our friends especially of Bonthe who have lately given their seanty means in the preventation of the same and we also honour the faithful promises that are forthcoming. On the whole we bless our Heavenly father for the ever abiding power of presence wherever His name is called and for all the bounties that we daily receive at his hand and also our foreign Brethren of this mission for the box of clothes they sent us which have been the means of obtaining children for the schools and we hope and trust that they will be nearer the work by their gifts during this year which they have so gloriously begun

Thanking you for space occupied. Your youngest Bro.

FRANCIS ANTHONY.

Changes.

Continued from our Last Issue.

Spirited as well as gifted, as has been the pens of those talented men, who have tried to communicate their views to Public on this subject by means of the press, or rather the Journals issued from thence, yet I cannot call to mind one single instance where any perfect result has been effected. There may be probably indirect results effected, but not coming direct are not felt as they might have, been had they been direct. It is left with us to divine why with some there are manifestations of sorrow for the same man that others are all but glad to get rid of. The only difinnation that I can give is that the hearts and minds of all created mortals, even from oriental days have become so vitiated, that there is hardly anything in creation can satisfy them. For instance under Mr. A.s administration Mr. C. has all the priviledge that this world can afford, given him. He feels himself then a happy being. While at the time Mr. F. is suffering, and feels that Mr. A. is the greatest tyrant that ever administerd. A change takes place and Mr Z. is sent to take charge; he finds in Mr F. Some qualifications better adapted to his tastes than he sees in Mr C. Mr F is therefore administrator Z.s first and best man. The scenchanges and Mr C. who had felt himself a happy man under Mr. A's administration is become a sufferer. Thus one finds that no one man can please all men. There is however a change that satisfies or at least ought to satisfy all mortals; which is the gratest change this world can effect; and that is the changing of these our *Satanic* hearts to *Christlike* hearts. Let us stop a moment and consider whether there is any other change in the Political need I say Politic rather in the Ecclesiastical world that is better than the changing of our hearts. By a careful study of the Sacred Scriptures we can find out sufficient testimonies to substantiate the fact that the changing of our hearts is the greatest change that can be effected in any mortal. David, the greatest musician of Bible times, who soothed the heart of King Saul when the evil spirit disturbed him, remarks "I was young, but now I am old, yet have I not seen the righteous forsaken nor his seed begging bread." Jousha, the man who led the children of Israel after the death of Moses, observes (after a series of years in close connection with God.) the joy that is felt by all such whose hearts are changed; and on a very particular occasion remarks. "As for me and my house we will serve the Lord. Saint Steven having the consciousness of a clean changed heart prayed for his muderers using these words "Lay not this sin to their charge." There are still many more such excellent testimonies contained in this blessed Book. This change is therefore the only change human beings ought to secure It does not require the removing from one country to another from one State to another or from one City to another nor from one Farkie to another as changes taking place in the Political world. Nor ye doth this heart changing require the removing or abandoning of one church to another, but "A willing and a contrite heart Thou wilt not despise" are words contained in Holy writ. There are several reasons why we ought to prefer this heart changing to any other: 1st. Because we then are under the administration of one who source and bestows happiness on all mankind. 2nd Because we are then as new born babes ready to join after death the company of the redeemed in heaven. and 3rd Because our names are then enrolled in the "Lambs book of Life." Firstly by being under a new administrator is, our being under Christ the great King, who left us the noblest pattern. Although I have already remarked that mankind in general are never satisfied yet I can venture to say that under the Kingship of Christ all those who are his followers are cared for. "For the sick is soothed and the hungry fed.'

His quite, peaceful, and all obedient life spent on earth proves this fact, For in Him alone have we found a being like the Great God. One has only to read the books containing the life of Mohamet to be able to see how vast a difference there is between this false prophet and the Son of God made man. There is nothing in the history of Christ that is contradictory. Truly the Jews laid heavy and false charges upon him but this can easily be accounted for. His own words are "As my Father loved me, even so love I you." But St. John says that he came unto his own and his own received him not. We have no single instance in the Scriptures where Christ under any circumstance withheld himself from doing good His direct language is "come unto me all ye that labour and are heavy laden and I will give you rest."

P. H. P.

Children's Column.

Blind Jim.

Selected

Eddie Morgan had come, with his father and mother, to spend a month at the sea-shore. For the first week you could not find a happier boy than Eddie. He had a beautifully painted pail and wooden shovel and day after day he and some little boys, whose acquaintance he had made, would play in the clear, white sand just beyond where the great, white breakers came rolling in.

But one day all Eddie's playmates were allowed to go out with a party in a sail-boat on the ocean. Eddie's parents were not going, and he also was obliged to remain behind. This was a great disappointment, and he cried bitterly when he saw them sailing away. His mother had given him an orange, and told him he must try to amuse himself down upon the beach. But, though he went off with his shovel and pail, he sat down on the sand, feeling like a very much-abused boy, and as if he would not care if the waves should come up and drown him. Perhaps then his papa and mamma would be sorry that they had not let him go on the boat.

While these desperate thoughts were filling his little head, he suddenly felt something pulling at his coat behind, and looking around, saw a small dog trying in this way to draw his attention. A boy, two or three years older than Eddie, held the dog by a strong cord, and on a board suspended from his neck was written the word "Blind." He had an old violin and bow in one hand and held the other in a groping manner, as he asked: Is there any one here who will give me a penny if I play them a tune?

"There's only me," said Eddie. The rest have all gone off sailing. But if you'll play for me, he added eagerly, I'll give you my orange. I haven't touched it yet.

Blind Jim at once placed his fiddle in position, and began drawing the bow acoross the strings to get them in tune. When he was satisfied that all was in order, he struck up "Three Cheers for the Red, White, and Blue." Eddie was delighted, all his disappointment forgotten, and he shouted with joy when the little dog began to dance to the music.

(To be Continued.)

NEWS ITEMS.

DEAN,—On the 16th March Miss Sarah Ann Parkes at the Mendi Mission House, in this place; where she had been residing since leaving Freetown about the last of Sept. 1889. Miss Parkes was a neice of the late Mr. Henry Coker a planter who died at his residence in the town of Bompeh on the 6th of Feb. '91 Miss Parkes' end was peace.

Resigned—Mr. A.P. Doomahbey Chief accountant and Paymaster of the Sherbro Mendi Missions has resigned his commission and retired from the Work on the 20th inst.

The W.C.T.U. of this place continues its regular meetings. It meets on the first and third Wednesdays of each months. We congratulate the President Mrs Elisa Jowett for the success of the Union.

SELECTIONS.

Brief Story Of Bishop Taylor's life.

Continued from our Last.

When peace was declared, father was appointed by the Government, to swear the people of that region back into allegiance and citizenship. When the man who had been a leader in the conspiracy against him, came to take the oath of allegiance, my father said to a Union man present: "Andy, come and stand behind Bob, and if he chokes on this oath—hit him on the back."

In the midst of the war troubles the Society of Lambert's meeting-house, with my father excepted, all left the Methodist-Episcopal Church and joined, in a body, the "M. E. Church South." As he stood alone they all tried to persuade him to go with them.

"No," said he. "If I should turn my back upon my Church and my nation, especially in this the day of their sorrow, I should say the Lord would serve me right to turn me out of heaven and bar the doors against me."

He then applied to the Baltimore Conference for a minister to be sent to his house, and he would support him and his family. This request was granted; a minister was sent, and remained with him till the war was over. A new place of worship, meantime, was built in the neighborhood, and a new "Society of the M. E. Church" was formed.

My father's house was always a welcome home for God's ambassadors, and both father and mother loved them, and were never more delighted than to have them in their home and minister to them. They were Methodists in heart, life and profession, but welcomed to their hospitality ministers of other Churches.

Father and mother had unwaning honey moon, which shone on their happy married life through its whole period of about fifty years. He always addressed her as "Honey," and she addressed him "Darling." I have no remembrance, of ever hearing an unkind word pass between them.

Father wrote me when laboring in Ceylon, saying: 'Our old friends want us to have a golden wedding, and allow them to honor us with their gifts. I respectfully declined and said to them—'We have got on so well with the old contract for fifty years, that I prefer it for another fifty years, if the Lord should be pleased to spare us.' In the same letter he added: When mother and I were surrounded by our growing family, we often spoke with sadness of the coming time when they would scatter abroad and leave us in lonely desolation. The dreaded time has come. They are all married, except Rebecca and John, who are in heaven, and have gone and made homes for themselves, and we are left alone, but not lonely. Indeed we never were so free from care and so really happy before. God has blessed us in our children. They are all healthy, all religious, all Methodists; all industrious, all peaceable and peacemakers; all comfortably settled in houses of their own, except the three itinerant Methodist ministers. We are happy thus to know that our great life-work is done. Our sun is setting, and not a cloud in the west. We are waiting cheerfully on the bank of the river for the boatman to come to take us home."

After an unbroken term of thirteen years in foreign evangelizing work, I was fondly hoping to see dear father and mother again on this side of the river.

In 1874, while I was founding Missions in Madras, India my host, Dr. Gordon, said to me one day as I came in: 'Is your father's name Stuart?'

'Yes, Doctor; his name is Stuart Taylor.'

'I have just read in this paper that Stuart Taylor is dead.'

I need not try to explain the mixed emotions of my heart in that hour of bereavement.

Next year I came home, hoping again to see my mother; but before I arrived I learned that she too was gone. Ten months of widowhood, and then she plumed her wings and flew up the shining way by which father had gone, to be re-united in their home above. The days of the pilgrimage of my father were 79 years, and of my mother 75. In the Lord's good time, I shall see them again. Next to the sight of the King in His beauty, I shall want to see my father and mother.

A LITTLE MAVERICK.

Continued from our Last.

This baby, Rose, was a merry little creature of three, beautiful and winning, and much liked. But the days were toilsome ones, and as the Browns had charge of her, no one interfered, though many of the party wondered who could have trusted her with them.

The two younger Browns, homely faded little souls, were faithful guardians over her. The other children were unruly and rude, but these two seemed like some good old folks who had lived out well-rounded lives and been translated back to earth to begin over again.

To these children Janet's presence was the one happiness of their day nor could she tell stories enough to satisfy them. Once Janet, coming unobserved heard the youngest Pike telling baby Rose, who was cross, one of her own stories.

'You sorrerful little things,' cried Janet, 'cant you make em up yourselves of your own?'

For a week, at night, the sentry at the stockade saw far off, black, moving specks on the horizon, and weary and anxious were the hours of darkness early the start, eager the hope to get on without the attack. Each man would mutter in the gray dawn, as haggared and white, he harnessed his team, 'Thank God, another night of peace, no Indians yet!'

'Janet,' said Chase one morning, when she came to watch him harness his team, 'of those Injuns comes an gits the better o' us you git on that ere leetle gray pony, Nance, thar, and take Rose an set out by them low hills cross thar.'

Nance likes me smiled Janet I feed her my bread

All of us like ye, ye Maverick, yer so chipper allus Chase said, admiringly. The Injuns shant git ye of we kin help it.

That day a young wife was sick, and all the long hours Janet tended the wailing baby its mother was too ill to care for. She looked back at the line of wagons and thought of baby Rose, that she loved best of all.

Those good little Pikes will see to her, she thought, hopefully. But the two little Pikes were weary that day—they lay in a strange stupor, those pathetic guardians—and no one noted them. Locked in each other's arms they lay unheeded, and one was drifting away beyond earthly aid.

At the night halt Janet, free from her charge, ran for Rose. Then the news flew from wagon to wagon, the child was gone and no one had seen her all day. Miss Reed remembered seeing her runing among the sunflowers at break-fast time.

Aint nobody going for her? cried Janet, in agony. She ran to each wagon, to be met with the same answer: It cannot be done.

You see Janet, said Chase, a sob in his voice, there's fifty women and children here and only thirty men to guard em; there may be hundreds of Injuns out there. We daren't leave camp or they'll know it, an we've searched all the plains with a glass an there's no sign of her.

But ter-morrer—choked Janet.

"She'll not be a-waderin', missy—don't ask me to tell ye, but there's Injuns and perarie wolves."

"We must only tell her father she died never the whole truth," said Miss Reed, coming to the wagon for her rubbers, which she wore on the dryest nights.

Chase walked away and sat down by the fire. No don't talk no more Janet, as the child went to him, it aren't no use. I'm the only old injun fighter in camp I've growed grey at it. I've got ter take the lead.

Janet went quickly to her wagon. By the light of a flickering candle she printed, in a round, childish hand, on a bit of paper, these few words:—

To be Continued

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REV. J.A. EVANS, *Editor and Publisher*
Bonthe, Sherbro, West Africa.

AGENTS.

United States—Revs. S. F. Booth and Wm McKee, Dayton; Rev. Wm J. Davis, Basil, O. Rev. D. K. Flickinger, Willoughby, Ohio Rev. J. W. Stoner, Manheim, Pa., Rev. G. W. Arnold, Colorado, Ohio.

Africa.—J. A. Richards, River Gallinas; Rev J. R. Firestone and Mrs. M. A. Firestone, Sherro Island, Rev James Depriest, Marshall, Liberia, Mr. Moses S. Boyle, Liberia.

TERMS.

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The Trade Problem.

Something there seems to be in the trade of the Sherbro district, that appears to be hard for the leading men in the business to understand, or at least they talk so and seem to feel so. An eminent business man and agent of a great firm said only a few days ago in a conversation on the Subject of trade that if there was any better way carry on the trade and any man knew it he ought to come forward with his plans and let others see how it is to be done for he felt sure that he did not know of any better way. He could be understand how there could be any improvement on the present mode of trading. But it is just possible that in this very unbelief lies the great central trouble and that which is likely to keep back the needed improvements for several years to come; however, it is consolation to feel that the present unbelief in business circles, can but temporarily hinder the cause of commerce, for it is certain that with the eyes of the civilized world fixed, as they are today on Africa that some movement must and will be made. One great need apparent of this coast is the want of communication with the great Interior of the Continent so that the resources of those regions may be developed brought to the seaboard. This communication it is now pretty evident must be overland for the water courses do not extend far enough to facilitate transportation, from the greater part of the Interior. And yet it is pleasing to be assured that while there are not large and navigable streams in many places that there are small streams and springs of fresh water almost everywhere. More than this we know that there are some splendid sites where water power can be utilized in working Machinery for almost any kind of manufacturing or agricultural purposes. Thousands yea millions of acres of good arable land lie hidden from view, by immense forests of valuable timber. These forests of immense wealth only await the energy of men who have the faith and hardihood to to strike down the giant oak ebony, Mahogany, lignum vitæ and other valuable forest Kings that have stood for ages past monopolizing the fertile soil beneath their ancient bowers. The forests removed then a vast field opens to the agriculturist to amass untold wealth in a land where December is as pleasant as may But to realize this there must be brought to bear some new energy. Some body to lift their eyes above the Bangor heaps and the few Butts of Palm Oil that drift precarious to this Coast border. Yes it must be a man or men who can see wealth in the trunks of the huge oak of the forest and the rank soil of these fertile valleys and in the [illegible] Some enterprising railroad[illegible] to push a line of [illegible] five hundred miles into the [illegible] regions he [illegible] the navigable [illegible] our short [illegible] rivers [illegible] on which towns and cities [illegible] as it ranged by magic. We [illegible] wonder at the stagnation of trade when nothing is done to develop the resources from which the trade is to spring. But I am aware that there are traders enough to say we have been doing our best to encourage the natives bring in the produce, we have given away much in presents until we are unable to give more, and all to little or no purpose. However, I have to say to such that they have pursued the wrong course and I can only pity them in their shortsightedness. For if a man goes out to do business he should first consider that very few men will pay for that which they may have for nothing. And it is really true that all these borders have been spoiled, so that a man must give a way two thirds of his goods to coax the people to buy the other third; then it is certainly time to knock off trading and try something else a while until the people realize that to trade means to buy and sell and not give or make presents.

Of course you will say that you are a fraud that some one else will come in and take trade from you, let them come it they are going to give away their goods and you try to gather some produce and see if you cannot get your pay for it and some presents also which you will be more profitable to you than trading by giving away your goods. But I am drifting, what I wish to say is that the efforts made, by present to induce trade cannot avail to increase the amount of produce brought into the market. What needs to be done now is something to increase the gathering—the actual picking of Bangor—so that a larger quantity—more tons—of Palm Kernels,—Palm Oil and other produce will be brought for sale. The quantity of produce by a little of the right kind of (feel way) enterprize may be increased to ten fold what it is now, then what significs the drop of produce to even half the present price when there are ten times as much handled nor will it matter it twice the number of merchants engage in the business. Then it will be readily seen that it is not fewer firms and higher prices we need so much as it is more produce brought into the market and other resources of the country developed.—E.

Bonthe 6th May '91.

Home Influence.

The subject of the influence of homes upon those that live in them, is one that ought to be considered by all christian parents as well as all ministers and teachers of religion among the people. If people are trying their best to practice what is good for their future welfare, then they ought really to consider what kind of influence their homes have upon their children, how they act and allow others to act before their little ones in their homes, for these little creatures are very impressable and are without great imitators of the actions of others. There is in every home some kind of Government (whether rude or polite) which in itself exerts an influence upon the mind and habits of each child that is born into it. And it is the lot of the race to be brought forth into this life in some sort of a home, however, poor or rude it may be, home it is our common lot to either enjoy or suffer the influence of [illegible] which must either be helpful or hurtful. But in looking carefully at the manners and lives of many we perceive either a thoughtfulness or carelessness in the home conduct that is a disgrace to their own dear offspring they seem to forget that their children will imitate their example or that they are surrounded by those who are easily impressed. The parents may be notable teachers, in every respect at their different institutions or seminaries but no sooner than they go home, their manners and teaching are left behind and carelessness prevails and that it is their children are often as rude and illmannerly to elders void of almost everything like suitable manners wins in [illegible] society. And should they go abroad are quite unable to govern themselves they easily fall into living any kind of a life careless of the use of their tongues careless of the main thing—cleanliness which is very [illegible] indeed it would be difficult to tell that such persons had been brought up by christian parents to say nothing of christian teachers, and all this from lack of the proper kind of home influence.

A deplorable draw back to society and especially home influence is the fact that too many persons do not live up to their profession in their daily lives at home, many preachers are good at preaching but poor in the practice of good living and these moreover many of the children are of the same kind, saints abroad but demons at home and their children I fear will too soon immitate these and only become disturbing blocks to others who might do better, then do christian friends, ministers, teachers and people let us reform our every day and home life and thus bring up our children to honor God and save men.

A. F. Campbell.

Tremble King Alcohol.

This is a portion of the title of a temperance sung by Loyal Temperance Legion of Rotafunk in the course a very fine entertainment given by that Society, during the Sittings of the U. B. C. Annual Meeting in that place it was well rendered and made one to feel if the land could be filled with such bands or legions, singing as they did that evening that indeed King Alcohol would not only be made to Tremble but would be compelled to fall before the onward March of the temperance Cause. And what was more cheering and encouraging was that almost every Christian Worker present from a distance received to something in the way of organizing a like band of Workers for the pulling down of the strong holds of the Rum power. But of course we are quite aware that to do this we must fight, earnestly and continuously against principalities and powers not only physical but Spiritual. Yet we are sure that all of these can be overcome, if only the present generation can be made to hear the singing of the rising youth who are determined to grow up and if properly trained will fight the monster with such vehemence as will bring to naught all the allied strength of King Alcoholic. May God hasten the day when our land shall cease to flow with Rum and Gin, and the people be redeemed from the curse and degradation of Strong Drink.—J. A. E.

Quarterly Visit to Charmany Station

The Presiding Elder, Dear Bro. We arrived at the Charmany Station at 5 p m. Held a meeting at 7 p m about thirty person were present who listened attentively. At the close of the meeting the preacher in charge gave a cheering report of his work sixteen towns were visited by him in all of which he met with success. The work in the Town Charmany however is somewhat discouraging and Brother Brown must have had a good deal to contend with but he is a patient and faithful worker. At the Sabbath 6 30 a m Service we had about forty attentive hearers and at 11 o'clock about the same number sight persons partook of the Lord's Supper.

Yours Fraternally,
R. Cookson Taylor
Rev. J. Gomer P. E.
May 2nd 91.

Already we see some of the fruit of the Chiefs prohibition proclamation, there is less drauning and dancing. The town is quiet, and I see faces in the meetings that were seldom seen there. Last week A Sierra Leone Gentleman a native African, brought several demi johns of rum here to be sold by an agent but when he left, the rum left with him And many hearts said thank God. And others said Amen. At our prayer meetings the Christians dont forget to thank God for the victory. At present the chief is absent from town.

We hope he will extend his proclamation to many other towns.—J. G.
Shaingay
May 6 1891.

To the Editor of the Early Dawn.

Dear Sir,—I consider it a duty incumbent on me to offer those few remarks which have just entered my conception, whilst reading your valuable paper called the 'Early Dawn,' which is said to be published every fortnight. When perusing that paper I found more than half its contents to be of 'religion,' confined to the Interior of Mendi Countries, [assuredly] more than half of Subscribers do not know, and therefore as a matter of consequence, little or do not at all care to know or bear of. I really believe that there would be more Subscribers and ready-payers always, if the Editor could but only adopt the method once introduced by the Editor of the Weekly News Freetown, and that is, of forming 'The Nancy Story and other Story Competition?' If at all there are neither Contributors, nor funds to afford to give High prizes to two or three successful competitors, I think men and youths who are desirous to improve your paper as well as their country intellectually, will send in their competitions for almost nothing.

I hope Mr. Editor, you will carefully consider this subject now put before you and very soon be able to publish 'The Nancy Story and other story competition, to the benefit and amusement of Readers and Subscribers.

With due regards
I am, yours truly
Achilles.

The Early Dawn

BONTHE, MAY 16, 1891

REV. J. A. EVANS—EDITOR

[CONTINUED]

The Rains—have been for some time and continue to be rather heavy; for the season of the year, for while we expect rain to fall in every month of the year here yet we do not expect it although so heavy or continuously as has been the case the present year. There seems however, no means of accounting for the excessive rains of the present season.

Special Services at the U. B. Church.

A series of Revival Services were commenced at the Good Hope Chapel of the U. B. Church in this place on the 10th inst by the Rev. Lawrence L. Townsend of Charleston South Carolina, but more recently from England. The Services were preceded by the Communion of the Lord's Supper at 11 a. m. and a Service of Song interpersed with Bible Readings at 2 p. m. In the evening at 7 o'clock the first of the Revival series began with a very encouraging attendance, notwithstanding the heavy rain of the day and even ing. There was also much interest manifested at the very begining which continued to increase. And which from the Reverend Gentlemans earnest manner of delivery and impressive singing, we believe, is likely to be productive of great and beneficial results. The Songs used during these Services are being printed so as to be preserved in sub stantial form, a feature of the work that cannot well be overestimated, as it will be a means of retaining the refrain, long after the stranger have died away.

Farm Burning—was much hindered by the rains that came before most persons could burn their farms. It was at first to be hoped that after a few rains, that there would be a sufficient dry spell for the burning of farms, but so far as we have been able to learn from the country, this hope has not been realized, and we are sorry to say that for the most part especially in the Gbargroo Districts crops are likely to be much shortened by this seemingly unfortunate circumstance of early heavy rains and which is only an addition to several past years; hence the more distressing to the people. Two alternatives however seem open to the farmers to avoid the inconvenience in future years. The first is to burn sooner; the second is to adopt the more civilized mode of clearing and keeping their lands open as is done in most if not all other parts of the world. the latter of these two ways would seem to commend itself to the mind of the foreigner at once, but we may not hope to impress it so readily upon the mind of the African farmer who for ages has practiced the clearing of a new plot of ground every year.

Falconbridge Letters.

Glancing along the lines of Mrs Falconbridges fifth letter (June 8th 1791) from where we left off in our last issue it is difficult to see anything that might be left out so we proceed with the narative of the visit to Gambia: we should however, explain that the Gambia here refered to, was not Bathurst, (which is over four hundred miles north of Sierra Leone) but a Factory in the Sierra Leone River about 14 or 15 miles from the Cape. Mrs Falconbridge continues

"For two nights we lay on deck and each of them, we were unlucky enough to have violent tornadoes; during the storm I threw two large blankets over me and though the rain penetrated through both, yet my flannel gown and cap never accepted it and prevented me from getting wet except my feet which I bathed in and thus, I believed escaped any bad consequences; but being under the necessity of staying at Gambia, I did not choose to experience the good effects of my blankets a third time, and accepted an invitation which the Captain of an American had made us—to take a bed on board his ship. Immediately after the corpse was removed, we had the Lapwing scoured, washed with Vinegar smoked with tobacco and brimstone, to free her from every suspicion of dangerous infection. I must avail myself of the present moment to give you some description of Gambia Island. It is small and low, not two miles in circumference, situated in the midst of swamps and marshes from whence a continued stench comes sufficient to choke a carrion crow 'tis wonderful how many human beings could pitch on such a place to live. The Europeans there have all consplicuous as if they were led on Maclier and saffron Their manner of living is slovenly and hoggish, though they seem to have plenty of fresh stock, and provisions of almost every kind—they are very inactive and indolent, which I am not astonished at, for such must ensue from the produce by the unhealthiness of the place. The buildings are of mean and disrespectable appearance, being a pile of grass and sticks clumsily put together. They have a factory ship and a few goods are kept on shore, from a fear of being surprised and robbed by the natives. Formerly the Island was protested by a company of French soldiers, but the vast and rapid mortality deterred their governmest from sending fresh supplies Reunion, however preserves a kind of consequence, and keeps his neighbors in awe by a number of strange legerdemain tricks he has learnt, some of which he shows whenever he has visitors. After seeing Gambia, I considered Granville Town a delightful spot, where we have none of those swampy low grounds, but a reviving sea breeze that cheers us every day, which is almost epetal before it reaches them, I suppose that am must be owing to the heavy dense atmosphere that opposes its progress, for distance cannot be the cause. Since the rains commenced, the nights grew alternately cooler, indeed I find a blanket very comfortable, even during the dry weather (when I had room to breathe) I found night as many degrees colder than day, but I now at times, so cold, that I am glad to find a fire. This sudden transition from heat to cold, and from cold to heat, I am rather disposed to think counts for the turpitude of the climate at all events it certainly is one of the most considerable causes. From a our my inadequateness to give historical delineations, will expose me to your criticism; I have to beg you will look over any inaccuracies with lenity, this is all I can hope for,—that all I dread. Falconbridge thinks of leaving Africa the middle of this month, the loss of Kennedy, want of provisions fit for taking to sea and the late mate now Master of the cutter and several of our people being sick disconcerts us a good deal but we are told the rains will be considerably worse and every day will render it more dangerous and difficult to get off the Coast Falconbridge is determined to do his best and get away as quick as possible. Oh my friend what happiness shall I feel on seeing old England again, and if it pleases God for us to arrive safe the difficulties dangers and inconveniences I have surmounted and have yet to encounter will only serve me to laugh at.

Yours &c. &c.

Marriages,—On the 29th ult. at St Matthews Church this place Mr Sylvanus Taylor was joined in Marriage to Miss Nancy Violet Bull. On the 30th inst at the Wesleyan Chapel Mr James Campbell and Miss Fanny Pratt were united in holy Matrimony. And from the publication of Banns we are inclined to expect there is more to follow.

We congratulate all the happy Grooms and Brides spending their honey moons so simultaneously and trust their bliss may be perpetual.

The paper we give below is from an eye witness, who attended the special session of revival services, in Freetown some weeks ago—it was addressed privately after the close of the meeting. To the excellent Rev Lawrence L. Townsend from the United States of America—and who is now conducting similar of services in the U. B. Church in this place it was read before the meeting in the beginning of the season. Sunday evening the 26th—thinking it might approve a stimulus to others and possibly may come for a test to Christ here while the season lasts.

Kortright Hill

1st. April 1891

To the Rev L. L. Townsend

Freetown Sierra Leone

Revd Sir—It was one of the first lessons taught me after I had arrived to the age of discretion to understand that I was a moral agent, or a rational being, "that gratitude is one of the noblest principles that can actuate the heart of man," with this motive working in my heart, and knowing how acceptable a few words from one who has listened to your Divine teaching and instructions during the past two weeks will be to you. I have endeavoured God willing to address you these few lines, that you may be inform'd, or receive some intimation that your labour has not been in vain. I can now say and I regret not having apprized you of this before that from listening to you with sincere earnestness, and by God's grace working within me. I now stand safe, and firm upon the "Rock"—Christ from whence I trust by God's grace never to be removed. But why should I be selfish, I am aware and I am convinced that I am not conceited in my opinion that there are a good many others, who have gathered good from you but have stifled the voice of conscience and not manifested it, but I trust that ere you leave these shores they might yet confess the good that you have done them, during your stay amongst us. We are aware, and are quite sensible of our inability to reward you with any earthly treasure, since if we were able to weigh all the gold and precious stones of Christendom, and then weigh one soul, which would outweigh them all but we know that in whom you have believed and are persuaded that he is able, to keep that would you have committed, unto him until that day, therefore your reward will be in heaven. Where neither moth nor rust doth corrupt. May the good that you have done us, who have benefited by your teaching, operate in our future lives that our homes may enjoy tranquility, and we by our lives may be ensamples of good, to our neighbour, and be true types of our Great Proto-type Jesus Christ. May God so help you to continue in this good work so that in the end, you may be able to say with the blessed Apostle St. Paul:" I have fought the good fight of faith, I have finished my course I have kept the faith, therefore &c &c."

May he yet endue you with His Holy Spirit (in all your ways to be your Guide, Teacher, Preserver, Sanctifier, and Comforter and enrich you with His heavenly grace, so that you may be able to pursue your arduous labours with stedfastness. Dear Sir " How great is the charge committed to your trust." But on our own part let me again turn my thoughts heavenward, and ask of the Great Disposer of all events and for the justice of our cause that we who have now put our hands to the plough may not look back in our hearts, but that our watchward may be "Onward," and that we may so please Him in this life that when the fulness of time is come for fulfilment of all those things that has been predicted by His holy prophets concerning this world's destruction, when God himself shall appear in grandeur, and the world in flames, we shall be safe with Him and when our Saviour shall then appear as Judge to settle His accounts, and receive His jewels, our talent shall have gained double so, that we shall receive the joyful sentence "Well done good and faithful servant, enter thou into the joy of thy Lord," and there we hope to meet never to part no more.

In conclusion I must again tender you my heartfelt gratitude for your instruction which I still need which I know is by God's grace it is adhered to can only prepare me for those regions where the wicked cease from troubling, and where the weary be at rest. God grant that you may be enabled to continue to labour in your arduous station in life, and that you may be crowned with immortality and glory in the end you may wear the crown is the humble prayer of —your obedient servant and sincere well wisher

J. E. T.

CORRESPONDENCE.

Konoonany Station.

Dear Editor,—I have much reason to be thankful for the Divine goodness I have experienced since I left you: The Lord hath surrounded me with mercies, and loaded me with favours. Indeed I have lacked nothing but deeper gratitude and devotedness of heart to God for His distinguished—loving kindness. He who brought me in safety and conducted me in peace to my former sphere of labour.

He had created a longing in the hearts of many for my return, and has again honoured me to proclaim to them His great Salvation. Our places of worship have been uncommonly well attended since my return, especially in the villages, and the gospel has, I trust proved the Savour of life unto life to many souls. Many who had lived wholly indifferent about divine things, are now determined to turn to Jesus; some who attended only occasionly now hear the gospel regularly and attentively and I believe many have found peace to their troubled souls, in that blood which cleanseth from all sin and are now shewing forth the praises of him, who called them from darkness into His marvellous light, but among which are a few invalids which we hope and trust the Lord will have compassion upon. Pray earnestly and constantly for us all in this part of the vineyard also that I may have grace given to me to speak and to act on every occasion as I ought.—T. M. Cole.

Wesleyan Methodist Church Bonthe.

' To the Editor of the Early Dawn'

Dear Sir—On Sunday the 3rd inst I attended the morning service in the Wesleyan Church in this place; which is densely crowded always; since the arrival of the new pastor in charge. The preacher on the occasion gave us a very nice discourse, which was never to be forgotten; on the whole the service was good. One thing that struck me Mr Editor during the service, when our worthy catechist Mr J. J. Warburton announced "*The Litany*," which is usually to be responded to by the congregation according to the principle of our church—? I then saw the organist began to play it through, which I think is quite wrong according to methodist rules. I dont think it was ever yet done in Freetown. Mr Editor not to say that the singing was not good, but it is not the discipline of our church, and what is worse the congregation cannot sing it, it seems strange, and so it was. If we are methodist, we must stick to our principles, and not follow high church—forms. Mr Editor since my arrival to this place 15 months ago I attend Wesleyan church here Sunday—after Sunday witness him conduct service in this manner as the service of the 3rd inst. Roman Catholics stick to their own principles, High Church the same, why not we as methodist do the same but to be wavering here and there. I trust that the new pastor in charge will see to those things and work in the right direction of our venerable founder; and not to be easily led by those around him

Thanking you for space occupied.

Yours—A Member.

Bonthe Sherbro, 9th May '91.

The Girls at Shaingay are not behind the times, one of their number invited me to attend one of their meetings I was both surprised and delighted, there was about a dozen of them present. A girl not more than sixteen years of age was occupying the chair they had selected readings songs and speeches, the oldest one present was not more than twenty years old and others were from twelve years old and upwards; their object is to help to elevate the women of the country and teach them industry they buy goods and make and sell garments, and use the money for charitable purposes, it was the Rev. D. F. Wilberforce who got them organised about a year ago and now they have nearly four pounds in their treasury besides having done much good in various ways.

Little Lucy Wilberforce and Susan Sawyerr, deserve special credit for their songs so sweetly sung (ais is purely a girls Society.—A visitor.

Shaingay, April 23rd 91.

Falli May 1st '91.

Dear Editor—On my way to Marroh last week, I stop at Marboyah only to let the people know that on my returning from Marroh I will stop to keep meeting so that they can wait on me a little before going to farm. As soon as I reached the head-man's house, I observed that the people were only waiting on me as they see me coming from the wharf to tell about the present state of things.

One of the spokesmen said, we are glad to see you come we enquired after you again and again, we thank you very much we believe for true that God is powerful, Since you destroyed the devil and witch doctor houses 2 yrs ago the town is peaceful and quiet anybody come to deceive us we will not listen any more, and no Cheif lay fines on as again for foolish matter. Another said you are passing and wont preach to us today! At my returning I held meeting and most of the people bless God for the good he has done for them and the light they now have at the close of the meeting.—J. B. W. Johnson.

Revival Services.

A series of Revival Services is being held in this place at the U. B. Church commencing on Sunday the 10th to and on Monday the 25th inst by the Rev Lawrence L. Townsend a Clergyman from the U. S. America and lately from England. The Services have been hitherto well attended. There has been much interest manifested in the meetings—members from the Native Pastorate, and from the Wesleyan Church of Bonthe, and from the Catholic Church of this place, have not failed to share in the Enjoyments of its proceedings. The French service is a lively and an energetic deliverer and one who believes in the Inspiration of Music, and one was is calculated to be a Champion Ere long in the Master's cause. Mr Pasha the Catechist of Saint Matthew's Church, has been actively taking a share in these Meetings.

We regret that the ill health of the Pastor, the Rev J. A. Evans has prevented him from being actually engaged therein.

We hope and trust that the few remaining days will be productive of much Spiritual good to the glory and praise of the great Head of the Church.

Trusting that when called upon the public will be charitably disposed to contribute to the pecuniary interests of those who have been engaged in the good and noble cause.—E. C Blackerbeh

Bonthe Sherbro 20th May 1891

Children's Column.

Blind Jim.

Continued from our last.

Several tunes were played; then Eddie remembered his promise, and made the blind boy sit down beside him while Heulen and Ash them to drop he carefully peeled the orange and had great satisfaction in watching Jim's enjoyment of the fruit.

After the orange was gone, Eddie asked Jim how long he had been blind, and where he lived?

Jim replied that he never could see. His father had died during the winter, and he and his mother had come that place trying to find his uncle, who was a fisherman. But this uncle had been drowned, and now all Jim and his mother had to live upon was what Jim could earn playing on his fiddle, as, led by his little dog, he tramped from house to house.

"I couldn't get no one to listen to-day. I've had nothin' to eat since yesterday morning, till you guv me that orange. I wish I'd kept some of it to take home to mother.

"Nothing to eat since yesterday!" exclaimed Eddie, looking with astonishment into the pale, thin face. Then, full of compassion for the hungry boy, he jumped to his feet and said hurriedly: "Come along quick, and I'll take you to mamma. She'll give you a dinner, I know, and something to take home besides."

Jim did not need urging, and Eddie led him to the hotel at a rapid pace. When close to the piazza, he saw his papa, and shouted: "Here's a little blind boy who hasn't had a mouthful to eat, only my orange I gave him, and he can play the prettiest tunes, while his little dog dances. Play 'em one to let 'em see, won't you, Jim!

The piazza was full of people who had just come out from their dinner and were eager to hear the blind boy play. But Eddie's mother saw how pale he looked, and said to her son: "I am glad you brought him, Eddie. He must have something to eat first; then he will feel better able to play for us. Let him come in and get his dinner with you."

Blind Jimmie never enjoyed such a grand feast before, and his little dog was also liberally supplied. After both could eat no more, Eddie led them in triumph to the piazza; and he felt himself a very important person as he stood by his protege and called for the various tunes.

After all had been played that the blind boy knew, Eddie's father whispered to him to take off his cap and pass it round to the ladies and gentlemen for some thing in something for the little musician.

This he did with great alacrity and when the money was counted, they found that three dollars had been collected.

Jim could hardly believe the good fortune that had come to him, and, as he went home with his money and some food for his mother, his heart was full of gratitude to the little boy who had brought him such happiness.

As Eddie bade his papa good night, he said: "Wasn't it good I didn't go sailing? I would have missed seeing Blind Jim. After all, what a happy day this has been!"

"Because you have made some one else happy. That is the true way to secure it, my son."

ADVERTISEMENT.

ZION CHAPEL.

BENDOOMAH RIVER-MATTRU:

The dedicatory Services of the above Church will d. v. be held on Sunday May 31st. in the following order.

At 6 a. m. Special Meeting for Prayer & Praise.

SERMONS—At 11 a. m. by the Rev. J. A. Evans, At 4. 30. p. m. by the Rev. D. F. Wilberforce.

Collection at the close of each service.

All are earnestly invited to attend.— S. B. Morrison, Pastor.

May 20th 1891

NEWS ITEMS

May 3rd The Services in the various Chapels of the place, were we believe very good, Big Crowd at Marriage at the Wesleyan Chapel.

May 4th The South side (Yhandahoo) was saddened by the rather sudden death of Mr Samuel B. Collier, a brother of Mrs Thornton of this place. Mr Collier was one of our oldest men and citizens of Sherbro. We sympathize with the bereaved.

Mrs Mason,—of Waterloo, the sister of Rev R Cookson Taylor Pastor U. B. Church of Shaingay gave us a call on the 1st inst and left the 2nd for Freetown per s. s. Fotah.

Revd's W. S. Macauley and R. Cookson Taylor,—arrived here from Shaingay on the 7th inst Mr Macauley enrout for the Imperah, and Mr Taylor proceeding via Freetown, to Waterloo to visit his aged mother.

SELECTIONS.

A Little Maverick.

Continued from our Last.

"Mr Chase, I am going to find Rose an take Nance. I aint, no good in fighting. In Juns and I heard you say my folks was dead Don,t you come for me cause they need you. They don't see that is only a Maverick "Jane.

She pinned this note to his blanket, then went softly out starlight to the corner where Nance stood. Fearlessly she blanketed the animal, fastened the surcingle, then led her quietly out to an open space between two wagons

She looked back at the dying camp fires, the groups of men sleeping in light of them their guns by their sides, the silhouettes of the women against the wagon curtains, Miss Leads prim and queer with the funny curls. How safe it was here, how lonely and dreadful outside! She climbed on the pony and turned her head toward the east: the animal, thinking of her home, struck into a run. The sentinel saw Nance disappear in the darkness, but did not note the little rider.

"That cavery gray pony as aint been worked all the way hey got loose an gone," he said to the crowd of excited men who ran out at the noise.

Every unusual rattling of gravel under Nance's hoofs quickened the beating of Janet's heart; every dark object was to her a beast of prey; every sound, the coming of the red men. She thought of the old time stories of Indian warfare and cruelty her grandmother had told her; of the horrors of the plains the massacres of by camp fires.

"But I'm the only one in all that train as hasn't anybody to care for me," she said, bravely. "There was only me to be spared."

When the moon rose it showed her no living object on the great plains. The camp was far out of vision, and not even a spark from its fires glimmered on the still air. Absolute quiet and solitude; the world seemed asleep.

At the top of a little rise in the road Janet halted to rest her tired horse, and once more to look around the lonely land. The quivering of Nance startled her, and peering ahead, Janet saw a sight she never afterward forgot.

There in the moonlit road stood baby Rose, her yellow curls dishevelled, her gown, torn, her little feet bare and bleeding. She still clung to her flowers that had led her astray these long hours before.

Near the child a lean gray wolf sat on his haunches, regarding her with a profound and melancholy stare.

After the sight of the pony, the wolf gave a wierd howl, turned and trotted swiftly across the plains. The child, with a wild cry, ran forward.

"I knew you'd tum, Janie. I lost all day and the doggie and singed. I had a doggie once, Bounce, where mamma was. Oh, I want my mamma!

Janet held her close, kissed her tears away, and then she gave her the food she had brought—her own supper. She lifted her to the pony's back, led Nance to some low hills that might give them shelter, and there waited for day-light.

"I never knew nights were so long before!" sighed Janet, holding Rose in her arms. "Nance is all down and asleep. Only me awake and I must keep watch for wolves and Injuns. Now the moon's going too and it gets lonesomer. I'll say the hymns I know to keep me awake and brave.

Then she would her head would droop, the words grew confused and weary. As the moon sank and the chill increased, the shivering child covered Rose with her own skirt, and then to keep warm and awake walked up and down beside her.

What was it that low tramping sound coming under and nearer so fast? Janet caught up Rose back to the hill; the horse followed trembling in every limb. Just beyond the hill in a fuious gallop came of mass of horses and dimly amid the dust flew the forms of their Indian riders.

"Joe said Injuns was wuss'n wolves! sobbed Janet Dear Lord,let them go and not find us

The Indians passed on their path, marked by clouds of sand that helped the darkness mercifully to hide the children.

"They're gone cried Janet: hadly were the words uttered when there came another louder trampling, the click of arms against saddles and more horses hundreds of them it seemed to Janet—and then bringing joy to her heart, an American voice calling: "Forward!" as the cavalry men passed on after the Indians.

The danger having passed the tired child fell asleep with Rose in her arms. When she woke it was bright sunlight. Her dazed eyes saw Nance feeding near by, Rose runing toward her, and an oluish man with a gray beared and bronzed face, looking at her kindly. By his side was a lean wolf Ro sy had called a dog.

"I kuewit was a tame one' cried Janet.

"In cousse you did, smiled, the old man. Me and my gal, Ann Reed, fell out twenty odd year ago 'cause I owned a tame b'ar. She went to Bosting, turned school marm, an' I emigrated to Iowy.

Janet, very wide-eyed, told him about Miss Reed, who was one of their wagon party. Gaining courage, she also gave her own history and Rose's as far as she knew.

Wal, you make a powerful talker! cried the old man, Now come eat and we'll ketch up the caravan. Say though, sis would you say, 'lown fur age and my wiskers, Ann Reed aint no better-lookin' then me!

You're both nice for old folks said Janet politely.

He led them to a dugout in the hills, where they found plenty to eat, and then they set out for the wagons, Janet with Rose on Nance the wolf following the old man man's bronco

'The row last night sis,' he said was Uncle Sam's sojers arter Injuns same as has been hangin' round yer train. Wonder how them serious ways of Ann Reed's would a' took Injuns?

At night they reached the camping-place of the wagons where there was great rejoicing—Chase, especially, coming often to stroke Janet,s curls and muttar: Ef you aint a borned hero' I never knowed one! The stuff of a pioneer!

Janet's only sadness was that one little grave where the youngest Pike lay the child had died the night before. How many nameless graves some pathetic tiny ones, there used to be on that great path way to the West!

When Janet, with rose in her arms, climbed into her wagon, the hermit approached and said, mysteriously: 'It's the same Ann Reed, sis, an' she's there a'pettin' that wolf like he were a poodle dog. Aint seta-gin 'em no more.'

Two miles from Denver they met a horseman so pale and anxions they knew who he was even before he called hoarsely:

'Is my baby with you?'

Aye, she be,' answered Chase, but we'd met ye with blank faces an serrerful hearts but for Janet here.'

Then he told the story, and the father got down from his horse to kiss her first before his own child.

I'm well on, Joe, he said brokenly. I can do well for her and you say she has no one. I will have two daughters instead of one.

You aint a Maverick no more Janet, cried Joe, something shining in his honest eyes, an' there aint one of us but will bid ye God speed. Et ever a lone, little child was worth a father's love an care you be, an the blessin' of all us that knowed ye goes with ye.

And as she, with Rose and her father, parted from their companions of the long wagon journey, they followed her with loving, tearful eyes, that little Maverick who had found a happy home.—*Sel.*

Mr. Stanley's Bible.

The tendency to hold the Bible in light esteem which is so prevalent in the present day is apt to discourage young people from studying it. So many who do study it do so in a critical, supercilious spirit, under the guidance of teachers whose cheif aim appears to be to diminish its authority, that it is well to have it made known how it is regarded by men of eminence, who are held in high respect for their acheivements in the cause of science and humanity. An incident in point was related a few days ago respecting Mr. H. M Stanley, whose recent acheivement in the rescue of Emin Pasha places him in the forefront of the distinguished men of our time. A personal friend of the explorer says: "I was sitting a few days ago next to Mr. Stanley, the great African traveler, and in conversation he said to me, 'Just before I started Africa Sir Williamm McKinnon said to me, 'Now I want to give you something, but I should like you to chose for yourself. I shall have the utmost pleasure in presenting you with anything you like. Never mind the expense. Just say what you would like. 'I replied', said the traveler, 'Give me a Bible. The desired gift was soon in my possession, just the Bible I wanted. And during my absence in Africa I have read that Bible thro' three times.

I need a Savior to save me. I have no salvation till I find a Savior. A person I must have The highest truth will not save me, further than as it brings me to the Savior, that he may give and I may get, eternal life.—*Sel.*

THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears"

VOL. VIII. BONTHE, SHERBRO, WEST AFRICA, MAY 31, 1891. No. 10.

The 'Early Dawn'

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Rev. J.A. Evans, *Editor* and *Publisher Bonthe, Sherbro, West Africa.*

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West Africa—J. A. Richards, River Gambia. Rev. J. R. Frederick, and Mr. E. A. Lawie, Freetown, Sierra Leone. Rev. James Dapsty, Marshall, Liberia. Mr. Moses S. Boyle Liberia.

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From the Million.

"I was sitting before a glowing grate fire, enjoying the lavish hospitality of one of the prominent men of the West," writes a correspondent of *The Companion*, when something turned my thoughts upon old times and God's providence.

'Believe in God's care and protection!' he exclaimed. 'Well; I think I do. But for His intervention, my daughter there would not be here to day. I am sure of it. Three times over I have seen it, and I dont know how many times I may have known nothing about it. Let me show you something.' He left the room, and returned a moment later with a soft, brown curl fondled tenderly in his hand

'You know that wife and I were pioneers, he began. 'When we settled here, there was not a house within ten miles of us. 'When she was born,—he moved his head toward his daughter, but did not take eyes from the curl, we were all alone in a little one room log cabin.

'One by one other settlers were gathering, but it was slow at first. She was three years old, and as pretty a little thing as ever lived in a wild country, though you might not think it now.

He smiled as his eyes turned proudly to his beautiful daughter, who responded with a merry laugh.

'I was cornering some logs one night for an addition to our house, for we were beginning to feel rich. It was hard wood, and I put all my strength into the axe, while Mabel jumped for the chips as they flew. Sometimes she would catch them before they touched the ground.

'She was all ready as I swung the axe, when her foot slipped and she,—he paused for a moment and shuddered, with her little head right over the notch The axe was coming down with fearful force. I could not stop it. It fell. I heard it strike, but I could not see anything. I staggered, and fell senseless to the ground.

'The next I knew, Mabel was pulling at my hand. I sprang up and caught her in my arms, looking for the place where the blow fell. There was not a sign. I turned to the axe. It was deeply embedded in the log, and at the farther end of the blade lay this little curl. My friend, can I see anything but God's hand in that?

But let me tell you another. In my joy and thankfulness, I promised Mabel that she should have a real wax doll the first time I went where one could be found. In about three weeks I had an errand to the nearest store, eighteen miles away.

'I started long before daylight, but it was dark two hours before I reached home again. To make matters worse: one of the fiercest blizzards that ever blew in this country came tearing down upon me. The night was as black as Egypt. I let the horse go as he would while I tried to keep a rubber blanket over the saddle-bags.

'Some two miles from home I distinctly heard a cry. I stopped and listened. Just as I was starting once more I heard it again. There were plenty of Indians about, and it occured to me that they might have seen me go away in the morning, and be waiting to trap me but I called to see if any one was really in trouble. 'I surely heard a faint reply. It sounded like a child's voice.

'I thought of how Mabel's life had been saved, and said to myself, 'If it is Indians, treachery I cannot help it; if there is a chance that a child is lost in this terrible storm, I am going to save it

'Well, I got off my horse and leading him, followed the cry till sure enough, I found a child; almost dead lying on the ground. I rolled the little thing up in the rubber blanket, and started on again. The child sebbed and moaned for a while, and then fell asleep.

'The horse knew the way, and in time I came in sight of my own cabin The light in the window burned brightly. There were voices inside. Something sad happened. Dismounted as quickly as possible, I left the horse to do as he would and hurried to the door

'As I opened it two neighbors were bending over my wife. She saw me, and with a cry sprang towards me, and fell fainting on the floor. Handing my precious bundle to one of the neighbors, I lifted my wife in my arms to learn that Mabel had disappeared. She had been waiting impatiently for the doll and they had feared she had gone down the road and—

'Well I sprang for that rubber blanket and on unrolling it sure enough there was little Mabel asleep.—

Dr. Howard Crosby.

In the death of this eminent divine, which occurred on the 29th ultimo, the country in general and New York City in particular lost one of its most prominent, influential men. As a christian minister, teacher, and literary character he had attained to special distinction as well as for the ability with which he antagonized the popular evils of the day.

Although a minister of the Gospel as a citizen he fearlessly took an active part in practical politics seeking thereby to frustrate the designs of a silly, corrupt, time-serving politicians, and secure to the city and to the country deliverance from the oppression of rings and monopolies. He recognized the fact that his being a Christian minister in no way exonerated him from the responsibilities of citizenship; and in this respect he was a model well worthy of imitation by ministers every where.

He was an ardent crusader against the liquor traffic in New York City, and the HERALD states his position as follows: It was his constant warfare against vice and intemperance that contributed most to his fame. The suppression of low concert saloons, the purification of the courts, and the stoppage of the illicit traffic in liquor were the reformatory labors that claimed his best energies.

In dealing with the liquor traffic, Dr. Crosby made the great mistake as many other good men do, of believing that the traffic can be so regulated as to render it respectable and comparatively harmless. He preached, says the HERALD temperance, but not total abstinence. His public statement that the law should give workmen the right to buy beer on Sunday brought about a serious disagreement between himself and several prominent fellow-ministers And so it should How such an intelligent man whose *heart* was so truly right on all great questions of moral reform, could make the great mistake of favoring the sale on the holy Sabbath of that which sheketh his neighbor drunk; and which at last biteth like a serpent and stingeth like an adder, it is difficult for many to see, and is only an evidence of the fallibility of the human judgment. No more conclusive proof of the erroneousness of his position on this question is needed than the fact that the distillers' and the brewers syndicate flooded Pennsylvania with circulars on which his opinion was printed during the prohibitory campaign. It is just as possible to destroy the renomousness of the bite of a snake by clipping off an inch of its tail as to destroy the curse of the liquor traffic by Dr. Crosby,s method.

Theologically Dr. Crosby was strictly orthodox yet broad and liberal. His constant plea was for a united Christian church stripped of narrow denominationalism and based upon the broad fundamental principles of the New Testament. In his heart he believed that in every nation he that feareth Him and worketh righteousness is accepted of him.—*Telescope.*

Trade Problem.

Since penning my last paper, published in the last issue of this Journal I have not had the opportunity of hearing and comment on the article, but in conversation with another agent of a large firm in this place, on the subject of trade I have been pleased to find that he is of the opinion that we need a line of railroad laid to the Interior; in order to bring more stuff to the seaboard.

But to build a railroad requires Large Capital and a venture on the part of some one or a number of persons to start the enterprize, however, it is very probable that both of these can be obtained if only the matter is brought before the public and especially the men of money that there is an opening for the profitable investment of money, and such is certainly offered in the building of a railway into the Interior of a country of such enormous resources as that lying a short distance to the interior from this coast as we have been fully assured by a number of persons who have visited those regions time and again. And yet it must not be thought for a moment that a railroad would have to depend on the present produce of the interior as its sole source of support, although it is now evident that produce would be greatly increased in the event of some better means of conveyance to a ready market. Now should anyone suppose for a moment that the gathering of produce would be left to the ordinary inclination of the raw native, nor yet the present manner of preparation but civilized hands would be brought on the stage of action and machinery will be invented to work much of what is now accomplished by hand and thus a large saving will be the result. Of course I am aware of the failures of a good deal of Machinery to do various kinds of work especially in Africa, but as something of a machinist, I do not consider this fact a serious draw-back, for it must be evident that when mechanical minds are brought in contact with the work to be done they can more readily invent or devise the machine to do it with. And there is scarcely any other enterprize so well adapted to the bringing into a country mechanical converatives as the building of Railroads. For such do not come on a visit to the country but come to locate not so much for a trifle from one to another as to develope and traffic in the countries where they are established, and yet they become the greatest means of ingress and egress, into and out of a country, but are all the walks circulating wents within the territory. Then again trade requires the bringing into activity the dormant energies of the country, the waking up of slumbering men, and there are few things that will do this so effectually as the Iron Horse rumbling through the land. Then let us hope that ere long the commercial world will come to their senses with regard to this part of Africa and strike by rail for the interior of this vast continent.—E.

Church Erection Fund.

Mr Editor—Permit a little space in one of your columns to say a word on the subject of Church Erection as it is termed by the U. B Church, and first of all a little explanation seems necessary as regards the purport of the term. Briefly it means a society or cause for the promotion of building churches or places of worship where the membership of the Church is not sufficiently numerous or able to build of themselves. In such places whereoit may seem proper, the Church Erection Society may grant aid by the loan of money for a reasonable time without percent or interest. Thus small growing societies are aided in building a place of worship and when able they return the money to the Church Erection Society to be loaned again to some other needy community; such is about the explanation of its operation in the United States. But it is most likely that there will of necessity, be some modification in the operations of the Church Erection Society in Africa, just what I am unable to say, but so far as I can now understand, the tendency is in the direction of donations to needy societies not only to build but to repair places of worship. And as we are to raise a fund or rather collection this year of a penny per member for this purpose, it would be well to give some attention to mode of dispensing this fund. Not that the Church will have the power of legislating on this matter but because the Church here will be expected to recommend the Methods for the use of general as well as local funds in this country. To the writer the donation plan seems the most suitable but let other suggestions be made

Yours, J. Albert.

Bonthe 26 May 1891.

Timely Offerings—Any thing given to any cause whatever, should be given in time to be of the greatest good to that enterprize.

The Early Dawn

BONTHE, MAY—31, 1891.

REV. J. A. EVANS—EDITOR.

[EDITORIAL]

Y. M. C. A.—One Result of Rev. L. L. Townsend,s visit to this place has been the organization, on the 28th inst of a *Young Men's Christian Association.* And while we have not the figures at hand, yet we know that there are a number of the leading young men of the place included in its membership already and that others are thinking favorably of the project and will doubtless ere long join the Association. The prospect now is that with some perseverance and care on the part of the Officers and Members we shall be able to succeed in this enterprize and build up a good Association in this place, which will afford great facilities for good to not only the young men of the place but also of the surrounding river districts. It is surely just what we have needed for years and now that it has come we wish it every possible success.

A Bad Case,—We learn from our Esteemed Coltemporary the *Weekly News*, of Freetown "That Capt. E. H. Verney M. P. has been sentenced to Twelve Months imprisonment in London and has been expelled from Parliament for the offence of conspiring to procure corrupt and immoral purposes a young girl of nineteen, enticed and decoyed to Paris by a woman with whom the prisoner had lived on terms of intimacy for years.,,

It seems further that this Captain Verney had been a pretended advocate of purity, while he himself was a confirmed and base sensualist. To us the case seems a bad one, and such as should be frowned upon by every man and woman that is interested in the purity of human life. And we feel further that the prompt and extreme action of both the British Parliament and Mr Justice Smith cannot be to highly commended.

GLEANINGS.—We have not the time we could wish for this work of gathering from either observation or reading, that we could wish and that we believe would be of interest and profit to our readers, however we try a few pottings. From letters and reports of Missionaries that have recently in one or another come under our observation These things seem clearly visible, great perseverance and enterprize on the part of the Missionaries second greater desire on the part of the hearers, third greater success in the winning of souls to the work of Missions. From commercial sources we observe that all the energies of men of means are directed to how they may make the most of their opportunities of what ever sees to publice or private merit or interests to this end the United States made has defeated the Aims of the Brussels Conference of the great Powers, so that the Rum and Slave trades are to be unrestrained in Africa.

The Louisiana legislature has also virtually sold out the State for money to the Lottery enterprize of John Morris. Such base corruption of legislative bodies is certainly shocking. However it is pleasant to note that notwithstanding the gigantic wrongs that are being perpetrated by bad men, yet the cause of right is succeeding, along this line we may note the double action of the British Parliament in the expulsion of Captain Verney, and also the action of Mr Justice Smith in sentencing him to twelve months imprisonment.

The New License Law,—Has been for some time and continues to be a subject of much concern to the people of the river districts, most of them feel that the ordinance imposing license on Spirits is out of all reason and that the petty trade is are thereby to be compelled to close that line of trade, as, with their meagre Capital they cannot afford to carry on the business which to them appears a calamity: we however believe and try to persuade the small traders as to see that this will in the end be no disadvantage to them, and that the Government must have some revenue from the larger traders and Merchants who are establishing Factories in various rivers. And really we believe that the new License Law will stamp out the small or petty Liquor business, but we do not believe the small traders will suffer by it at all, but that they will rather be the better off.

Respecting the License for Boats and Canoes we have only to say that it is, but a just return to the government for the better protection, which is now afforded to the people in the protectorate district, and will really only tend in the end to their real advantage. For it is evident that the great surplus of craft will be dispensed with when every man has to pay license, and that which is retained will be in greater demand and will earn more for hire than the pittance for license will cost. So that considering the new license regulation in all its bearings we are of the opinion that the poor man will not be oppressed at all by it, but will ultimately be benefitted; hence we would advice all to take courage, discontinue the sale of spirits, dispense with all useless craft and give more attention to planting and less to trade.

Will not Return—It is currently reported that the great African explorer H. M. Stanley will not return again to Africa and that he has publicly declared on several occasions that he will never return to Africa. The reason for this seems to be that he has been reported to have treated the natives very cruely in his march accross the dark continent. And to have forced his way through territory, where chiefs opposed his passage, and that now the humane spirit of the civilized world, revolts against this course of proceedings.

W. C. T. U.

ROTUFUNK, TEMPLE MEETING.

"For the Early Dawn,,

On the evening of May 10th the chapel was well filled with eager listeners and many of them waiting to give to the Lord. It was the occasion of our Temple Meeting instead of the regular programme of the L. T. L. of we had a meeting in the interest of the Chicago Temperance Temple. The W. C. T. U. and L. T. L. made special efforts to get the object of the meeting before the people and the day school students who are Legioners prepared two songs which were sungs at the laying of the of cornerstone of Chicagoes Temple.

As we sang "Rise Temple Rise,,, the enthusiasm of the people could not be restrained and they came forward with a rush and opposite to the bibs and plate, offerings of cash, Rice sweet-Potatoes, Cocoa, Casada, Foofoo, blys lefers head work and beads to the amount of £2. 3. 6. for a week a bly was left in the chapel and offerings as of old, could be deposited every morning.

Now we feel that we have an increased interest in that wonderful building. We hope our contribution will cheer those grand women in their great attempt and we wish our mute appeal might reach the ears of the American Government that it might cover its face in shame at the thought that the poor and weak of dark Africa are putting forth their hands to protect against the flood of Noe being poured in upon them by its consents, and that the children of heathen parents are praying that they and theirs may be protected from the curse of civilized countries.

Children's Column.

We are serry—that since the Bathurst Gambia Girls, gave us so much of interest for this Column no one has sent us anything, so that we have often been obliged to omit the Column, and at other times to fill it with a selection; which in some cases may be good, but cannot be as interesting, as little letters would be from our friends. So we beg you to send in your letters for this Column.

A Crocodile's Prey.

In a letter from Stanley, in Africa, Mr. J. P. Rogers, who is laboring for Christ at that Station, says: Mr. Brown and I were just arranging and laying out our plans for devoting ourselves more fully to the studying of the Kiteki language, and getting out to do more itinerating work among the towns when one of the greatest calamities possible happened to us at the present time in the sad death of our mission boy, whose name was Iya. Last Saturday four of our boys went down to the water to bathe. Not long after they were gone we were startled by hearing an unearthly cry, running down to the beach we found to our horror that a crocodile had caught Iya, and had taken him off under the water. It was an awful shock to us all. He was our interpreter, and when we went into the towns all the natives seemed fond of the lad. The loss of such is very great. He was very useful. The help he was to us with the language can not be valued. I often had him helping me with the language, and at such times I spoke to him about his soul. He clearly understood the way of salvation. He told me he had asked Jesus to forgive him all his sins, and said he had given his heart to the Savior. I believe he had for his life gave good evidence that he was born again, and that he was a true follower of Jesus. He was the first Christian among the Bateki race. We hope his death may be blessed to many of his own people. Lately I have had large meetings in the towns; and the people give great attention when we are preaching the Gospel. We are very hopeful that soon a great work will be done among these people. Let the friends at home still pray for us. The windows of heaven will soon be opened, and we shall have the showers we have so much and so earnestly prayed for.

LECTURE.

Delivered on Trinity Sunday the 24th May 1891 at St. Matthew's Church Sunday School by

MR. E. W. PARKINSON.

The Trinity of the God head.

In entering upon such a subject as the nature and perfections of Deity, it becomes us solemnly to pause, and confront our motives and designs, with the humbling question of Zipor, the Naamathite, "Canst thou by searching find out God Canst thou find out the Almighty to perfection?" We must at once answer, no, we cannot even by searching describe or discover God perfectly. In this inability we are not however singular. Angels partake of it in common with ourselves, for although they see him as he is, they cannot fully comprehend what they behold. The unveiling of his face compels them to veil their faces so dazzling is the brightness of his gloiy, even when it shines only to charm—

Far off and inferior as we are then we cannot expect to discover much even by profound research. But ought we on this account to decline the experiment? Certainly not. The very heathen were denounced for remaining ignorant of what might be known of the Eternal power and Godhead from the works of Nature. It was spoken to the shame of the Christian Church; that some of them had not the Knowledge of God.

He is therefore to be found out by searching, what is not sinful and shameful to be unacquainted with. It is not humility, nor prudence, nor faith to shun inquiry into the character of God, carrying research further than the boundary line of revelation is unhallowed curiosity if not high presumption, but to stop short of that line is wilful sloth or unnecessay timidity but in seeking to be wise about what is written to be sinful or to be wise up to what is written is sinful too. Impressed and actuated by such sentiments I enter upon the subject before us That it is difficult you must be aware for although it is easy to quote the text which declares The Trinity of the Godhead to illustrate the

or to simply touch the ideas they convey is next to impossible. I wish you to be fully sensible of this at the outset, that you may not be disappointed by the results of this Lecture, you must not expect that I can take up the sublime idea of this subject where you are compelled to lay it down, nor that I can carry it in all its grandeur, either farther backward or forward than usual, you must not expect me to expatiate freely where you pause in breathless wonder; nor hope that I can lessen the difficulty of definite thinking upon an undefinable subject which the Eternal Being is ever and angels.

The only thing I propose to myself is to make our ideas of the Trinity as clear as possible so far as they go to clothe them in simple language that their truth may have the force of truth upon the heart.

Whoever rejects the idea of a Trinity in the Godhead or is unwilling to believe that there is any plurality in the Divine Essence ought to be fully aware that he thus sets himself in direct opposition to the voice of all antiquity as well as to the verdict of the Christian Church. Even could it be proved that the sacred writers neither thought nor believed anything like Trinitarianism it will still be true that heathen writers both before and after the prophets and apostles taught some thing very like it so far as it means the plurality in the God head. Nothing indeed is more unlike the Trinity which Trinitarians acknowledge than heathen Trinities of either ancient or modern times for even when their persons have names very similar in general import to Father, Son, and Spirit, their names imply none of the clear or sweet ideas we associate with the words. But still Trinal distinction in the Supreme Godhead is a doctrine that runs through all the Polytheism of the world that ever had a written oral or symbolic form or a man who claimed to be a philosopher Every great nation of antiquity had its Trinity, most if not all of them had besides Gods many and Lords many but they had their Trinity two, although not at all in our religious sense of the word, and hardly for any moral purpose. We should be fully aware of this historical facts it proves nothing indeed as to the truth of what the Scriptures teach concerning the Father, Son, and Holy Spirit, but it proves either the ignorance on the importunance of those unitarian who write and speak as if the world had never heard of a Trinity in the Godhead until the Arhanasian Creed was invented or the decree established, it proves also that the infidels who prefer the sages of antiquity to the sacred writers either read the former or can pardon in Zorosster, Pythagoras, Plato, and Procles the last of the Hermaic line mysteries which they resent in the Scriptures and scorn in the pulpit. If we are therefore to reject the Scripture because they imply a Trinity we must also in order to be consistent spurn the master spirit of Ancient times for doting upon a similar idea of the Godhead for it was warbled by the lyns of orphans and the lips of Plato, it was hisroglyphed upon the Pyramids of Egypt and the pagodas of India and China, it is stamped upon the medals of the Lama of Thibet and sculptured in the gigantic and dateless temples of Elora and Elephanta.

The sages of China and the Druids of Britain and the runic Bards of Scandinavia of the priest of mexco as well the Astronomers of Chaldea, and the fire worshippers of Persia had all the their oracles of emblems of a Trinity long before Christianity taught the doctrine in Judea. How these widely different and seperated nations got this idea originally would not be very difficult to show were there time, and it is easy to conceive for us they all sprung from one common family the family of Noah: Every branch as it spread throughout the world bore with it some idea of the God of Noah, whose name implied plurality in its nature, this being an obvious fact, their crude idea of a Trinity was not a discovery of reason but a sacred tradition and thus it was not heathenish although mixed up with heathenism. Even when the doctrine comes to be taught by Pythagoras and Plato and thus got currency in Greece and Rome it was taught by those sages as a sacred tradition which they had learned amongst the Jews and Egyptians But if anything be self evident in the Bible it is that there is but one living and true God, this is the uniform and invariable testimony of revelation, and it so unequivocal, that it be a fool who says in his heart that there is no God he is not less foolish who thinks there are more Gods than one.

To be Continued.

NEWS ITEMS

Marriage—On Sunday the 17th inst at the U. B. Church in this place Mr. Joseph Baker and Miss Maggie Magavock were united in Marriage by the Rev L. L. Townsend.

Sailed From Liverpool,—On the 18th of April Revd and Mrs R. N. West of the Bompeh Mission for New York. They are reported to have been feeling better than when they left Freetown and it is much to be hoped that they may be soon restored to perfect health.

Rotofunk,—Latest advices from Rotafunk report all the missionaries as fully recovered that had been ill. Miss Harris M. D. had kept her health.

Freetown,—reports that Rev Mr Johnston and Rev Mr Omerod of the American Wesleyan Mission have returned from a trip to the Country, both had fever.

Three of the Y. M. C. A. or Kingman party still up the country, in their Mission work and Mr. Trice and Mr. McCullough started on the 27 th inst to join them.

Revd. S. Hughes,—has returned to his pastorate here after a short visit to Free Town He is well and cheerful has given us a call or so, and cheered our drooping spirits.

Revd. J. Gomer,—accompanied by Rev. C. A. E. Campell spent Sabbath the 17 th inst here and left on the 18 th for Shaingay.

MATTRO,—from recent information gathered from various sources, we are informed that the little Chapel that has been for sometime in building at Mattro, near Bendoomah, in the Gbargroo District; has at length been completed, and our Editor with Professor Wilberforce and others are expected to be present at its opening on the 31st inst a nice time is anticipated as the gathering will be of persons from the different parts of the Gbargroo District, and elsewhere.

From The Interior,—Rumor has it, that the Revd W. S Macauley who has since, his removal from Danville to N'Char many recently made a tour to the Interior beyond the Imperch and far up in the regions of raw Paganism has preached to larger crowds than ever before. A thing in itself assuring as of the fact the fields are ripe in the regions beyond for a goodly harvest, but we hope to hear a fuller report of his tour from Rev Macauley himself.

Mr. J. Wilfred Maxwell,—who arrived here per S S. Formoso on the 14 th inst also left on the 18th for Shaingay.

From Shaingay,—We learn that there is to be held at that place a childrens day, or Juvenile service, on the 7th June proximo, by the U. B. Church, in honor of its founder Philip Wilhelm Otterbein we wish the little folks success.

The New Hospital—We understand is about completed in this place, and that it is to be occupied on the 15th June proximo, We congratulate the Government on their success in the erection of this much needed institution. And while it is not all that we could desire in an institution of the kind yet it is a great boon, for which we cannot be too thankful.

A very impressive sermon was preached on Sunday evening May 26th in the Wesleyan church by Mr M. J. W. Rocks Commandant's clerk of this city.

From Mando Mission,—Mr. N. E. O. Thompson writes encouragingly, of the spiritual out look of the work, in the Themdale district, but is rather hard up financially after the three mon the suspension of pay, but only solicits aid for the repairs of Dupree Chapel which he reports as leaking awfully. We hope some kind friend will find it in his heart to help this devoted young brother.

Died—on the 25th inst Miss Hannah Jowett, Daughter of Revd G. N. Jowett of this place. Her death was rather sudden, and the more sad because of the fact, that this is second daughter of Revd Mr Jowett's that has died this present year.

The Y. M. C. A.—at its organization in this place on the 28th inst elected the following Officers; for President Rev J. A. Evans, Vice President Rev S. Hughes, Secretary Mr W. E. C. Dixon, Treasurer Mr J. D. Macaula

CORRESPONDENCE.

The Liberated Africans In America.

Mr. Editor,—It was my fortune to drop into the U. B. Chapel on Victoria road Yhandaboo the other evening (26th inst) and after the singing of a few pieces, something after the manner of an entertainment, the Chairman Rev J. A. Evans introduced a tall fair complexioned man to the audience as the Rev L. L. Townsend who would deliver a lecture on a subject the title of which I did not catch, but Mr Townsend took the floor and spoke on the "Past Present and Future Condition of the Negroe in America," whom he made us to understand, embraced all persons possessing any Negroe blood of whatever color, and that in the Southern States of America there was a strong caste prejudice against these black and colored people by the white people of the South. And must have astonished some of the audience by the decalration that he himself was one of the race thus hated, and by relating his experience on one occasion with what he called a conductor on a railroad Train, who was a white man and tried to prevent him, (the Lecturer) from riding in what, was called a first class car because he was a negroe and although we did not understand all the terms the lecturer used in relating the incident yet every one understood sufficient to be amused and delighted at his success with the conductor.

But what pleased the audience much was to hear this cultured gentleman explain the past condition of the American slave and that these negroes had since been emmancipated from slavery and were thus liberated Africans as well as the people of Sierra Leone, and that since they were liberated twenty five years ago they have increased to twice the numberthat they were when they were set free in 1865, that from the deepest superstition and ignorance they have become an enlightened religious and a well informed people while a number of Schools and Semmenaries of learning also about Ten Universities have been established among these people. Some of these liberated Africans in America have from slavery raised themselves to emminence. They have held some of the highest offices in the United States. That many have become learned Doctors, Lawyers, and Professors. In fact we were made to understand, that the four millions of slaves liberated in 1865 had become eight millions of thriving industrious freeman, pushing on he assures, us to a more glorious future that is destined to surprise the world. The lecturer was applauded most heartily for his interesting lecture.

A. Visitor.

Agriculture.

Mr Editor–for some reason, you have not given us anything, of late on the important subject of Agriculture. And we have not been favored either with any of J. Albert's helpful articles on that subject, but I think that these letters were doing much good as several persons were following the suggestions contained in them with good success. And certainly we need to give every possible attention to our soil, the cultivation of which has been seriously neglected, but which if attended to properly would yield, to us a better return for our labor in the long run than the petty trade, to which we are so much attached.

It is to be hoped that the matter of Agriculture will receive much grater attention in the near future not only by the press but in actual practice by the people, not in the present crude manner practiced by the native, but in an improved way that will yield larger returns to the farmer for his labor.—Yours E. J. Betal.

Bonthe 23 5 91

SELECTIONS

Considering the Poor.

Eight students—of which number the writer was one—at Bethany College, in the year 1864, received providentially, shall it be said, a rebuke for an unwillingness to give to a poor man who lived in the town of Bethany. One morning the poor man, who was the father of twelve children, was seen going from door to door asking for gifts from the students and others. The eight students living in the same building—ministerial students—talked the matter over on this wise: "This poor man belongs to Bethany. Bethany people should attend to its own poor. We are poor ourselves. We have come from other states and countries at our own expense, and are under no obligation to support the poor of this town." A resolution was passed in harmony with these thoughts, that we would all refuse to help him when he called on us, which he fortunately did not do till the next day. The evening after our ungenerous resolution when we gathered together for reading and prayer, one of our number–Atkinson by name turned to the psalm that came in the regular course and read, "Blessed is the man that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." (Ps. 41: 1—3.)

At this point the reader broke down. One of the member said. "Let us reconsider the decision of the morning.' It was done. The decision was reversed without a word of argumentation. A collection of fifty cents from each was taken up for the poor man. The Scripture did it. The psalmist made no limitation as to 'the whereabouts of "the poor" or of the man who considereth them. "Blessed is the man who considereth the poor.

Brown, The Dyspeptic.

"I am a pelican in the wilderness and a swallow on the house–top," moaned Brown, the dyspeptic. I'm afraid nobody cares. I'm a dying man. There ain't a disease that passes me by in the daytime or a noise that leaves me be is the night Our house ain't never quiet till 12, what with the women folks and the other boarders, specially the young men that come in with pass keys. And I ain't scasley closed my eyelids when the cock that crowed for Peter crows for me and makes me wonder if he was troubled with dyspepsy too—not the cock, but Peter of course. If he was I ain't surprised he did what they say he did. And then the roosters ain't hardly quieted down afore the horses in the barn by my winder wake up and commence stompin' and a bitin' of the'other across the stalls, and soon arter the switch engine over at the depot begins shoo-shooing and 'toot-tootin. and afore I can drap off again the ice waginss a joltin' by with their eternal rattlin' and squeakin' and the factory bells and steam whistles is a soundin, and, come to caunt up, I ain't had two hours sleep in all, and what there is of it is mostly nightmare. And yit folks say I'm of recomplaining nature and hard to board.

"Lord! It's just a little too much!

"I can't rightly tell of how I'm afflicted in my body or how much alave and aintmeat and sich it takes to keep me from jumping up a yard high off o' my cheer, whilst as for the toothache which I have most gone crazy with two nights ont o' three for the last year, and a general derangement of my insides, which is certainly a cancer, leastways a tumurs, to put it as light as possible, and werin' under 10 glasses, whereas I never used a speck till cleveland was elected, and my kidneys steering a straight line fur Bright's disease and the oftalist palpertations and wertigoss imaginable.

"But it's God's will, and I'm resigned.

"Singular how irregular, they are in this house in the matter o' meals, and steak is never cooked right, nor the coffee and both scrimply.

'Oh Lord! I wouldn't wish for my worst enemy to ge through what I have to endure. You don't know how I suffer.

I,m a pelican in the wilderness and a swalow on the house-top alone. I'm a dying man living on borrowed time. But nobody cares; no, nobody cares.

"Ha! the dinner bell at last.

"Wonder if Stuffitdown will git there ahead of me

"That man would create a famine at Delmonico's

(Rushes to the table and appals the landlady as usual by eating enough for four able bodied teamsters.)

Wouldst thou secure a large reward Then live a whole, full, round life of Christian usefulness and to you it will be said, "Be thou over ten cities.,,

ADVERTISEMENT.

All that Piece and Parcel of land situate in corner of Williams and Lime Streets Bonthe opposite the Wesleyan Church property of H. B. Cummings Esq. Freetown.

For further particulars apply to the undersigned

Eli C. Davis
Victoria Road
Bonthe April 1 91

THE EARLY DAWN.

"The Morning Light is Breaking, The Darkness Disappears"

VOL. VIII. BONTHE, SHERBRO, WEST AFRICA, JUNE 30, 1891. No. 11.

The 'Early Dawn'

Published Semi-Monthly at Bonthe, Sherbro. Under the Auspices of the Board of Missions of the **United Brethern In Christ.**

REV. E. C. BICKERSTETH, *Editor* and *Publisher.*
Bonthe, Sherbro, West Africa.

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United States—Revs. B. F. Booth and Wm McKee, Dayton Rev. Wm J. Davis, Buell, Ohio Rev. D. K. Flickinger, Willoughby, Ohio J. M. Stoner, Manheim, Pa., Rev. G. W. Arnold Elderado, Ohio.

West Africa—J. A. Richards, River Gambia. Rev. J. R. Frederick, and Mr. E. A. Lewis, Freetown, Sierra Leone. Rev. James Dennerty. Marshall, Liberia, Mr. Moses B. Boyle Liberia.

TERMS'

One Year by mail,	£0	6 0
Delivered in Bonthe,	0	5 0
Half yearly by mail,	0	3 0
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Zion Chapel.

Mr. Editor,—It was the pleasure of the writer to be present on the occasion of the opening of the Zion Chapel at Mattro near Bandoomah in the Gbarma District on the 31st May ultimo. The House a neat and well planned framed building painted inside and out with a sort of native marble or clay except the windows which have received english paint, present a most striking appearance to the stranger, for although not large, the house is so very neat and absolutely both in and out that no one can fail to be impressed that it is the house of the Lord. It is destined too in the future as now to be the wonder of many people, heathen and civilized, for Kouconany to Manoh Gbargroo it will be seen by the many people who pass on the great thoroughfare. And being separated from the other buildings of the town a little distance it will always attract attention. The pastor Rev S. B. Morrison of Avery Station who also has charge of Mattro and has labored so hard to erect this House of worship, is with the people of Mattro and vicinity to be highly congratulated on their ultimate success in erecting a temple to the worship of God. Of the large gathering & extremely interesting Dedicatory Services. Some one else has promised to write you so I need but to say in conclusion that it is to be hoped that what has been done at Mattro should be imitated throughout the country.

Yours, E J Betal.

Bonthe 11th June 91.

Church Erection Fund.

Mr Editor,—This subject is of Great importance to us in this Mission field, that we should give it our most careful consideration; first and formost let every worker see to it that the one penny from each of his members is secured for the Church erection fund, nor should he forget to explain to all as far as he is able the design of the collection so that all may give intelligently. Of course it would be all right if donations of large or small sums could be secured of friends able to assist in so laudable a cause as that of building places of worship throughout the country and thus enable christians forced from the associations of home and kindred, to find in their river places, of temporary dwelling, a house of prayer.

In my last I intimated that I favored donating the fund to needy places where the people give fair promise of building up a society of Christians, but it is not necessary to discuss the disbursement to any extent at present until we have secured the money or other donations Hence our duty to day is to press the matter of all the general Collections which altogether only amount to nine pence per member. This duty accomplised we shall have a nice little foundation for Church Erection Found

J. Albert.

11th June 91.

LECTURE.

By
Mr. E. W. Parkinson

The Trinity of the God-head.

Continued from our Last Issue.

I would not say with Tertullian that if God be not one, there is no God, out I would readily say that he is yet an unknown God, this all Trinitarians would say without hesitation and therefore they are misunderstood when they are suspected of and misrepresented when charged with believing in three Gods instead of one. For both their motto and maxim on this subject are exactly that of Paul, to us there there is but one God, this Paul said in the name of all Christians in opposition to the many Gods of the heathens—James might therefore say with equal truth of all sober minded Trinitarians now what he said of the twelve tribes then "Thou believest there is one God Thou doest well."

All this is the Testimony of Scriptures not the voice of nature nor the verdict of mere reason and therefor Scripture only must determine the meaning of the unity it thus ascribes to God His unity is taught no where else, there only we get the fact and there alone we ought to seek for explanation of the Divine Unity.—God is one only in his own sense of unity or as his words illustrate his oneness now we may well take both the fact and the meaning of it from the Bible for nature itself teaches neither. There may be a thousand creators for anything that nature itself shows to the contrary. Shut the Bible and no man can prove from the things that are made that they had but one maker, open the bible and then indeed.

"All nature cries aloud
Through all her works—

that there is but one God. because the God of the Bible is sufficient in himself he is needless to call in any other power to account for it. we are thus shut up to the Bible alone on this subject if we would not fly in in the face of both reason and experience—The simple fact is that unless we depend upon revelation itself we know nothing and cannot know whether there is one God or a thousand in the 'universe it is easy for us to ask now, why should more than one be imagined, this is a very rational question, but whoever put it to himself or others but men who have either seen some of the sacred writings or heard in some way of the patriarchal or Jewish opinions about God. What then saith the Scriptures They alone declare that God is one and they alone can define the unity they ascribe to him. We know that it is not altogether agreeable to either the taste or tendency of the human mind to be tied up to the word of God for both fact and their explanation, man as a rule likes to have some hand or voice in determining what is truth. Jonah like he is inclined even when God has spoken to suspect that God means either less or more than his word imply. But all these preliminaries are only introductory to an examination of Christianity itself on the subject. Now Christianity as it stands in the new testament is both the perfection and completion of all that ever God said or symbolised expressed or implied concerning himself, it is a new covenant but not a new religion a better covenant but not a different system in its great elements—Christianity both recognises and ratifies all the cardinal truths of the old testament and thus it identifies itself with whatever God at any time said of his own nature When therefore Christ and the Apostles call God one, the unity they assert is in union with all unity God ever claimed by former revelations, I will now endeavour to illustrate this fact. Christianity is based upon the transactions of Eden, and distinct glimpses of the Trinity of the Godhead forced themselves upon our notice at both the creation and the fall of man, hence when man was created God said "Let us make man in our own image and after our likeness,' here the plural pronoun is repeated, and that we might be quite sure that the words were not addressed to angels it is immediately added "In the image of God created he him." so after the fall God said, The man is become as one of us. Here we are met upon the very threshold of time when there were no artificial modes of speaking by proper plurals which deity both Jew and Gentile Unitarians to explain them away. The Jews felt that these pronouns claimed with their notion of the Divine Unity and as they durst not venture to put the singular for the plural they invented the pretence that Moses was shocked when commanded to write like a Trinitarian and said "Lord of the world why dost thou afford room for error about the most simple unity." But the Lord said, Moses write thou so, and he that errs, let him err—Here the force of the plural is as fully admitted as it is fully met, And so they still stand smiling at all the abortive attempts of Critics to displace them This whole case in Eden stands thus, whilst the word Elohim, translated God is plural and connected with plural pronouns it is always construed with verbs in the singular, hence both Unity and distinction in the Godhead are taught in the same breath as on the first page of Scripture. Now Christianity by identifying itself with the history of creation in the fall has made itself responsible to the Godhead, and is thus pledged to speak agreeably to the manner in which he first spake of himself. In other word it can teach no other kind of unity concerning Godhot just what God taught Moses which was a Unity of Essence and not one of personality. Christianity also in the fulfilment of the patriarchal covenant and their language concerning God is of the same two fold character. Now the covenant made with Noah after the flood was followed by the confusion of Tongues at Babel.

But however the speech of men was confounded then God still spoke in his old way. Jehovah said let us go down and there confound their language so also in connection with the Abrahamic covenant, we are told that Jehovah rained fire from Jehovah out of heaven upon the cities of the plains were two persons bear the name Jehovah and as it is the name of the Divine Essence their nature and dignity must be the same Now Christianity takes the responsibility of this also and agreeably to it Christ said "I and my Father are one." Another remarkable fact in the patriarchal age is that God often appeared to and spoke with the Fathers and worshipped by them as Jehovah. But Christianity maintains that no man hath seen God at any time, the conclusion is inevitable. The Son not the Father was the visible Jehovah who both gave and ratified the covenant which pledged his incarnation and paved the way for the new covenant. It is then a fact beyond cavil that the Jehovah of the Old Testament is one and the same God in Jewish Scriptures is plural and if our view of it be correct, we may expect to find that they will speak of more than one person in the Godhead, accordingly we read of the Lord God, and of His son the mighty God and of His Spirit the Creator

Agreeably to this plurality we find the blessing of Jehovah invoked in a trinal form and the perfections of Godhead ascribed to neither more nor less than three persons. Christianity also in the fulfilment of ancient prophecy and the prophecies both imply and express a plurality or Trinity in the Godhead—They imply it in this way by proving the Divinity of each person separately. Now all the passages which contain evidence of the Divinity of Christ and of the Holy Spirit bear on the subject.—If Jesus Christ and the Holy Spirit be two intelligent beings, each distinct from God the Father, and if each of these be proved to be infinite in all perfection, it will necessarily follow that there exist three infinite and all perfect minds in other words three persons in the Godhead. Now the prophets describe the son of God as Jehovah God of hosts, as Jehovah a sanctuary, as Jehovah a shepherd, as Jehovah the Saviour, as Jehovah our righteousness.—They call him the mighty God; Immanuel; the Creator and ascribe to himboth the incommunicable names and the peculiar works of the Father. Again the prophets describe the Spirit of God as Jehovah who spoke of them as the Creator as Omnipresent and Omniscient and Sovereign, then in both Son and Holy Ghost is ascribed the same Divinity as to the Father. In this way then the prophecies imply the doctrine of the Trinity But prophecy also expresses it accordingly Isaiah introduces the son saying of himself " And now the Lord God and his spirit hath sent me" with all this evidence of Christianity is inseparately connected, because it is the accomplishment of those prophecies from which the evidence is drawn. Christianity was formally introduced by the ministry of John the Baptist, and his ministry was founded upon the theories of the Trinity.—The baptism of repentance committed by the Father to John was by John's interpretation of it designed to prepare the way of the Lord, accordingly he herald him as the Lamb of God applying to him the prophecy, prepare ye the way of Jehovah and make straight paths for his feet Thus he founded upon the Saviour's being Jehovah his high claims upon public attention and confidence and the same distinctness and fidelity John not only baptized with water in prospect of the son's baptizing with the holy Ghost but also declared in express terms I saw the spirit descending upon him from heaven and it abode upon him. thus John appealed for truth and warrant of his ministry to each person of

the Trinity, to the Father's commission to the work of God and to the Spirit's personality. I may here lay down as a principle namely that if Christ's perfect human being, and the Spirit only a divine influence no good reason can be assigned for even the slightest word which is limites the Divinity of Christ or the personality of the Holy Spirit.

A human, however endowed, has no right to use even an equivocal expression in regard to himself or the spirit much less to make himself equal with God and then the Spirit equal with both, but Christ did all this without hesitation he declared of himself as the Father hath life in himself so he hath given to the Son life in himself. I am in the Father and the Father in me what-ever this the Father doeth those also doeth the Son likewise.

All men should honour the Son even as they honour the Father, that is in essence and in action in life and in honour he claimed equality with the Father. Now it is nothing at all to the point when unitarians show that such expressions may be taken in a lower sense and reduced in meaning, the first question to be settled is why did Christ use expressions which required so much reducing before they will lead to the idea of his being only a man he had no temptation to do so for they only irritated his enemies and endangered his life so that all selfish, or secret motives actually forbade the simple hence he makes it a impossible to acquit him of impiety even if he were equal with God; both his saying that he was so and his allowing others to say so and to believe that he claimed nothing so are demonstrable crimes of the very highest order on the principle of his not being so, neither verbal criticism nor general Rhetoric can save his character as a man he is tried by his own pretensions. And the case is equally bad when Unitarians quote one passage to neutralise another placing against it "I and my Father are one and my Father is greater than I" is worse than nonsense if designed to set aside or even balance the former statement for if this be done to set aside the former it is making the same witness to contradict himself and if to balance it making him to defeat one at least of his own ends in speaking, no folly is more egregious than talking of both sides of the question and offering to determine by the preponderance of texts—Whether Christ is Divine or human all he says of himself must be equally true otherwise none of it is entitled to belief there is not and there cannot be a fair and against in a case where the person is giving evidence respecting himself, and in the case of Christ who spoke by inspiration, all that he said must be absolutely necessary as well as true. Now I defy any one to prove the necessity on his own principles or even assign a plausible reason for Christ saying I and my father are one or following others to believe that he made himself equal with God.—To be continued.

From and after the date of this issue, the affairs of the "Early Dawn" Newspaper will be conducted by the undersigned, to whom please apply for any information concerning same.

P. Augustus Charles,
Manager.

THE EARLY DAWN

Bonthe June 30, 1891.

BONTHE AS IT IS.

We notice with much pleasure the several improvements that are being made in the Government department and Mercantile firms of this place. New buildings are daily rising, and extensive repairs made in both of these departments which are indications that we are living in an age of progress.

The new hospital reported last as would likely be opened on the 15th instant, has been thoroughly completed; but from some cause or other we have not been permitted to realise our expectations. We hope soon, however, to be able to report the dedication of this much needed institution to the cause for which it was erected.

In continuation of public works, a Sea Wall is in course of construction, which will protect, when complete, the entire front of Bonthe, and form a convenient landing place for the many boats and canoes which constantly arrive here.

Along with these improvements, however, we are sorry to notice, that burglars infest the country, and lives and property are continually jeopardized. How to rid the country of these bush-rangers is the question. Government, we believe, is ready and willing to protect all her subjects, yet we are humbly of opinion that the number of peace officers stationed at Bonthe, Mocolo, York Island, and Bendoo, are inadequate to secure protection to the inhabitants of those places and intimidate these daring banditti.

It is our mournful duty to have to chronicle the death of Mr. Laurence L. Townsend, a native of Charleston South Carolina, which sad event took place at the Shaingay Mission House, on the 19th instant. This young gentleman has not been in the colony quite twelve months yet, and during his stay in Freetown was very active in keeping Revival meetings in the church under the control of the late Mr. T. G. Lawson. Mr. Townsend was very popular for the short time he resided in Freetown and secured the friendship of many persons, though comparatively a stranger, by his urbanity and even disposition.

After leaving Freetown he went to Shaingay by the invitation of the President of the Shaingay Mission, and remained his guest for some time, when he expressed a wish to see more of the country, and accordingly went to Bonthe where, as in Freetown, he made himself very popular and was much esteemed. During his residence at Bonthe, he succeeded in establishing a *Young Men's Christian Association* in that place, and had the pleasure of seeing it in full existence before leaving. He returned to Shaingay subsequently where he remained up to the day of his death. It is our firm conviction that had his life been spared longer it would have been one of usefulness to himself and the country in which he was destined to be so short lived. We deeply sympathise with his relatives and friends at our *—Requiescat in pace.*

On Sunday, 21st. instant a canoe with two men in it, whilst crossing from Bendoo to Bonthe, was upset across Yoandabo factory, but fortunately the men were rescued from drowning.

We have to record the resignation on the 15th instant of the Rev. J. Evans, Agent for the Mendi Mission and Pastor of the Good Hope Church and Presiding Elder of the district, also Editor and Publisher of the "Early Dawn" Newspaper, who held the position for a period of six years. We very much regret the occurrence, as he has had much to contend with and been very tried, as most men would have been who were similarly situated, especially having to contend with the works of Satan.

Rev. C. Bickersteth, who has been connected with Mission Work for over 25 years, will, for the present, be the pastor of the station, as well as Editor of this Jornal. He came to us three years ago from the U. M. F. Churches, and his work since then has been very satisfactory. We bespeak for Mr. Bickersteth the earnest prayers and hearty co-operation of all Christians.

NOTICE

The Manager of this Journal wishes to inform the public of Bonthe and elsewhere that the columns of this paper are open to correspondents, and that all letters sent for publication will receive his attention, provided they are accompanied by the names of the writer, not necessarily for publication, but as a guarantee of good faith. Rejected manuscripts will not be returned. He however reserves the right of choosing such of them as he deems interesting. All work with which he is favored shall be done in such a manner as he hopes will give satisfaction and secure patronage always.

A TRIP TO SHAINGAY.

Having been for a long time destitute of all information as to the physical character of the large tracts of land neighbouring Freetown and forming part of the Peninsular of Sierra Leone and the condition of their inhabitants, I carefully sought an opportunity to diminish this ignorance which I consider blameable in a native of Sierra Leone; and I accordingly took a trip to Shaingay, one of these tracts, where I had a chance of seeing the result of the labors of the United Brethren in Christ, an American Missionary Society which had been laboring in that district for little more or less than a quarter of a century.

I travelled by way of Bonthe, taking passage from Freetown in the "Fornoso," a steamboat belonging to the Sierra Leone Coaling Company, catching the Shaingy Mission boat at Bonthe and travelling in her from Bonthe to Shaingay, a pleasant sail of about twelve hours in a calm and placid river. Shaingay is equi-distant from Freetown and Bonthe, and everything equal it would take no more time travelling from Freetown to Shaingay than it would from Bonthe to Shaingay; but the utter absence of some reasonable and reliable means of travelling to this place from either Bonthe or Freetown very often obliges an intending visitor to take circuitous routes as to the dampness of the whole Sherbro District, I unfortunately did not expect the sun to greet me with a very hearty welcome at Shaingay. The weather, however, gave me an agreeable surprise; it was only my forecast of her and not her gracious self that was gloomy. During my whole time the sun only rarely withdrew his bright and genial rays and I was satisfied that the climate of Shaingay is drier and healthier than that of Freetown. To speak of Shaingay as to speak of the American U. B. C. Mission there, in fact my impression is that but for the existence of that Mission Shaingay would be "terra incognita" and Shaingay proper must be taken to be identical with the Shaingay Mission. To give an accurate description of the Mission and its work, one would have, for the sake of illustration to liken it to a small patriarchal community, the members of which love and revere their Chief from a well-grounded and evidently well-verified feeling that real worth resides in the object of their esteem and reverence; and it is not improbable that if the Presiding Elder had not been the duly appointed, he certainly would have been the duly elected, Chief of the little community at Shaingay. Here the divinely enunciated principle is fully carried out that "he who would be greatest must be servant of all."

It struck me most forcibly that the kind of training given by the Mission to its youths is most suitable to the present circumstances of West Africa, and to a people just merging from a primitive state of society to higher forms of life. As much as I was struck with the suitability of the training given by this society, so was I convinced of the error into which the English Missionary Societies have constantly fallen in the training of primitive peoples, viz, that of placing the ornamental before the useful, the cart before the horse.

M.

To be continued.

The s. s. Susu arrived from Freetown on the 3rd instant with Bishop Ingham, Revs. Humphrey, M. A., Principal of Fourah Bay College, and O. Moore, Principal of the C. M. S. Grammar School, Freetown, also Mr. M. J. Marke, Sub-inspector of Schools, Mrs. Hughes, wife of Rev S. Hughes and family.

We must congratulate Messrs Thompson Brothers, the enterprising young Sherbro Merchants, for the success which apparently is attending their business as we have observed the neat new building just erected and opened at Bonthe for the purpose of carrying on their business. We wish them success.

OPEN AIR SERVICE.

A special open air service was held at King street, on Sunday evening the 7th inst. at 4 p. m. by the Rev. S. Hughes, pastor of St. Matthew's church. Short addresses were delivered to the natives, through an interpreter by Mr. Nelson, sexton of the church, and by Messrs Rocks and Crown. The school children and their teachers formed a procession, with their pastor in front, and marched to King Street, where a number of persons of the different denominations here had already congregated.

Mr. Rocks who first spoke, based his remarks on the parable of the "Rich man and Lazarus," and pointed out forcibly to the heathens that those who served God faithfully in this world, whether poor or rich, ignorant or learned, hope to go to Heaven, and that they must try to embrace the means of Grace, which is brought to their door.

Mr Crown spoke in much the same expressions as his predecessor. He told the congregation that as Christians they were not going to be content until they succeeded in drawing them nearer to the saving knowledge of the Gospel.

After singing a few hymns from the Hymnal Companion, an impressive prayer was offered by Mr. Rocks, and the pastor closed the meeting by pronouncing the Benediction.

—Communicated.

Bonthe, June 8, 1891.

Y. M. C. ASSOCIATION.

We are informed that the Young Men's Christian Association of this place held a general meeting on Monday evening the 22nd instant at 7 p. m. when the chair was occupied by the President of the Association. Most of the official and unofficial members were present, among whom we noticed Rev. J. A. Evans, president, Mr. E. C. Dixon, Secretary, Mr. F. Johnson, Assistant Secretary, Messrs G. V. Manly, T. K. Norman, W. B. Coker, T. A. Connel, Samner, Gladstone, Avery, Bickersteth, Fewry, and others of the unofficial members. The meeting was opened with singing, prayer and Bible reading by the chair. Roll was then called after the minutes of the previous meeting were read and adopted.

Attention was then called by Mr. Manly to the fact that the minutes of each meeting had not in all cases been signed by President, which was attended to. The Executive Committee then reported, which was, after slight amendment, adopted. As the first and second on the affirmative were absent, Mr. Dixon was made leader of the affirmative. The subject of debate, "Is spirits or liquor necessary to the trade of the West Coast of Africa?" was then warmly discussed by Messrs. Dixon and Norman on the side of *not necessary*, and Messrs. Manly, Connel, Johnson, and Coker on the side of necessary. The former two won the debate. Altogether the meeting was an interesting and successful one, and the association bids fair of becoming a great help to the young men in our community. *—Communicated.*

CHILDREN'S COLUMN.

SHAINGAY.

THE SHAINGAY LADIES' PROGRESSIVE ASSOCIATION.

Shaingay can now boast of two Female Societies. *The Women's Christian Temperance Union*, and the *Young Ladies' Progressive Association*. The last was set on foot about one year ago, when a few of the young girls connected the idea of doing something to help on the Religious Work here, and at the same time to improve themselves accordingly each paid into the Treasurer what they could and by collecting amongst their friends they gathered a few pounds. With this they purchased cotton goods and met weekly and made garments for men, women and children. A bazaar was held and most of the articles were sold and a handsome sum realized. We were greatly encouraged, now, we are thoroughly organized and have a constitution and by-laws and a full line of officers. We are all of us girls and we meet every two weeks to sew, and sing and have other literary exercises We hope soon to have another bazaar we devote the proceeds to religious or charitable purposes where ever a need for it will do the most good. We are indebted to Rev Wilberforce for our constitution and by-laws and many excellent suggestions.

Fanny Clark.

Shaingay Mission
June 15th 1891.

The Editor Early Dawn.

Sir,—Having to go to Bannah Bargroo's village I had to pass through Sonchon. Here I met some men and women from Bowman in company with a woman whose child took sick and is come to see a *country fashion* man, a Mahomedan priest, about the cause of the childs illness. The priest set to work in this way. He had some sand spread on the ground, and put on marks with his fingers he took some gravel and shells, put them together in both of his hands closed up, and shook them several times and then scatter them all over the sand and looking quite grave and serious speaking something that no one understood. Then looking steadfastly on the mother of the sick child he told her that one woman living in Bowmah has given her child to the devil as a fowl; but the devil would not eat this child, because he wants the woman's own child and not another's; and the woman must run and call her husband and bring some present to beg the devil not to kill the child, as its life was in the hands of the devil. I could not speak to these people and tell the priest the great lies he was telling and his deceiving the poor people; but I prayed that God will soon rid them of these lying prophets who go all over the country to deceive our poor people and take their little things from them.

Mary Ann John.
Kooloonge Mission girl.

Kooloonge
May 29th 1891.

The Editor Early Dawn.

Mr Editor,—I read in the "Early Dawn" that there is a place for Children's letters, so I thought I would write something; my name is Susan Tucker, and I lived before I came here with my uncle and his name is John Williams and most of the people call him Commodor. He gave me to Miss Fanny Clark to live with her in the Shaingay Mission and to go to School. We are nine girls in the Mission and Mr Campbell to chose us and all the children like him because he is good

Shaingay Mission. Africa,
June 15th, 1891.

Susan Tucker.

GENERAL NEWS.

Avery Station.—Manoh Ghair-groo held its quarterly Communion services on the 14th and 15th insts. Rev. J. A. Evans of Bonthe was present and officiated on the occasion, and the attendance was not as large as usual, yet the meeting was interesting.

Cannibals.—Cases of cannibalism are still reported from the Imperch, whether from the negligence of the vigilance on the part of the Police, or from the wicked determination of the Savages to defy the English Law. But in either case, a dose of correction would doubtless be a wholesome antidote.

Mattro Ghargroo River reports interesting services on the 21st instant with very good attendance. The services we believe were held by Mr. Nathan S. A. Morrison.

W. C. T. U.—The Women's Christian Temperance Union of this place held an interesting meeting on the 17th instant. The Seekers Class numbers 20.

Mr. Mahoney of Bathurst River Gambia has recently paid a visit to this place. M. Mahoney is one of our esteemed subscribers.

Danville—The quarterly services were held at Danville Station on the 21st instant by the Rev. S. R. Morrison.

The Executive Committee of the Y. M. C. Association met on the evening of the 26th inst. at the Mendi Mission Chapel and arranged for a suitable observance or notice of the Death of the Rev. L. L. Townsend on the 3rd of July prox.

It is rumored that Saturday, 4th July, the 115th Anniversary of the Declaration of Independence of the United States of America, a treat will be given by the Mendi Mission to the Sabbath School children and others engaged in the Mission work.

Rev J. Gomer, Superintendent of the U. B. C. Missions, with his wife and neice, arrived at Good Hope Station, Bonthe, where they intend remaining for a few days.

At a meeting of the *Young Men's Christian Association*, held on the 8th instant, in the U. B. C. Church, Rev. J. A. Evans presiding, an address was being delivered, when the President declared it denominational, and overruled it, and closed the meeting, as the gathering was for the purpose of discussing undenominational subjects.

There was an Exhibition of Magic Lantern Slides in St. Matthew's Church on the night of the 3rd instant, which was well attended and several interesting pictures displayed.

The Bishop confirmed 50 Candidates on the 5th instant in St. Matthew's Ch, Bonthe. The Candidates came from Victoria, Bendoo, and York Island. The service was very imposing.

The Contract steamer Susu arrived from Freetown on the 18th instant with Mr J E Mahoney from Bathurst Gambia Mr Morrison, of the firm of Pickering & Berthond, who went on sick leave and Mr W. E. Innis, Officer in charge survey Department.

Rev G. C. Nicol, M. A. Retired Chaplain of the Gambia passed through here on his way to Freetown on the 1st inst. He travelled overland from Monrovia to Cape Mount, thence to Salymah and on to this place. He preached in St. Mark's Church both morning and evening on Sunday 6th and left by the s. s. Fornoso the following day for Freetown. We are much pleased to notice the strength this honored old gentleman possesses in being able to travel such a distance on foot and wish for him many more years of usefulness.

The Sacrament of the Lord's Supper was administered in St. Marke's Church on the 15th instant, when Mr. and Mrs. Keany who were married the same day, partook.

The Susu left for Freetown with the Bishop and the Rev. O. Moore and W. Humphreys M. A.

Sub-Inspector of Schools M J Marke examined the different schools in Sherbro during his recent visit to this place after which he subsequently left for Freetown.

Our Superintendent the Rev J. Gomer made a trip from last Friday 19th instant, to Dama, near the Turtle Islands, and held services there. We hope to be able to give a full account of the trip in our next issue. He returned to this Station on the 22nd instant.

It is gratifying to note that Mr. A. S. Yorke has seen so liberal as to present a new organ to St. Matthew's Church, Bonthe, to replace the old one which is out of order. This is praiseworthy.

SELECTIONS

What Money Can Not Buy.

We sometimes think that money is omnipotent, that it can purchase for us every good thing. This is a great mistake. Money cannot buy true love It often wins its semblance. Summer friends swarm around him who rolls in wealth, but the love of a mother, the fidelity of a father, the affection of a sister, the sympathy of a brother, the trust of a friend, are never bought with gold.

Money can not bring content ment, and "our content is our best having." Money, alone, will not secure for us a good education. A rich man, who had neglected his early opportunities, was heard to say sadly, "I would give all my wealth for a thorough education and a well-trained mind." But his money and his riches were alike unavailing. Plenty of money will not of itself insure culture and gentility, yet next to Christian graces and robust health nothing is so desirable as refinement and pleasing, self possessed manners. The wealth of Croesus could not give a peaceful conscience. Sin scourges the soul of the rich as surely as of the poor. The poorest boy or girl, who has "always a conscience void of offense toward God, and toward men," is richer than the richest with a "conscience seared as with a hot iron." A good character is more precious than gold.

"Yet money is not to be despised. If we have it let us accept it as God's gift, and use it, not so much for our own pleasure as for the benefit of others. If we have it not let us believe that for our own good it has been withheld from us. But whether we have it or not let us remember that it can not purchase love; contentment, education, culture, refinement, nor a good conscience, and that it will not secure for us either peace, purity, holiness, or heaven.

Almost time to close.

By Rev. Arthur Mitchell.

I went into a Sabbath School some time ago, near the time of closing and saw something that awakened my wonder.

"Looking around the room I saw scarcely a teacher busy with his or her class. I looked carefully, and saw scarcely one. The lesson had evidently been recited, the books put carefully away, and the work seemed done, yet it still lacked several minutes for the time for the closing bell. Most of the scholars, though orderly, were watching listlessly the little stir of the room. Many of the teachers were quite unemployed, some sitting quietly and sleepily; looking straight before them with a kind of after dinner look, others were reading the children's papers which had been distributed. I happened to know that some of these teachers were most excellent christian persons, and they made me wonder all the greater at what I saw.

Somewhat later I went into another School, a thousand miles from the one I have already referred to, and taking my seat, I lifted my eyes to look around me. My first glance fell upon an excellent brother, most highly esteemed in the Church, and, I was informed, too one of its Elders. He was seated with his back to the class' tipped back comfortably upon his chair, and I thought, a sucking the handle of his ivory headed cane. He had evidently done his Sunday School teaching for that day. The lesson had been duly recited. It was within a very few minutes of the concluding exercises. The librarians were hurriedly distributing the books. The Superintendent was flitting about with his last whispers, and this excellent brother, no doubt, with the others who were following his example, thought it was so near the time for closing, that they would just take a long breath or two, and all ready for going home.

It was but a few moments, I know; but allow me to say to you my friends in the ranks, that those few moments, after the fixed lesson is passed, are the most precious moments of all the week for you. Then is the time when the teaching of the hour should be gathered up in one warm and heartfelt appeal to the feelings of the child.

If the passage studied has been pondered by you, and prayed over in secret, it must be that some point of living, saving truth has been suggested to your mind by the study. Let that truth not lie a cold lesson for the memory of your Class Breathe into it the warmth of your own love for their Souls. Let it tremble on your lips, and glisten in your eye and fall in your tones of graceful warning and kind entreaty upon their souls!

Religions instruction is valuable, but valuable only as it reaches the heart. The child will doubt if you really believe there is a heaven to win, a hell to shun, a Saviour to serve and love, if when you meet him but for those few moments, you can be content with a frigid lesson and can add no earnest and affectionate words of your own.

Do not say, as many do when such a duty is urged upon them, That is something which I could *never* do; some have the gift, but I have not. Pray, what great gift does such a duty require? If we have not the gift to speak a few tender, affectionate, faithful words to a child for his salvation, have we the gift of *love for souls*?

To be Continued

Mine.

It is not mine to tread the paths
The dear Redeemer trod,
Nor in Gethsemene to kneel
Upon that sacred sod.

Nor mine to hear those precious words
That fell in so much awe,
Nor mine to see the ascending Lord,
Which the five hundred saw.

Nor mine, a wearied pilgrim,
To stand on Lebanon's mount
To visit where the Savior sat,
And drink from out the fount

Nor mine in that dear land
Of Palestine to pluck one flower,
But mine to wreath the cross
In loveliest bloom, from hour to hour.

And it is mine when the curtain falls
Between me and life's shells,
To pass o'er hill and vale and mount
To the land where Jesus dwells.

O landscape broad, O loveliest scene,
To immortal vision given,
When the soul swoops over Calvary
In its onward flight to heaven.

Then mine, oh mine, thou precious thought,
Mine, yes mine through blood 'twas bought,
The path he trod, the crown he gave
The immortal scenes beyond the grave.

—Allie E. Rymer.

Borrowed Books

A person who borrows a book has no right to lend it to another without the express permission of the owner. This should be an unvarying rule.

A borrowed book should be covered and handled with care and nicety, and return promptly. Nobody has a right to retain a borrowed book during an indefinite period.

If accident or injury result to a borrowed volume while away from its owner, honor requires that it shall be replaced by a new copy.

Never ask the loan of a very costly book or one belonging to a set, if you can avoid it.

Teach children to be very particular in regard to their handling of all books, whether their own or those of others.

The Power of the Sanctified.

The christian who is sanctified wholly can have faith for special objects because he has a perfect personal faith. His own heart is not a frowning barrier in the way. Nevertheless, in the presence of temptation he may find an effort to be necessary to put it aside.

Some cannot readily exercise faith for outside objects, they are not thoroughly habituated to it. They go about it haltingly, but no sanctified one has any business to be long without a high walled Jericho, or two on hand for his faith to compass. Such things are necessary to healthful progress and growth in grace, which will give a spiritual atmosphere which will give all christians an immense power that will brush aside all temptations, or, in other words, it will give us power to overcome all temptations.

The best preparation for eternity is true fellowship with God here. Enoch walked with God in this life three hundred years, and then was taken to dwell with him forever. His preparation for heaven was a preparation of heart that made him a friend and servant of the Most High.

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"The Morning Light Is Breaking, The Darkness Disappears"

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REV. E. C. BICKERSTETH, *Editor* and *Publisher.*
Bonthe, Sherbro, West Africa.

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United States—Revs. B. F. Booth and Wm. McKee, Dayton Rev. Wm J. Davis, Basil, Ohio Rev. D. K. Flickinger, Willoughby, Ohio J. M. Stoner, Manheim, Pa., Rev. G. W. Arnold Eldorado, Ohio.
West Africa—J. A. Richards, River Gambia. Rev. J. R. Frederick, and Mr. E. A. Lewis, Freetown, Sierra Leone. Rev. James Dennis, Marshall, Liberia, Mr. Moses S. Boyle Liberia.

TERMS

One Year by mail,	£0 6 0
Delivered in Bonthe,	0 5 0
Half yearly by mail,	0 3 0
Ditto. delivered in Bonthe,	0 2 0

DAYMAH.

By Rev. A. Gomer.

This is the name of a Sherbro town, situated on the south end of one of the Sherbro islands, on which Bonthe, the seat of Government, stands. It is about 60 or 65 miles from Bonthe along the river line, and opposite to the group of Turtle islands nearing St. Ann's Shoals. The town is low sandy land, and quite on a level with the river at its ebb, but at high tide the water flows into some of the huts nearest the banks of the river. Several hamlets constitute Daymah proper, the principal of which are marked by tall cotton trees, whose foliage tower heavenward over 100 feet, and spread out their great branches in all directions, forming a complete shelter from the scorching rays of the sun to those who pass that way. These giants of the seashore may be seen for many miles out at sea, and are excellent beacons for native mariners in a dark night, especially during the tornado season.

Daymah is a grand depot for fishermen, whither they go with canoes to catch fish undisturbedly by casting nets, since the waters of that part of the island are so seldom ruffled. Kola nut trees as well as palm trees are abundant in this part of the island, the produce of which is marketable all the year round. This is indeed a blessing for which the poor heathen natives ought to be very thankful to Providence. They seem to be quite destitute of anything like vegetable food, but from observation I learn that some of the people from Sierra Leone, who go there for the purpose of trading have been lately trying to cultivate cassada and Indian corn, but the soil being sandy all around, these industrious people are discouraged about the growth and yield of those plants.

With the exception of a good sprinkling of people from Freetown, who go to Dama for trading with the natives in palm oil, palm nuts, and kola, the natives, unlike those at the other end of the island speak the Sherbro dialect.

About 5 years ago the Sierra Leone residents united and built a small place of worship, where they would meet on the Sabbath and hold services amogg themselves. They longed to have a resident pastor and consequently they applied to the Native Pastorate Church at Bonthe to take them under their care. The church was dedicated by the Native Pastorate to the worship of God, but they never exercised their influence over the people, who had, therefore, to apply to the U. B. American Mission to "Come over and help them."

It was quite an up-hill work to get the chapel opened, for after the Sierra Leone people had built it, the natives told them "that all the place belonged to their *devils*, and they could not allow any other form of worship there." To appease the devils, however, the Christians gave some presents to the natives. The way in which service time was announced was by blowing a horn, so that those persons living at a distance may know the hour of meeting. This mode of summoning worshippers together was also objected to by the natives, who said they could blow as much and as long as they liked on the sea, but not in the town. For this apparent offence the Christians had to give another present to suppress the anger of a *special devil* living in a thick bush very near the town, and opposite to one of the larkies. The site to one of the larkies. The natives had to be humoured in a way, as it was from them the traders got their living.

Although the heathen people have not been brought thoroughly to embrace Christianity, yet they are thirsting after the Gospel, as they have sent three successive times, each time the chief adding his name to the letter to invite the U. B Mission to send over a school teacher to teach and reside among them. Rev Taylor our pastor at Bonthe, and Rev M'Cauley of Gbangbish, were sent to visit the people of Dama, who reported that they are a needy people, and very disirous of being taught, and beg the U. B. Mission will hasten to come and minister to their wants. They have accepted the invitation and hope soon to comply with their request.

To be continued.

Deceitfulness of Riches.

In Matthew xiii 22, Jesus speaks of the deceitfulness of riches. Why are riches, like a great many other things of this world, deceitful?

1 Because they promise happiness. The poor often say, "Wait till I get rich, then I will be content and happy." But they fail to find that contentment and happiness they expected, and say, "Riches are deceitful;" for the more they accumulate the greater the care and less the happiness.

2 Riches promise ease and leisure time for recreation. But to the majority of the rich this is false; for how few rich men find any leisure time for rest. The more riches, the more work.

3 Riches promise benevolence. Yes, the stingy person says, "Wait till I get rich, then I will give." But that man who was not benevolent when he was poor will be less so when he gets rich.

There are many persons who profess to love God that give less as riches increase. I have a man in my mind who said, "Ten and twelve years ago I gave so much to the church; and I give the same amount at present;" and yet that man is worth three times as much now as he was then. Riches are deceitful. David says, "If riches increase, set not your heart upon them." Riches certainly make themselves wings. Paul's advice to Timothy, in 1. Timothy, vi. 17, is to not trust in uncertain riches. Oh, the deceitfulness of riches! Yet how much man desires and worships the deceitful thing.—*Telescope.*

CAPTAIN VERNEY.

The British Parliament has another case of expulsion. A Captain Verney conspired against the virtue of a young governess, and when the government representative moved that the fellow could no longer be member of the House of Commons, the opposition seconded it, and it was agreed to in "absolute silence." Following the cases of Parnell and Sir Charles Dilke, it would appear that the social purity reform is reaching into the ranks of the gentry where it is most needed. The good people of England should make it impossible that there should ever again be such a rake as the Prince of Wales.—*Christian Cynosure.*

"Go Away, Satan! Go Away!"

A little girl sat upon the large stone door-step of her father's house, and beside her was a boy of about the same age. He had been eating a fresh, rosy apple, and had thrown the core in the gutter beyond the walk, and watched it as the muddy water carried it from his sight; then, turning back to his playmate, who seemed absorbed in the pictures of a new book, he said:

"Give me your apple, Katie; mine is all gone."

"Now now; wait a little," was the reply.

But the greedy little fellow, not willing to wait, took the apple up, turned it round and round, smelled it, and then tossed it up lightly in his hands each time catching it again. I expected his teeth would go into it, but he was too honest for that.

His cry brought the eyes of the little girl upon him. The blood mounted to her brow; she was at once upon her feet with one hand raised, apparently to strike the shrinking form beside her. But the hand did not fall; and as she stood, her face and form showing the struggle within, I prayed that she might not

be so strongly tempted. A moment more and her voice fell on my ear—

'Go away, Satan! go away!'

The mother within the door heard the words too, and coming out asked what they meant. A blush was upon the brow of the child, but it was humility and shame that caused it, while with drooping eye she answered, 'Satan wanted me to strike Freddie, but I did not.'

The mother drew her within her arms and kissed her saying, 'That is right, my child; resist him and he will flee from you.'

Would that all might learn in childhood to resist the power of temptation by the help of the Holy Spirit! Truly the world would be better for it.

WANTED.

A BOOK-KEEPER for New Manchester Warehouse, Bonthe One who had been in service and has some knowledge of business preferred. None need apply without Testimonial to

THOMPSON BROTHERS.

Bonthe, Sherbro,
14th July, 1891.

Rev C. A. E. Campbell and brother return their sincere thanks to the numerous friends at Bonthe who tendered them expressions of sympathy and acts of condolence on the death of their beloved brother.

THE EARLY DAWN.

BONTHE, JULY 15, 1891.

INDEPENDENCE DAY.

SATURDAY, 4th July, was observed as a general holiday by the Mendi Mission at Good Hope Station, Bonthe, it being the 115th Anniversary of the Declaration of Independence of the United States of America. The Sabbath School children numbering about 120 assembled at the School-room about 12 o'clock, and after going through some preliminaries marched to the Mission yard, waving as they went along the emblem of American Independence—the Stars and Stripes—where the Rev J. Gomer and Rev J. A. Evans, formerly of Good Hope Station were already awaiting them. The Superintendent then introduced Rev. Evans, who delivered an Oration sound and practical, before an assembly of Sabbath School teachers and scholars, as well as many friends and visitors.

Although this is the height of the rainy season, yet the day was as pleasant as any that shone in March or sweet September, affording every opportunity to the children of enjoying themselves, which they did to the full in several ways. In fact nothing transpired to mar the pleasure of those youthful scholars, a pleasure which seemed to have been dwindling recently, but was revived on this occasion by their benevolent Superintendent.

A long table was swagging by reason of the good things provided for the children from 3 to 4 p. m. when the Superintendent thought it time to relieve it, and accordingly the children were invited near, and did justice to the things provided—such justice as caused the table to upright at a quarter after 4 o'clock.

During the whole day the American flag floated over the Mission premises, lending lustre to all around. After dinner those present on the occasion, including Rev. and Mrs. Gomer, were photographed by Mr. Commissioner Alldridge. Some comfits were distributed to the children, who afterwards separated to enjoy their usual holiday.

THE POST OFFICE.

OF THE various departments in the Government the Post office should be the most systematic in opening and closing, for the mercantile community, as well as the other inhabitants of Bonthe have daily, almost hourly, to transact business in some shape or other with the office, and how unpleasant it must be when one has to apply about four successive times in one day to post and only to find a window of the office opened and the ubiquitous Postmaster absent, perhaps detailed on "special duty" elsewhere out of the Government compound.

Complaints have been frequently made to us without our heeding, but when we too had to suffer the same inconvenience, it is time we refer to the matter in expectation to see a change for the better in the working of this important limb of the Government take place.

Bonthe is sufficiently established and too important an emporium not to prevent complaints of the irregularities of her Post Office.

In Freetown, from which we are removed only 120 miles, this medium of communication with the civilised world, affords ample accommodation to the public.

It is well known that the hours of the Post Office here are from 7 a.m. to 4 p.m., and between those hours the Postmaster is expected to be found in his office, but instances are not wanting when persons have been told on going thither to transact business, that the Postmaster was absent from the town on special duty.

The present Acting Civil Commandant is admitted to be one of the most far-seeing and energetic gentlemen who ever controlled Sherbro, and amidst the multifarious duties of his high office, he may probably have never heard of the irregularities complained of, and we advert to them simply because they exist, and very much to the inconvenience of all concerned.

BONTHE UNPROTECTED.

THE protection either of life or property is of such importance to every individual, that we consider and deem it necessary as Journalists to notice from time to time the present far from protected state of the inhabitants of this community. The frequent depredations made on the property of the inhabitants of Bonthe of late, the every night patrol of robbers in the streets and the fact of there being no guards to check them, justify us in saying that the community are far from being protected. As subjects of our Most Gracious Queen we plead for protection, and would suggest as a means of putting an end, or of checking the present danger of life and property of the inhabitants, the following:—

1 That an Official Notification be made prohibiting all Boats, Canoes or Crafts from leaving Bonthe after sunset without a permit from Government.

2 That either Policemen or detectives, be set to guard the different landing places of Bonthe to prevent any violation of the Notification.

3 That a check be placed on all unnecessary parading of the streets after 10 p. m., by setting Policemen, or appointing men to guard the Streets at night.

These suggestions we think if adopted will help to check in a great measure the marauding tribe of robbers which infest this community, and will give security and protection to the life and the property of the inhabitants.

We have observed a Notice in the streets of Bonthe, signed by the agent of the French Company, requesting the occupants of their lands to quit during this month and before the 31st instant. We certainly do think one month too short a period, especially in the rainy season, to remove houses (be they of mud or otherwise) which have been erected and standing for more than five years; but it depends entirely upon the wording of agreement if such were ever made. What we think would be the better plan is for the persons occupying those premises to combine and petition the General Agent, through Mr. Mosse, for an extension of time to remove, and we feel sure, if the inconvenience they would be exposed to could but be clearly pointed out, Mr. Maillat will accommodate them.

CORRESPONDENCE.

☞ We shall not be responsible for the opinions of our Correspondents.

FAVORABLE LETTERS.

The Editor Early Dawn.

Sir,—By the last mail steamer I received two very encouraging letters, one from away down South in Dixie which reads as follows:—"I enclose Five Dollars to help on the work a little, and indeed in the letter was a five dollar green back.

Another gentleman at the Gambia, not a member of our church, besides sending money to renew his subscription to the *Early Dawn*, sends a donation of One Guinea for the same cause as the other gentleman; and what is most strange neither of them is a member of our connexion. How many of our own church members will follow these praiseworthy examples, and who will not pray God to bless these brethren!—Yours,

J. GOMER.

The Editor Early Dawn.

Sir,—It is a good while since I was privileged to see a copy of the "Early Dawn" newspaper, which is printed at Bonthe, Sherbro, and out of curiosity when at a friend's a few days ago I saw and took up a copy of it, which was dated 30th June, and perused it. I was agreeably surprised at the appearance of the paper, as compared with those I saw previously, which speaks favorably for those having the management of same; and I think they are taking the right course in not confining themselves strictly to one particular kind of matter, but to deal generally with things as they happen. I was pleased to read the description of Bonthe, as contained in that number of the *Early Dawn*, and if such improvements are rapidly advancing, really there should be great need for such an instrument as a newspaper, and I wish you all prosperity. A newspaper is and should be an excellent auxiliary to a Mission such as the U. B. C. is, for not only is it calculate to furnish the parent Society in in America with account now and again of the working of the Mission there; but also to keep us informed of Sherbro affairs.

Please add my name to your list of Subscribers and forward my paper to the address given. I hope you will persevere and may be favored with many subscribers to help you on in your noble work.—I am, Sir,

A SIERRA LEONEAN,

Freetown, 6th July 1891.

(We are grateful for your kind wishes and trust others may follow your good example.—Ed. E. D.)

We have been requested to publish the following:—

REPORT FOR THE QUARTER ENDING JUNE 30TH 1891.

Saint Matthew's Day School
Bonthe, Sherbro.

The quarter opened with the tumbling down of our School-house whilst the roof was undergoing repairs and thatching on Wednesday the 1st of April.

This circumstance has necessitated the working of the school being temporarily conducted in the church. The latter building, though spacious, is altogether unfit for school work.

Present number on roll, 113 Boys, 82 Girls, total 195 Average daily attendance 121.

Since the opening of the year we have lost over forty promising pupils who have been withdrawn from school; there is, however, a corresponding increase in number but those admitted are mostly of the juvenile department.

The school is composed for the most part of Sierra Leone born children, the native element (e.g. Mendis, and sprinkling few of Sherbros and Soosoos) is mustering strong numerically; as to their intellectual attainments—the Mends in particular—suffice it to say that our children have invariably found it a bone of contention when competing with them in their elementary subjects. The Native Parents are not asked to pay school fees, but some of the well to do from the

bare satisfaction that the progress of their children inspires, have of their own free will offered and since continued to pay their children's school pence.

One of our pupil, Wilfred Macaulay, a little boy about seven years of age, died suddenly on Thursday the 23rd April. I called on the bereaved family with a select few of the children and expressed sympathy. A few hymns were sung and prayers offered by us. Our visit was most deeply appreciated.

The funeral at 4 p. m., was a touching one. The children, having been arranged in processional order, marched in advance of the coffin and the Pastor Rev. S. Hughes, who officiated on that occasion, led the procession to the place of interment. Crowds of people were attracted to the scene as the children sang in melodious strains the beautiful hymns of "Over there," "Safe in the Arms of Jesus."

The Government annual inspection of the School was held on Tuesday the 9th of June by M. J. Marke Esq. Her Majesty's Sub-Inspector of Schools. Result not known as yet. Last year, the school succeeded for the first time in its history in earning the Government merit grant. I cannot prognosticate the future but feel tempted to say that, if the Master's hands could be strengthened by an additional Male Teacher there is no reason why this enviable position should not be kept up to or even excelled.

In the line of Managerial Supervision, there is every encouragement to chronicle.

Our Manager, Rev S. Hughes exhibits such an interest in school work as far exceeds my expectations. He has been able now and again by frequent visits to render helps in the school. I never thought he would have had the time at his disposal to render. He takes a pride not only in performing his work efficiently but also in supervising with thoroughness all others that fail under his pastoral care. Already he has begun to put forth efforts re the building of a school-house the absence of which is most keenly felt.

Mr. Pasha, the Catechist, has been doing his best to give us, as requested on an average, two hours assistance in teaching during school time His darling subject is Geography.

Mrs Walker, our female teacher, is both a teaching and sewing mistress, she goes to school from 11 a. m. to 3 p. m.

One distinctive feature which characterized the working of the sewing department during the quarter was the attempt (which has proved successful) to provide sufficient work for and thereby to secure all our advanced girls, who, till then, were placed under different mistresses according to their parent's discretion. The girls refered to are now sent to the parsonage regularly at one 1 p. m. every day for Industrial training and advanced needlework.

Another important feature (in fact the most inportant) which gladdened much our hearts was, the admission into the Church by the rite of Confirmation of four of our senior girls, who have come to years of discretion. This event took place on Friday the 5th June during His Lordship's last visit.

For these, we pray, that they may be established and rooted in the faith, that the Lord may defend them with his heavenly grace, that they may continue His forever until they come to his everlasting Kingdom.

C. S. BROWN.

A TRIP TO SHAIEGAY.—Concluded.

The kind of training which the English Missionary Societies has constantly given to her West African converts and others is mainly born of a classical, theological, or ornamental kind, such education as an English gentlemen of fortune not expecting or being expected to earn his livelihood would receive, and this too without any concomitant of industrial or mechanical construction. Hence people trained by these missions are unused to manual labour and couples to natural dislike for it, arising from a defect in their training. They spurn manual labour because the idea that it is disgraceful has taken root in their minds. Their teachers who never trained them to work with their own round and blame their pupils for despising manual labour.

The training given to the youth at Shaiegay by the American Mission is a pleasant admixture of intellectual and moral instruction. The best way in which I can explain how the Shaiegay youths are trained is by stating what fell under my cognizance while I was there. The boys worked on the fields about five or six hours every morning planting and hoeing and in weeding the cassada and other vegetables on which they subsist, thus learning practically and in time the truism that by the sweat of their face they shall eat bread. This morning's task done they spend as many hours again at school.

I have heard these boys of an evening read some excellent essays written by themselves on "How best to develop the resources of the Sherbro country." I have been moved by them came boys from Shaiegay to Manka and heard a discourse of twenty eight or thirty two spikes, and I am informed that they went and again row from Shaiegay to Freetown—a distance of sixty miles—and naturally concluded is a great pity that the industrious which these youths have the opportunity of acquiring are necessarily limited to forming of a primitive kind of farming. If my memory serves I understand the Mission would gladly give them the chance of acquiring a variety of industries suitable to their individual taste. If the preliminary means were available. Here is a splendid opportunity for any one who has the means and the desire to aid the rise and progress of West Africa.

A Governor of Sierra Leone, much interested in the progress of West Africa, but much disgusted with the numerous applications for clerkships made to him, which he was unable to grant, publicly advised less writing and more digging because he no doubt had perceived that the stability and prosperity of West Africa lie in the labours of the hand and not in those of the pen. In my opinion the Shaiegay Mission, if she would make industrial and mechanical instruction a feature of her work, would strengthen the work of evangelisation which is the raison d'etre of the Mission and would thus secure the permanence and stability of the Christianity she has introduced in this part of the world, and a sure means of its steady dissemination, and any one, native or foreign, who would devote his offerings for this special purpose would seem to be doing just the right thing and to be satisfying africa's greatest need.

M.

GENERAL NEWS.

The s. s. *Footah*, supplying the place of the Contract boat *Swan* arrived here on Thursday last about midday from Freetown with mails, after landing which she steamed over to York Island to land cargo. She returned the next day and left for Freetown about 9 a. m. with mails and passengers.

We would respectfully draw the attention of the Inspector of Roads to the disgraceful condition of the one leading from Ghandemah corner, Victoria road, right on to the bridge near the Mendi Mission chapel. Should it rain for an hour or two constantly the road becomes almost impassable, as pools of water are settled all over it. We trust the Inspector will give this highway a little attention.

We have been enjoying unusually delightful weather for July during the week, clear sunshine, interrupted occasionally by a shower or two to temper the heat of the sun which radiates so powerfully in this month. When the rainy change comes we hope to endure it equally

A young man named Dundas, for many years a resident in Bonthe, and who was one of the jurors at an inquest held on the 29th ultimo, on a body brought from the Imperch country which was at an advanced stage of decomposition, supposed to have taken fever from the spot, has never been since well, and died Saturday, the 11th instant.

A called meeting of the "Young Men's Christian Association" was convened at Good Hope Chapel, Mendi Mission, on Friday evening for the purpose of reading a paper on the life, labours, and death of the late Rev Laurence L. Townsend, the founder of this society, but owing to the indisposition of the gentleman who would have read the paper, the meeting was adjourned to a future day.

On the night of the 2nd instant, a daring robbery was committed in the Mendi Mission Chapel at Yhandeboo. We have repeatedly spoken of these robberies and they have now brought robbery into our own house. The chapel was entered into and the communion cloth stolen therefrom, and up to this moment not the slightest clue to the discovery or detection of the robbers could be obtained.

We would draw attention to an article on Daymah published in another page, relative to the wants of its people. It would be an everlasting reproach to Christianity if the cries of these heathen people be not attended to sooner or later, and hope the day still soon dawn when the U. B. American Mission will have "gone over to help them."

A canoe in her with beliah whilst crossing from Mocole to Bonthe on the 29th ultimo, was upset and a man named John Person or *Abu John*, was drowned. His body has not been recovered.

The Colonial Hospital, of which mention was made in our last has been opened on the 1st instant to the public.

Mr. T. J. Alldridge, Travelling Commissioner, passed here on his way to England on the 4th instant, from Bolgunah via Lavuma. He spent three days at the Mission premises, waiting for a conveyance to Freetown. He left on the 7th instant by the s. s. Formose.

The Contract steamer *Swan*, we learn, with mails from Freetown to Sherbro, stranded on a rock between East and the Bananas Island, but fortunately no lives were lost, although there were several passengers on board. Through the courtesy of C. B. Collier Esq., merchant of Sherbro, who was on his way from Freetown to Bonthe, the mails were safely landed at this place on Saturday evening, the 4th instant.

The s. s. Formose left on the 7th instant for Freetown. We understand she took a decent cargo of palm oil and palm kernels from the different merchants in Sherbro.

Footprints of a leopard were noticed in the morning of the 2nd instant in the Mission yard at Avery Bentley Manoh Bargrave, as well as eight dead fowls about the premises, signs that a leopard was either lurking about or had been on the premises during the night. This led to a watch being kept, and the beast was killed on the night of the 4th. It measured seven feet long and three in circumference. This is the male leopard and a vigilant look-out is kept for the female.

Mr. John Serville Gray, a trader in the Bargroo river, was married on Sunday, the 5th instant to Miss Elizabeth Parker, daughter of the late John Parker, and sister of Mr. Parker the Government Interpreter at Bonthe by the Rev. A. B. Morrison, Pastor of Avery Chapel.

A series of public services were held in Ebenezer chapel, by the Superintendent of the Mission, commencing on Friday evening, 11th instant. The weather was unfavourable the first evening but the attendance was good and the congregation listened with marked attention to what was told them from the Psalm text. Services were kept after at the request of the people.

SELECTION.

Almost time to close.

Concluded.

Is not the one gift which is wanting the gift to believe that the things we teach with our lips are really untrue? Have you sought to have your heart *deeply impressed* with the condition and wants of your scholars, before you entered the room? Has your closet been witnesses to your earnest prayers for this particular thing that you might feel their situation, and go before them with a soul all filled with a sense of what the Scriptures say of their Spiritual opportunity on that very Sabbath day?

Pray for this feeling—Pray over the word until your own practical unbelief and cold-heartedness give way, and your tears lull in secret in their behalf, and then, how precious will every moment of your interview with your class be! You will instruct them quietly and soundly in all the records of Scripture but there will be times when you will pour out your own soul, though in stammering words yet with a heart-felt, personal, anxious love, which will stamp the memory of those hours for life upon their hearts, and as more to awaken and convert their souls than whole years of dull and formal and union passioned teaching.

I remember one of my Sunday School teachers when I was a boy. He was a plain man, with a common school education, though naturally intelligent and thoughtful. He was a very quiet man even a matter of fact man; a teller in a country bank. But he evidently studied the lessons, and he evidently was anxious, for our souls It pains me now when I think how perplexed and grieved he looked sometimes at our unconquerable heedlessness and fun; but one thing about his teaching I shall never forget. It was the way he had, occasionally, after the lesson itself was over, of his laying his hand on my knee, and looking kindly and seriously into my face, and saying in warm and earnest under-tone some simple words of questioning or persuasion which evidently just come right out of his heart. I do not remember one lesson he ever taught me, can not recall one illustration which he ever used, or one anecdote he ever told; *I feel his hand on my knee now.* His kind, serious anxious face is before me while I write. That half hushed, deep, tremulous voice is as distinctly in my ears as it was twenty-three years ago. These things would have made poor substitutes for well studied lessons, but these things laid the lessons on my soul. They made me feel that the lessons were true, and I saw that my teacher believed them, and felt them in his deepest heart. It is the sight of this which makes a Sunday-School Scholar grow still and serious in the midst of a class of joking boys, sends him home with a new thoughtfulness at his heart, and very kindly leads him, when he reaches home, to steal quietly up stairs, or out into the garden, and put up his first blind, half taught prayer.

Now my dear friend, do not say this is not your *temperament.* It is a question of common, reasonable, christian love for souls. Do not say you cannot reach this high Standard You cannot reach it of yourself; but God can help you to do it Study and pray over the lesson alone until it is a word of warmth and power to your own heart. Live always so that you can pray. Pass to the School from your dwelling with prayer, and let a prayerful earnestness breathe through all that hour. Especially watch for those tender impressible words in your scholars which certainly most likly to come after the lesson has been seriously and warmly taught—in those few moments just before the close of the school.

NOTICE.

The Manager of this Journal wishes to inform the public of Bonthe and elsewhere that the columns of this paper are open to correspondents, and that all letters sent for publication will receive his attention, provided they are accompanied by the names of the writer, not necessarily for publication, but as a guarantee of good faith. Rejected manuscripts will not be returned. He however reserves the right of whoosing such of them as he deems interesting. All work with which he is favored shall be done in such a manner as he hopes will give satisfaction and secure patronage always.

He that can compose himself is wiser than he who composes a book.

Mattro New Chapel.

Among the principal mottoes of life, stands this little word "Push." It was on the morning of the 31st of May when nature seem to echo the command push! to every creature, Push! says the dawn of the faded noon who slowly accomplished her last duty. Push! says one bird to the other as it perches on a branch to declare the goodness of its Creator. Push forces a sound to the ear of the shuddered native, to find this little town, which for years ago had for its enjoyments sounds of drum at every sunset, and for comfort some of the evil practices of heathendom. Push! says the glorious Gospel to these things, to verify these words of Cowper —

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the Storm.

I observe very early, a crowd composed of different tribes of people, from different places both Traders as well as other Natives, some of whom have walked a distance of about 30 miles from their homes, in order to witness the Dedication of the small but beautiful "Zion" built at Mattro in connection with the U. B. Mission.

Time glides slowly on to the proceedings which were conducted in the following manner At 6 a. m. there was a meeting for Prayer and Praise, conducted by the Rev. S. B. Morrison, Pastor of that district, when additional names were enrolled in the class List, of those persons who were willing to lead a Christian life. At 11 o'clock the pulpit was occupied by Rev. J. Albert Evans, Pastor of Good Hope Station, he began by the Reading of the 84th and 122nd Psalms responsively; Singing an Anthem "Hulelujah Chorus"; Trustee's Charge etc

After the following exercises were read through, the Rev. Gentleman based his discourse on these words:—

"I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the Mighty One of Jacob."

The preacher at first proceeds gradually to show the excellency of the thought which the Psalmist possessed, with respect to the Master's work, which makes him grateful so as to express his feelings in these word. That there are some such minds existing; but how many? Things having been compared to the present day, pointed out the many evils which prevail in most minds. In fact, the sermon was an able one and was delivered to the satisfaction of all present. The number of attendance at the close, not less than 146 persons, all of whom paid a special attention to the glad Message of Salvation. In the evening of the same day at 4. 30 there was another gathering. And though (Unfortunately) the preacher expected was not present yet the gathering was not disappointed for the same Gentleman kindly consented to come up again that evening. The success attained on the occasion filled the minds of both natives and strangers with joy and never ending praise, to the King of Kings who has in His wisdom and providence directed all things for good, that reckless humanity may find comfort in his Almighty Wings. On the morning of the following day at 7 a. m. there was another meeting of Prayer and Thanksgiving conducted by Mr. Francis A. Anthony, a young worker from Danville Station. His remarks were brief and interesting several prayers having been made the meeting was brought to a close. Some of the friends who came from distant places immediately bade farewell to their old friends, that they might reach their homes before the night closed in, others waited for the evening tide who could not undertake to travel on foot to reach their homes by boat.

May the Lord of the harvest hasten the time when Christianity shall flow through the mountains and dales of the interior parts of Africa, when nations shall not learn to triumph over the misfortunes of their neighbours, but shall help to push this glorious Gospel light to their countrymen yet untaught for the building up of the Messiah's Kingdom

Thanking you for your kind indulgence.—Yours

A. L. BERT.

The Still Small Voice.

Religious duties are done and spiritual blessings are secured generally in humble ways and through small channels. Conversions usually occur by little and not by great inventions. It is the still small voice of the Spirit. It is through little efforts, little services faithfully done. Our common Christian work may seem small, and we sometimes omit it. Ah! the thing we omitted to do, the word we failed to say, the prayer we did not offer, the meeting we did not attend, the sermon we did not hear, might have had a result for good through everlasting ages! These little things of religion are like the ends of wires that our hands may touch, and we pull them rightly or carelessly; but they reach into eternity and are attached to bells that forever ring for joy or ceaselessly toll for sorrow! We touch these wires today; what is the vibration yonder?—*Christian Secretary.*

The Well and the Cesspool.—The question is asked how far these should be apart, and is replied to in this wise by an authority. In some soils, they ought to be miles apart, with a hill of rock between. In sandy soils, with a dry subsoil, a well will drain almost any amount of territory if it is lower than the land around it. The water will leach through the sand and then make a drive for the first opening below it. The better way is to have no cess-pools, but to absorb and deodorize all slops and excreta by the use of dry earth and plaster.

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THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears"

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REV. E. C. BICKERSTETH, *Editor and Publisher.* *Bonthe, Sherbro, West Africa.*

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West Africa—J. A. Richards, River Gambia. Rev. J. R. Frederick, and Mr. E. A. Lewis, Freetown, Sierra Leone. Rev. James Doppety, Marshall, Liberia, Mr. Moses S. Boyle Liberia.

TERMS

One Year by mail,	$0	6	0
Delivered in Bonthe,	0	5	0
Half yearly by mail,	0	3	0
Ditto. delivered in Bonthe,	0	2	6

DAYMAH.

By Rev. Joseph Gomer.

Concluded.

It was in the morning of the 19th of June, after much trouble in getting a boat and crew, that I left the Mendi Mission wharf at Bonthe for Daymah. The captain and three of the men assured me that they had been to Daymah before and could go there again in safety. To all appearence the day seemed fair. The previous day I received a mail from America and some papers only 33 days old, so the news was fresh to me and I indulged in the papers and magazines, especially as a fair breeze was blowing. About 2 o'clock, the boatmen wanted to cook their breakfast, but not having any pot we had to put in to a fishing town, where they went ashore and prepared their meal, having no dish to put it in, a boatman gathered large leaves and placed them in his hat, then he turned the rice into it and brought it to the boat; the sail was set again and we were on our way to Daymah again. The breeze died away and the men had to bend to their oars. At 6 o'clock the men began watching the Coast for Daymah cotton tree, until dark set in, but the cotton tree could not be discovered, and so on until 9 o'clock, yet no Daymah could be made out, the men all the time tugging at their oars. At length a light was seen on the shore, for which I made direct, and reaching the shore I enquired for the route to Daymah, and was told that it was round the next point which was reached in half an hour after, landing just in time to escape a tornado.

I was most cordially received and welcomed by a Mr. Jones, trader in the town, and one of the foremost men in the church here. The next day was Saturday and the horn was blown in all directions to gather the people from the different farkies. A short service was held, after which we talked business. A number of the natives were present, and all were very anxious to have a school organised there, so that their children may not grow up in ignorance. They want a teacher, an interpreter and books. To procure these they promise to render every assistance but cannot bear the expense entirely. They plead most pitieously and earnestly for help, and I can positively say that there is not a more pitiable set of people in all this district of *Sherbro* country; the ignorance and superstition that obtain here is most distressing, and what makes it more so is the fact that it is on British soil, and so near to a British Commandant and the Established Church, to say nothing of the fact that this American Mission has been in Bonthe for 40 years, and yet there are thousands of people in those Daymah farkies and on the Turtle Islands,—which are all close by only a few moments sail in a small boat,—who have never heard a Gospel sermon and not known of a Sabbath day.

Christians in Bonthe ought to hide their faces for shame. Is this letting their light so shine as to give light to *all* that are in the house? Was it not Christ's last command, Go ye into all the world and preach the Gospel to *every* creature? Then why neglect these. A purroh bush is near to the town, and I was told that for three years the purroh was in session. They put purroh on the fish in the sea, so that no Daymah people could catch them; purroh was put on the oysters, so that no person could gather them. After one year, however, some person tore away the purroh sign and the people began fishing again, the purroh on the oysters was also destroyed later. Persons are not allowed to go near the purroh bush, with shoes or hat on, and those having relations in the purroh must either feed them or be plundered of all they possess. Indeed no property is safe near them. A Sierra Leone woman's house was broken into and entered by the devil, her clothing, trade goods, and other property was taken away; no fruits or vegetables are safe, and what is worse there is no chance of redress as they are the law makers of the country.

Soomahlin, of Ghendamah, died a convert to Christianity, trusting in Jesus. Ghendamah is one of our preaching appointments on the Shaingay district. Bishop Kephart, as well as myself, visited him in his last illness. He was put in a coffin and taken over to Daymah, his native town, for interment. The people objected to his being buried in a coffin, as such a mode of burial was untold in Daymah. After much argument they allowed the man to be buried. Some time elapsed and a man of the town reported that he had seen Soomahlin coming to the town in the night, with the coffin on his back, to warm fire. I never knew a more degraded and superstitious people. We have not the money to support a preacher and to open a school at Daymah, but in the name of the God whom we seek, we shall make the beginning, trusting that He will stir the hearts of the Christians of Bonthe, Sierra Leone, England, and America, to send in their mites to help on the work. Five pounds per month ought to be spent on the Station, then a school could be started there and the children supplied with books and clothes, and the Gospel preached in 15 or 20 villages. Oh that God may stir up the Christians to do their duty.

I spent two days at Daymah. Many of the natives came to see me to whom I always had something to say through Miss Greywood who interpreted for me, and I have never on any occasion found them inattentive. In leaving I was presented with some fowls and fish.

I cannot close my account of my visit to Daymah without mentioning that to the credit of the traders on the island no intoxicants or spirituous liquors are sold, and the people are all the better without that slow poison.

Bonthe, Sherbro,
30th June, 1891.

A Jew on Christianity.

Mr. A. Goldenburg, a missionary of the Loudon Society for promoting Christianity among the Jews, writes: One Sunday I went to Victoria Park to speak as I often do. I saw a great crowd of Jews and Gentiles listening to an infidel speaker who endeavored to prove that Christianity is a failure. There were also present a few proselytes. An opportunity was given me by the speaker to express my views on the subject, which I did to the apparent satisfaction of the Christian part of the audience. When the lecturer got up to reply to my remarks, he became very excited and personal, spoke against the bishops, and clergy, etc.

Then a venerable and noble-looking Jew came forward, and, taking off his hat, said humbly in very broken English, "I am only a Jew."

"I know you are a Jew—your face tells me so!" cried the lecturer, angry at the interruption from an unexpected quarter.

"I mean to say that I am not a Christian," exclaimed the Jew, "and yet I say that the bishops and pastors are good and holy men; when they get money they give it to the poor; but infidels, like you, put it in your own pockets. I believe that if all the Christians were to follow Christ's teachings there would be no socialism. Take this advice from a Jew who is not baptised: listen to Christ alone and you will all feel happy!"

The words of this Jew produced a deep impression upon the audience—both Jew and Gentile. The Lord has many a witness, even among such as are apparently not nominally Christians.

I afterwards had a discussion with this Jew. He is well off,

and has a large family all of whom share his views regarding Christ, "If I die, I die in Christ, and I am trying also to live in Christ." There are a great many of my Jewish acquaintances who, like me, believe him to be our Messiah.—*Hebrew Christian.*

WANTED.

A BOOK-KEEPER for New Manchester Warehouse, Bonthe. One who had been in service and has some knowledge of business preferred. None need apply without Testimonial to

THOMPSON BROTHERS.

Bonthe, Sherbro,
14th July, 1891.

THE EARLY DAWN.

BONTHE, JULY 30, 1891.

CANNIBALISM.

THIS is the thrilling story which comes from the Imperch country almost daily to Bonthe, and many gentlemen having their business to attend to, are frequently and unexpectedly pressed in the name of their Sovereign to attend an inquest to be holden over the semi-decayed portion of some human body which had been carried into the Government Compound, and as loyal subjects, bow obedience.

The cry is becoming alarming to those who do business in that part of Her Majesty's dominions, the more so as they seem to see no attempt made by Government to avert the vile practice.

These traders, it is true, who are carrying on, to all intents and purposes, a legitimate trade with the people of the Imperch country, may think that they should be protected from these cannibals by the Government, inasmuch as they cannot, as British subjects, and in the face of British law, act for themselves, especially since they are located at no great distance from Bonthe, where all grievances and wrongs, real or imaginary, are to be taken for investigation and adjudication. But the fact remains the same that these traders are exposed to imminent danger when in the pursuit of their lawful avocation by these ruthless cannibals, who they sometimes find very difficult to arrest in their bloody career, but not that they are beyond apprehension.

On the other hand, the Government holds out every inducement for the punishment of evil doers; but who will come forward and make bare the charge and stand by it, since these miscreants do not dwell in the spaces of the Hill? Rumour is a pipe blown by surmises, and unless Government get a firm clue they can never make a sure grasp.

The practice of cannibalism is a monstrosity, and would sound almost like a fable to people far removed from the colony, who have heard so much of Sierra Leone with its boasted Christianity and civilization; yet it is nevertheless a fact that cannibalism does exist in the Imperch country, as has been testified frequently, so late even as the 20th ultimo in a letter to our contemporary the "Weekly News."

The main question is "What is to be done?" Is this continual clamour about cannibalism to die unnoticed, or are the traders to defend themselves against these savages? Time must tally for at present there seems no sensible means to follow whereby the inhuman horde of cannibals in the Imperch may be destroyed.

Send peace-officers there to watch and guard the welfare and peace of Britsh subjects would be an excellent departure—peace-officers they deserve to be called—for reluctantly we presume that some of the class of men composing the Frontier Police, if sent on a mission of peace to Imperch or any other country would blunderingly overreach their orders, and so "do duty" as to put the locality into confusion and uproar before anything can be heard of it at Bonthe.

We sincerely deplore the existence of a practice so inhuman, and hope at no distant day to hear of the complete extirpation of cannibalism from Imperchland, which has but recently been annexed to Sherbroland by Sir James Hay, K.C.M.G.

MISSIONARIES
WHERE TO PUT THEM AND HOW TO TREAT THEM.

THIS subject has suggested itself to me as very difficult of solution, especially by those who have the management of it; but I who am not a missionary may be allowed a voice in this matter, and say that their very employment would settle the question. Christian Missionaries are the envoys extraordinary of the Great King, and it would be an insult to the Master to show any disrespect to His servant. The Missionary is the mouth-piece on earth of the King of Heaven; he is chosen by Him to be near, and to communicate his wishes to mortals in this lower world, and, who I ask will say that this is not a high and honorable position beyond description. In times long ago, and even at the present day, the position of a missionary is no less of importance than that of a Gladstone, or a Bismarck, or any of the great European political leaders, in fine the missionary is not to be compromised for any other calling whether lucrative, honorable, or dignified.

Too much respect can never be given to a missionary, for in honouring him, the Great Master is also honored. It is true the Master himself was despised and rejected of men, but that is no licence to treat His servants as He was treated. By paying honor to His servants of today, the world, as it were, is making atonement for the cruel wrongs the master suffered. Money spent to make missionaries comfortable can never be considered waste, when comparison is made with the privations and dangers they have to encounter in their "labor of love," in carrying the Gospel to heathen lands.

I had a near relative once who spent many years in the Missionary field, in fact he left home with its associations of happiness, to labor in a foreign land—but thank God he is now with his master and has received the "well done, good and faithful servant"—and laboured for many years, but I know what he suffered and I know what his family are suffering today from neglect to treat missionaries as they ought to be treated. These servants of God have trials and heartaches that the world knows nothing about; therefore treat them tenderly, politely, and respectfully.

C.

CORRESPONDENCE.

☞ We shall not be responsible for the opinions of our Correspondents.

Correspondents will please write on one side of paper only.

The Editor Early Dawn.

SIR.—The article which appeared in the last issue of the "Early Dawn" respecting recent irregularities in the Post Office has aroused those who have been aggrieved about the matter to speak out their minds freely.

There has been a universal indignation against the Post Office on account of the indifferent manner the public have been treated of late by the Establishment. Several persons have been known to go to the Post Office during Office hours on business and to return as they had gone thither, the Office not being opened. The Postmaster they were told, being sent elsewhere to carry out other duties. Such an intolerable state of things was never known to exist in Sherbro before,—to close one of the Establishments of the Colonial Government against the public during its business hours is a matter that ought not to be treated lightly. I am almost sure that it could not be said that the permission of the authorities had been obtained to place the public under such serious inconvenience. The Post Office in Freetown could not attempt such a thing and it is difficult to understand why it has been done here. It appears very probable that a degree of consideration or respect had ever been entertained for the Sherbro public, otherwise they could never have been treated in such an ugly manner.

It is a well known fact that for the proper carrying out of public business in Government Establishments, Temporary or extra Clerks have always been engaged when the permanent staff is inadequate. This practice prevails in Sierra Leone and in the Sherbro Customs to a large extent.

If extra work is to be done in connection with any of the Departments it should be the duty of the proper authorities to call into requisition the services of extra hands instead of removing from his place an important member of the small staff here and as a consequence, the public become the sufferers. I trust that matters would speedily mend so as to avoid a recurrence of such an undesirable incident. I shall be very thankful Mr. Editor, if you will allow the above to see the light of the public through the medium of your Journal.—Yours truly,

TELEGRAPH.

Bonthe
20th July 1891

The Editor Early Dawn.

SIR,—The last issue of the "Early Dawn" was put into my hands the very day it was due, and at an early hour too, I think it was about 8 a.m. I congratulate you for your punctuality and self-denial in being able to get the paper out on time. If any one else's offence at it, I should be very sorry indeed. I am writing it only with the hope that it may catch the eyes of our rising and promising youths, and so hinder them from ever getting with the scrape so deadly in its effects, and let it be proven at the last great day before the Judge of all the Earth that they too minded and paused in carrying on this most disgraceful warfare against their own fellow's children, aye it will be clearly shown that "You helped to slay many souls."—Yours,

J. GOMER.

July 22nd, 1891

The Editor Early Dawn.

SIR,—Since my return to this station I have been endeavoring to do my very best. The means of Grace have been regularly attended, and the attendance at public worship every Sabbath is fifty upwards.

The people have contributed to erect a place of worship and have also given their labor, although promise means is the great embarrassment of the church. Yet I trust that a door may be opened to aid the poor people of this place, who have given their scanty mea s and labor to erect a place of worship. And we trust that our friend will lend a helping hand to this good and noble cause.—I am, Sir

W. S. MACAULAY.

N'Cleimaray Station.
22nd July 1891.

DIVINE SERVICE ON BOARD S.S. "FORMOSO."

On Sunday the 5th inst, we were agreeably surprised by an unexpected notice from the Rev S. Hughes, during the morning Service, to the effect that Captain Williams of the s.s. Formoso (then in harbour) had asked for a service to be conducted on board the steamer at 4 p.m. and that all were invited to attend. Accordingly, not a few availed themselves of the opportunity though it would seem that they were actuated by various motives—curiosity, novelty, and perhaps religious impression. At the hour appointed officers, women, and men were to be seen wending their way to the Government pier head where the Captain placed his boats and crew at their disposal for safe conveyance to and from the ship.

Pastor Hughes was one of the first to go on board. Dr. Jarrett who was also present entertained the congregation with selections of Christian volunteer, whilst the boats were plying the waters to and fro carrying more visitors. The service was a full and very impressive one. The Catechist read the lesson [illegible] west through the prayers and [illegible] The hymns selected were [illegible] by the crew who seemed [illegible] red the service immensely. [illegible] was over the Captain invited those present to a repast [illegible] been specially prepared for [illegible] This certainly is a move in the right direction; and we trust that it will be followed by others. This is the first and last of the kind, but that similar services on board other steamers will be held whenever they happen to be here on a Sunday.—*Communicated.*

S. S. FOUTAH.

Some of the passengers of the *Foutah* complain much against the rough treatment they experienced from the Captain and crew during the voyage from Freetown to Sherbro—Wednesday 15th to Friday, 18th instant—which lasted nearly three days during rainy weather. Though steerage passengers, as there is scarcely any other passenger accommodation on board that iron lugger, no awning was spread to render them the least shelter from the rain and coarse epithets used to them whenever they tried to screen themselves somewhere from the rain, which was pouring in torrents. We hope the complaint is not true, as we believe every consideration is made for the comfort of passengers between here and Freetown by the owners of the steamers.

GROUND RENT.

Another Notice has been put out by the Agent of the French Company, informing those persons who are unable to quit their lands on the 31st instant that they are required to pay Five Shillings in advance to Ground Rent. Although the notice of removal was rather short, yet we think it is but fair that some compensation should be made for the occupation of lands. The charge of five shillings in advance is, we think, rather high, since there is no precedent in Bonthe where so much has ever been asked, and it is a fact that the highest price charged for ground rent about Yhandaboo is 6d. per month. We hope the accommodating agent of the French Company may see his way to remove that burden from the people. Let not all the occupants suffer for one man's offence.

FOR THE EARLY DAWN.

A propos—I noticed in your issue of the 30th June that the members of the Y. M. C. A. had a Debate in the Mendi Mission School Room and the Subject was "Is Spirituous Liquor necessary to the trade of the West Coast of Africa?"

Although none had access to that meeting but the members, and the argument adduced by each was not published in order that the public might be able to judge of its merits or demerits yet I am glad to find that those who are in favor of the importation of Spirituous Liquor to the West Coast of Africa were totally defeated by two able champions."

You will kindly permit me to advance a few points in support of those honorable gentlemen who have already won the victory and trust they will interest your readers, and if the points I shall adduce are not tangible enough, I shall feel glad if any one will show where in I fail through the medium of your esteemed journal.

Messrs Thompson Brothers who have recently established at Bonthe a an extensive and profitable trade without the sale of Rum, Gin and other spirits as they have found out from their long experience with the natives that the sole issue of it's use is sensuality, and sin, ending in that frightful condition of moral slavery, confirmed drunkenness, when the rational will is abolished—a condition which forever debars its victims from reaching

> "That tranquil height
> Where clation purifies the sight,
> And that unfolds to the humble eyes
> The bliss and beauty of his ways."

I may also mention Messrs Yates and Porterfield of America who are doing extensive business in Freetown without Rum or Gin etc.

As a direct proof that Spirits are not necessary for the West Coast of Africa, let me refer your reader to the protest made at Rembec, one of your Mission Station, by the Chief and Headmen, against the importation or sale of Spirits in that region as it is a "Destructive article of Trade," and that protest has had its desired effect.

Further I would refer your readers to an article which appeared in the "African Times" of the 1st. May 1888 (only 3 years ago) as follows—

"A native King in West Africa wrote, begging that the *Rum* traffic might be stopped, if not, his people would have to abandon their towns and go into the desert to *Avoid* the *White Man's Rum.*"

Again the Rev J. L. Wilson in his work on Western Africa as far back as 1854. says.

"The Banaka people in the Gaboon Coast in the West Coast of Africa are sufferers from European intercourse; through introduction of Spirits into their country."

If you go about the Sherbro rivers say from Gombia or to the interior of that vast land, you will find a lot of Foutahs and others who have been doing large trade for many years with the natives without the sale of Rum or Gin. These people are followers of Mahomet who in his Koran 5. chapter 7 verse, writes in words almost parallel with the injunction of the Apostle, a law which has done good for the millions of the Eastern population, Tartars, Turks, Persians, Hindoos, Arabs, Egyptians, and Moors, than any other institution which was ever set up amongst them.

However much I may depreciate the writings of Mahomet yet in justice I must admit that the above teachings in every respect prove the injurious effect that alcohol has on the people of Western Africa when it is imported and sold to them as an article of trade. I have not attempted in this to point out the evils resulting from the use of Spirits in its entirely but that it is not necessary to the trade of Western Africa.

Yours Mr Editor,

BIDWELL COKER.

Bonthe July 19th 1891.

GENERAL NEWS.

Leopards seem to be prowling about in the Bargroo river, for since our last issue in which we mentioned that one was killed at Avory Station, we have heard of the destruction of three sheep, the property of Mr Rowe Lewis, a trader in the said river, by leopards.

The s.s Foutah, which arrived on the 17th instant, left the following day for Freetown, Messrs Hogan, of Bendoo, Quin and Robert Johnson, of York Island, Mrs Williams and daughter, of Victoria, Messrs E. C. Johnston, Redell, Pratt, and Coker were passengers.

The mail service between Freetown and Sherbro has been very regular of late, and we presume it is owing to the wreck of the Soen; but the contract should be performed notwithstanding the accident in navigation, for the inconvenience the general public suffer from the interruption is enormous.

Since we complained of the bad condition of that part of Victoria Road, between Yhandaboo corner and that leading to the Mendi Mission Chapel, we were very pleased to see notice taken of our humble suggestions; and we had the pleasure of witnessing the Acting Civil Commandant go the round of inspection on the 27th instant begining with the bridge at the end of King Street, and retseeing sent over all the grounds which are undergoing repairs right on to Yhandaboo. This is as it should be, for well done will be approved, and otherwise condemned.

A French Schooner Consigned to the French Company, anchored off Hompbahe in the morning of the 22nd instant.

SELECTIONS.

The Tide will Turn.

You are hindered, slandered, troubled, misrepresented and lied about. Bad men make false statements, and good men believe them; and you find yourself condemned unheard, and cast out and scorned. And if you defend yourself you will be counted quarrelsome, and if you expose the hypocrisy of your assailants, they will put on the garb of injured innocence, and claim to be persecuted for righteousness' sake, and you will find your last state worse than the first.

What can you do? Rest in the Lord. Do not struggle like a horse in a snow drift, till you break every thing in pieces. Do not try to compete with Satan or his children in abuse or in railing accusations—Michael the arch-angel knew better than to do that. Wait on the Lord. Let liars lie. Let slanderers slander. Let men have plenty of rope, and they are quite likely to hang themselves. The men who wrong *you* to-day will wrong some one else to-morrow, and some time their evil deeds will come to light. The men who wrongly accuse you now, will be accused themselves, by and by, and will have plenty to do defending themselves, without troubling or inciting you. The men who have believed lies, and acted upon them, will by and by, find that their turn has come, and the venomous tongue which has stung others will turn and sting them, and compel them to speak in their own defense.

Do not fret. The tide will turn. Men will find out who lies and who tells the truth. Men will learn who is selfish and who is disinterested. And men who have climbed up by pulling others down, and who have sought to build their own houses by tearing down the houses of others, will see their hopes and plans end in ruin and in chaos, while dwellings of the faithful will stand secure upon a rock.

The tide will turn: if not now, by and by; if not here, hereafter; if not in time, then in eternity; and we shall see that all things have been working for good for those who love the Lord, and who are called according to his purpose.

Men who are right can afford to wait. Men who are to live forever need be in no hurry. Men who have God for their friend need not fear what man can do unto them. Wait on the Lord. Keep his way. Trust in him at all times. He will never leave nor forsake you, and by and by the tide will turn, and right will flourish, and wrong will fail and die. —*The Christian.*

LABOR.—It is to labor, and to labor only, that man owes everything possessed of unchangeable value. Labor is the talisman that has raised him from the condition of the savage that has changed the desert and the forest into cultivated fields; that has covered the earth with cities, and oceans with ships; that has given us plenty, comfort, and elegance, instead of want, misery, barbarism.

Singing.

Singing forms an important part of religious worship. We are commanded to "sing psalms and hymns and spiritual song" making melody in our hearts unto the Lord. We are likewise commanded to sing with the "spirit and understanding which must mean that we are to sing as we would perform any other part of divine worship—in spirit, with a sense of reverence and of dependence, as much as when we pray or speak in Christ's name, and with an understanding of the import of what we sing, plainly, and clearly, so as also to be understood by others. This would condemn, in religious worship, operatic and flippant singing, where no one can divine what is sung, as is not unfrequently heard in popular religious congregations where few, if any, of the audience can tell a sentence that is uttered in an entire song. Such singing may be acceptable to very fine human ears; but it can not be acceptable to God, or form a part of approved religious worship. Teere is great power in song to impress the heart and leave rich and indelible lessons when the words sung are intelligent and truthful, and when the voice is modulated by the influence of the divine Spirit. Too little careful attention is given to this part of divine worship in our Sunday schools, social meetings and church gatherings.

In whatsoever house you enter, remain master of your eyes and your tongue.

Fred and Joe.

Fred and Joe are boys of the same age. Both have their way to make in the world. This is the way Joe does: When work is before him he waits as long as he can—he hates so to touch it. Then he does not half do it. He is almost sure to stop before it is done. He does not care if fault is found. He says "I can't help it," or, "I don't care."

Fred's way is not the same. He goes straight to his work, and does it as soon as he can, and as well as he can. He never slights work for play, though he loves play as well as Joe does. If he does not know how to do a piece of work well he asks some one who does know; and then he takes care to remember. He says, "I never want to be ashamed of my work."

Which boy, do you think, will make a man to be trusted?

A French paper contains the following advertisements: "A governess—with diploma—would like to accompany a musical lady to the country and on the piano." Here is another: "Wanted—A French nurse who loves children of three, five, and eight." And here is the queerest: "Wanted—A professor to come twice a week to the house of a noble family in order to reform the pronunciation of a parrot."

An unfortunate man had obtained access to rich Baron Rapineau. He depicted his misfortunes, his misery, in so moving a manner that the baron, with tears in his eyes and his voice choked with sobs, calls to his servant, "Jean, put this poor fellow out into the street! He is breaking my heart!"—*Paris Figaro.*

IT is not charity to feed and clothe a lazy man who can work, and ought to work, but who is too lazy to work. This was Paul's doctrine when he delared that if any one would not work, neither should he at.

Noble Victims.

Archdeacon Farrar says:—"At the utterance of one of our college chapels, lies a nameless grave, that covers the mortal remains of one of its most promising fellows—ruined through *drink*. I received not very long ago a letter from an old school-fellow, clergyman, who, after long and arduous labor, was in want of clothes, and almost food. I enquired the cause; it was *drink*. A few weeks ago a wretched clergyman came to me in deplorable misery, who had dragged down his family with him into ruin. What had ruined him? *Drink*! When I was at Cambridge one of the most promising scholars was a youth who, years ago, died in a hospital, penniless, of delirium tremens, through *drink*.

When I was at King's College, I used to sit next to a handsome youth, who grew up to be a brilliant writer; he died in the prime of life, a victim of *drink*. I once knew an eloquent philanthopist who was a very miserable man. The world never knew the curse which was on him; but his friends knew it was a drink. And why is it that these tragedies are daily happening? It is through the fatal fascination, the seductive sorcery of drink, against which Scripture so often warns. It is because drink is one of the surest of "the devil's ways to man; and of man's ways to the devil."

SUNSHINE—People like plants grow pale and puny if the sun is shut out. Good health is the sunshine of the body, and a cheery disposition is the sunshine of the soul We build our houses with spacious doors and wide windows, but we shut out the delicious air by closing the doors, and exclude the cheering light and glorious sunshine by inner shutters and two or three layers of curtains.

NOTICE.

The Manager of this Journal wishes to inform the public of Bonthe and elsewhere that the columns of this paper are open to correspondents, and that all letters sent for publication will receive his attention, provided they are accompanied by the names of the writer, not necessarily for publication, but as a guarantee of good faith. Rejected manuscripts will not be returned. He however reserves the right of choosing such of them as he deems interesting. All work with which he is favored shall be done in such a manner as he hopes will give satisfaction and secure patronage always.

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THE EARLY DAWN.

"The Morning Light Is Breaking. The Darkness Disappears"

VOL. VIII. BONTHE, SHERBRO, WEST AFRICA, AUGUST 15, 1891. No. 14.

The 'Early Dawn'

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REV. E. C BICKERSTETH, *Editor and Publisher. Bonthe, Sherbro, West Africa.*

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United States—Revs. H. F. Booth and Wm. Mellen, Dayton Rev. Wm J. Davis, Brull, Ohio Rev. D. K. Flickinger, Willoughby, Ohio J. M. Sconer, Mosheim, Pa., Rev. G. W. Arnold Eldorado, Ohio.

West Africa—J. A. Richards, River Gambia. Rev. J. E. Frederick, and Mr. E. A. Lewis Freetown, Sierra Leone. Rev. James Henry Marshall, Liberia. Mr. Moses S. Boyle Liberia.

TERMS

One Year by mail,	£0 6 0
Delivered in Bonthe,	0 5 0
Half yearly by mail,	0 3 0
Ditto, delivered in Bonthe,	0 2 6

Delusions in Religion.

On no subject is man more easily deceived than religion. There is nothing on which it is so important to be right as on religion. He that will honestly inquire the way, need make no mistake on this subject. Man is strongly drawn by inherent inclination to worship, but he has not the intelligence to know what to worship. "Ye worship ye know not what," is as true of men today as it was of the Samaritans in Christ's time on earth. Men want to worship but they do not know on what object to direct their worship. There is disposition, but no light. Man is walking in darkness, and knows not which direction to go. Whatever system comes to challenge his attention, and claim his devotion first, he grasps, whether true or false. Even when he rejects the true when it comes, it is because he is prepossessed with the false. Some worship at the shrine of pleasure. They are "lovers of pleasure more than lovers of God," or they worship at the shrine of ambition, maammon, socialism, or pride. Prosperity may preclude the acceptance of a worship, but whatever is most adored in the secret soul, is the deity worshiped. He that loves gain most of all things, worships mammon; he that has a supreme desire to please men, worships human creatures; he that loves himself more than God, worships himself. But let it be understood that he that loves God more than himself, or the good opinion of men, or any earthly gain, office or preferment, is a true worshiper of God. False systems have their followers. Mormonism comes and it does not fail to find its devotees. Spiritualism has obtained hearers and believers. Mohammedanism has millions of followers. Buddhism has more devotees than any other system on the globe. Confucianism of China has many who profess it. Catholicism, a mixture of truth and error, Christianity and Paganism, finds followers in every land. Judaism, once the true system, remains, as the shell when the bird has flown. Christianity is the only true system of religion. But how falsely it is practiced by many. The doctrines to be believed, develope a good life, enlighten the intellect, develop and secure the highest good of the body, cleanse, cultivate and secure the eternal welfare of the spirit. For eighteen centuries it has been on trial, and it is the only success. It has its scaffolding consists in all those helps in the erection of the building while it is being erected, such as ordinances, tongues, prophecy, gifts of various kinds. The ultimate is love. To bring man back to a life of perfect love to God and man is the final of true religion.

The Seven Bibles.

The seven Bibles of the world are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindus, the Zendavesta of the Persians, the *Edda* of the Scandinavians, and the Scriptures of the Christians.

The Koran is the most recent of all, dating from about the seventh century after Christ. It is a compound of quotations from the Old and New Testaments and from the Talmud.

The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they can not be traced far her back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindus; but they do not, according to the late commentators, antedate the twelth century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ.

Moses lived and wrote the Pentateuch 1,300 years before the birth of Christ; therefore that portion of our Bible is at least three hundred years older than the most ancient of other sacred writings.

The Eddas, a semi sacred work of the Scandinavians, was given to the world in the fourteenth century.—*Selected.*

Awake.

What a difference there is between a man asleep and a man awake. He is the same man in body, soul and spirit. But the sleeping man is without helpless, and unobservant. He neither hears, sees nor feels. He fears no danger. He guards against no calamity, he observes approaching foe. If disturbed by fears, they are fears of imaginary dangers, while real dangers produce no impression on his mind. He sees nothing, knows nothing, does nothing. He is asleep. That same man awakened from sleep stands erect, and is vigilant, alert, active, enterprising, brave, and heroic, fitted to meet contingencies, overcome obstacles, resist enemies, and win victories.

There is a time to sleep, but he who sleeps when the foe is at hand puts himself in his enemy's power. He who sleeps when danger is near courts disaster and invites defeat. He who sleeps when he should wake and work, receives the curse that comes upon the slothful, and misses the blessings which are the portion of them who are diligent.

God calls to man to awake. His voice across the slumberer like a resurrection trump. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." "Rise up ye careless women that are at ease." "Rise up ye careless women that are at ease." "Woe to them that are at ease in Zion, that lie upon beds of ivory and drink wine in bowls."

God's word to man is a rousing word a word which stirs the most restless sleeper, which wakes the poor sleeper to awake from his slumbers, and bids the careless arouse themselves to vigilance, to action, to [illegible] and [illegible] the warning [illegible] I hear a bondage, between a vicious and [illegible] between [illegible] and degradation, between success and disaster, is simply the difference between being awake and asleep.

O Christian man, awake. Why linger any more in the lap of sloth? Why linger while the hours which God has given you for [illegible] success-ful [illegible] Why sleep and loiter and linger while eternal realities are pressing, and while the rush and roll of grand events calls us to new exertions, and to service which shall be grand, heroic, and victorious?

The End Thereof.

The pleasures of sin are but for a season. Every wrong course has a beginning. A man loves the wine cup; but he *came to be drunk all the time*, and then he is sorry for them comes the headache and the heartache. Lust works and sin lives for the present, but there is a future for them as well as for others. A darkest comes sorrow, shame and pain. The wine that stirred to its pulses and woke their passions at the last biteth like a serpent and stingeth like an adder. Those who turn from evil in its beginnings avoid the trouble which is sure to come at the end. Those who do right at

the beginning and follow after righteousness, and peace and charity, all the early while others who spend their days in sinful pleasure only, shall have their portion at last to be thrown in sorrow.

THE MOTHER.

How pleasant is the household dear,
With all its pleasures sweet,
How lovely is the old fireside,
Where all the children meet.

But take from out the lovely spot,
Our dearest friend, the mother,
And who can fill the place of her?
No other, oh no other

And when around the table meet,
To dine without our mother,
O who is missed like mother dear?
No other, oh no other.

O when around the old hearthstone?
We kneel with sister, brother,
Whose words so sweet as mother's dear?
No other, oh no other.

None can cheer the heavy heart,
Like a kind old mother,
No words like hers so good and kind,
No other, oh no other.

MARRIED.—On the 17th ultimo amidst great rejoicings, Miss Peace Thorpe, eldest daughter of the Hon. S. J. Forde, J.P. to Robert Hoare Syrett, Esquire, Clerk to the Governor and Clerk of the Legislative Council and Deputy Coroner and Sheriff of the colony of the Gambia in the church of St. Mary by the Rev. N. S. Davies, B.A. (Dunelin)

On Thursday the 23rd July, Mr David Johnson, a Premier palmerah, to Miss Fanny Evangeline Cooper, at Kooseaung chapel, by the Rev. J. B. Morrison, Pastor of that district.

DIED.—At the residence of his father at Yundifunda Town, Rokupr River, Mr. Augustus Macaulay, son of the Revd. N. Macaulay. Aged 21 years.

THE EARLY DAWN.

BONTHE, AUGUST 15, 1891.

DAYMAH.

We published in our two last issues an interesting account of this place by the Rev. Joseph Gomer, and since then some Christians say that the inhabitants are too degraded and steeped in heathen practices, and that it would be a waste of time and money to send a missionary to the poor heathens of that country who are crying out so loud for the Gospel. Strange Christianity that! A new version surely! That the people are degraded we do not deny, and that seems to be the very good reason why a teacher ought to be sent them; but they are so wretchedly poor and have nothing with which to pay a teacher, as it is impossible to collect ten shillings per month from them, and what little they have goes for drink and tobacco. We admit that to be a fact also, but who, we ask, sells them the drink and tobacco, "Is it not those who profess Christianity?" It was the professing Christians who sent slave-hunters among them to burn their villages and carry off their fathers, mothers and children, and chased them into the mangrove swamps and grassfields until they became more like wild beasts and thus made savages of them.

Who we ask is directly responsible for their b

it not the Christians? If they had done their duty in the past, and and were doing it now it could not be said today that the people of Daymah were in a degraded state. This is merely heaping insult upon injury. It is like knocking down a man and then kicking him for falling. If in war the wounded fall into the hands of the enemy they are generally properly cared for; but in this Christian warfare we are told that the wounded ones are too degraded. Is not this world a great battle-field and these wounded ones need quick and close attention, and why should we stop to ask about pay when thousands of souls of untold value are at stake? These Daymah people are within a few hours travel of Bonthe, and yet some Christians say they are too degraded and have no money, and all the produce they get they bring to Bonthe and exchange for that which degrades them.

Who will send to the Editor of this paper from 2/6 to £10 to carry the Gospel to those unfortunate people? We have sent them a preacher and a teacher and Christians must support him. This Society has already more work than it can carry on, therefore we beg of you in the Redeemer's name to send us special contributions for the Daymah work.

ADMINISTRATOR CROOKS.

BONTHE, the enterprising and commercial part of Sherbro, unlike the other places surrounding it, for it is the seat of Government, had the pleasure of a visit from His Excellency the Administrator of the Colony of Sierra Leone on Friday the 7th instant, and although the "Countess of Derby," the vessel in which His Excellency came, reached the harbour about 2 o'clock some of the inhabitants who had not the opportunity of beholding the Governor, were not privileged of gratifying their wish until Saturday, when His Excellency landed for the paid a visit to Bonthon on the day he arrived.

We have heard many nice expressions about the Governor, and hope his visit to Bonthe may be productive of some good, as the needs of this growing town appear from many points, among which are street lights, increase of Police Force, and some other points which we may touch upon in a future issue.

CORRESPONDENCE.

☞ We shall not be responsible for the opinions of our correspondents. Correspondents will please write on one side of paper only.

METHODISM AT SHERBRO.

The Editor Early Dawn.

Dear Mr. Editor,

If nothing more than purpose in the power
Thy purpose firm is equal to the deed
Who does the best his circumstance allows
Does well, acts nobly, angel could no more.

One distinguished countryman el here few months ago as superintendent in charge of the Methodist Mission, is daily earning enviable reputation in consequence of his strict and administrative ability.

The continuous train of intellectual thought; the candour or openness which has been the peculiar characteristic of his discourses in the pulpit of Lime street chapel, on every Lord's day together with the acute sense of judgment and discrimination which he has oftentimes displayed both in regard to his dealing with individual members of society, as well as in the management of affairs affecting generally the interest of his church; all combine to make him deserving of the highest applause and commendation.

At present he is endeavouring by almost supreme effort to afford an almost supreme effort to afford his members sufficient and comfortable accommodation for Divine Worship, and has already so far succeeded in rethatching the roof of the chapel, thereby sheltering his flock from the vexatious and harassing rain drops which had prior to his arrival here, caused the people considerable unrest and anxiety during Divine service.

It would appear from his discourse on Sunday 26th ultimo based solely on the most alarming prophecy against Ely's house (Vide I. Sam. iii 17) "What is the thing that the Lord hath said unto thee, I pray thee hide it not from me.") Having by all legitimate means secured the attention, comfort, and convenience of his members during divine service, he has now declared an open war against vice and it cannot be committed evil, regardless of consequence.

On this occasion the comfortable little chapel was crowded to overflowing and those who had no seat within contented themselves in leaning on the casements of the chapel windows.

The ventilation which the preacher gave to the subject was of the most imposing nature; they came like bullets. Where I sat, Mr. Editor, with my blood violently boiling in my veins as it uninterruptedly ran through my whole system, my listless eyes beheld the preacher spellbound as the spirit gave him utterance.

The whole discourse which lasted full 25 minutes, was an unmasked declaration against the competency and acceptance of individuals to serve as members of society where their lives do not agree with their Christian profession; he particularly addressed himself to parents and guardians, warning them of their awful responsibility and condemning as un-Christianlike and ungodly the pernicious system of encouraging vice under the roof of their houses.

I consider that a discourse of such a nature, dressed as it was in the most acceptable language should serve as an incentive to awaken the sense of their outward profession of individuals owning the name of christians but whose consciences are dead to the most odious and sin

It cannot be denied that in these matter-of-fact unromantic days the greatest hypocrite and adulterer are generally foremost and most sumptuous in all matters affecting the interest of religion; and that it is becoming harder and much more difficult to distinguish any Christian gathering professing from unprofessing christians. At present within the pail of the church of every Christian denomination in this community there are many fat trees with fair branches that could yield no fruits. Nothing but leaves! Nothing but fair!! Nothing but hypocrisy!!!

But despite this rather lamentable state of things let us however venture to hope that ere long the combined effort of the agents of the other denominations here with result in the removal of that vain and empty profession so much observed and that there will be more of genuiness and solid reality in the profession we make.

I cannot conclude without expressing my congratulation to the conference of the Methodist Mission at Sierra Leone upon the selection they have made in the appointment of such a strictly religious and energetic agent to superintend the Mission affairs at Sherbro. We have every reason to believe that like the Rev. Charles Marke, the Rev. Granville Sutton, and many others of the methodist body in the colony of such undaunted courage, he will endeavor to do his master's work with due credit to himself and to the society he belongs rebuking sin fearlessly and doing his utmost to push the extension of the Redeemer's kingdom.—Yours very truly,

WATCHMAN.

Bonthe,
4th August, 1891.

PUBLIC INCONVENIENCE.

The Editor Early Dawn.

Sir,—You will kindly oblige me a space in your next issue for the publication of this article, which I trust will claim the immediate attention of the Acting Civil Commandant and will receive the public from those inconveniences which I shall now point out.

In the first place I would call your attention to the early closing of the mails for Freetown and the Sulyman District. A few weeks ago the contract steamer Footah arrived from Freetown at 5 p.m. and Letters were distributed at 7 p.m. Notices were posted at 6.30 a.m. the next day that the mails would be closed at 10 a.m.

The steamer remained in the harbour till about 12 a.m. when she left for York Island and returned to Bonthe at 4 p.m. to receive the mails for Freetown. By the early closing of the mails the public (especially those out of Bonthe) are placed into a serious inconvenience as the hour for closing mails should be 24 hours after arrival.

The instance I have given is only one out of many that have occured.

Next,—The irregularity of the hours in the Government offices have also placed the public into serious inconvenience for there are times when one has occasion to transact business either at the Customs, Treasury, or at the Court House. Although one leaves his place of business at the proper time yet in most cases he gets at the office either too

late or too early as the Government does not keep the regular time, and that one must either wait or return as the case may be, which means loss of time and money.

I may here mention that some time ago Mr. Bennett the Acting Commandant sent out a Circular that every one was to regulate their by the "Countess of Derby" which was then in the harbour.

Accordingly at 12 o'clock noon I fired a signal and every one regulated time accordingly, but immediately after the Police time varied from that of the Customs and Treasury, and even to the present moment, the time of these two offices, the last correspondent and it is by their time the public are guided when transacting business with these offices.

I hope the Acting Commandant will order that all the Government Offices keep regular and correct time in order to relieve the public from the inconveniences complained of.—Yours,

A SUFFERER.

Bonthe,
August 11th 1891.

MIDNIGHT ROBBERS.

The Editor Early Dawn.

Sir,—I am truly thankful for the suggestions you made some time ago in your valuable paper, relative to the safety and protection of property in this place. I am glad that the Head of Department here has adopted some of them partly, for already we have guards about our principal stores both night and day; but it seems that with the number of policemen at the disposal of the Commandant he the gentleman was willing ever to accommodate the public, one cannot rely on him for the effectual discharge of their duty, especially when a man is surreptitiously kept, I am informed, for 2 hours upon a beat. However much he desires it, he cannot perform his duty unless sufficient force. There then is a difficulty, and in my humble opinion I think 12 hours continuously long enough, and that during the night.

Should it be possible, I beg to the posting of two Constables at either end of the two longest streets, Victoria Road and the one leading from the residence of the Commandant, along the waterline to Yhandahun, for the night, and that these be inspected by the Corporal on duty, at least, twice during the night, and I would suggest that the to be occasionally sounded also, as the sound of this instrument at intervals will help to frighten away the robbers, that is if they are about.

It was only on Saturday night that Mr Cole, the Dismith was deprived of every thing he possessed by some person or persons unknown. Before I closed this letter Mr Editor, it was rumoured that a notorious thief is lurking about Bonthe, and I do hope it would not be long if it be true he is about, before he will be brought to the notice of the police. You shall hear from me again Mr. Editor—Yours.

R

HINTS TO THE YOUNG.

BY REV. J. GOMER.

Settle on some honorable pursuit to follow as a life work, and then study it thoroughly and aim to excel in it. Make it a point to improve the business, and never be content to leave it as you found it.

2 Do not be afraid to grapple with physical labor, for that is what Africa needs above all things since physical labor develops the muscles and the brain, and also makes the man, in the truest sense of the word. Banish from your mind the idea that physical labour is degrading, and be proud that you are not one of the "Sons of Ham" and should be driven back to them. The very first man of the best country in the world has ever produced, were originally confined to physical labour, from Adam to Noah, Abraham and Jacob, Moses, the great prophet, Peter, Paul, and even Christ himself. In this progressive 19th Century we have the great English parliamentarian John Bright and Gladstone, America has furnished amongst her greatest men a Washington, a Franklin, a Garfield, a Lincoln, and a Grant, all of these giants were born and reared amid physical labor. Few countries can boast of a richer soil than we have here, a soil which if properly attended will produce abundant crops of rice, cotton, coffee, indigo, sugar cane, ginger, a few root, sweet potatoes, cocoa, corn and other vegetables, and fruits, besides the thousands of tunbels of palm nuts that grow spontaneously. Every native of this country is a born millionaire, if he but knew it, and would only put his energy. The great complaint is everywhere "hard-times"; whereas good times and a fine hands are quite scarce enough in a country like this, if energy is only used to advantage.

3 Be honest, keep out of debt, and never spend more than you earn. Labour is our watch-words. A child a regular thing to fall back upon but a professional former always has a home and position, whereas the mechanic, the mechanic of this colony, what is he? A good workman in every 20 workmen is a servant ever and is seldom sure of a second day's work and this country is so flooded with these butchers and bakers that wages are at the starvation point, and the same in case of clerkship, yet boys and girls hurry to get away from school to acquire a knowledge of some trade whereby they may earn a livelihood or they may get into trading to the rivers which means selling spirits and tobacco—the principal elements in trade—to their less favored countrymen.

I protest against this kind of trade in the name of all that is pure, and holy, and just, for these are the very things that are sucking the life blood out of Africa and give nothing, absolutely nothing in return, and keep the people in the most abject poverty and degradation. Why should Africans give a helping hand to destroy Africa!

Shiningay Mission,
West Africa,
12th Aug. 1891.

THE POST OFFICE.

The Editor Early Dawn.

Sir,—I am sure the public will be glad to learn that the Government buildings comprising the Court House and the Post Office, which had been undergoing repairs are now complete, and contain the Court House and its various offices, also the Treasury.

The Post Office at present remains where it had been when the former one was undergoing repairs, and Mr Editor I have one cause to urge why I refer to the Post Office, and it is this—You would pity persons who go to that office on a rainy day for business, as they are compelled to stand outside, there being no shelter, as the office is so small that it could scarcely accommodate two persons.

The former Post Office they say, is now converted into a "writing room" for suitors who have business in Court. If that is so, although I have my doubts, I trust the authorities will see the necessity of removing the Post Office to its former position, since the place has been enlarged to accommodate a good number of persons, and thus save persons from the tender mercy of the rain whenever they have occasion to go to the Post Office. Meanwhile I shall watch what steps will be taken, and you shall hear from me again.—Yours truly,

VOX POPULI.

Bonthe Aug. 8th 1891.

Rev. J Gomer.

Dear Bro,—This serves to acknowledge the receipt of a box sent to us from Manheimy, Pa., by Mr M. J. Stoner. We feel very grateful to the donors and will ever pray that God grant them His choicest blessings and increase their liberality towards poor degraded Africans the Sherbros in particular. May the generous friends who are interested in the work here feel and know that whatever we receive from them is help along the line of winning souls for the Master's Kingdom.

The box contained the following articles—3 pairs pants, 1 Coat, 2 white shirts, 7 dresses for girls, 4 suits of underwear for girls, 6 suits for boys, 3 suits of underwear for boys, 2 dolls, cushion, tissue paper doll, pictures, books, cards etc The donors are Mr. M. J. Stoner and wife Rev L. R. Kramer, Mr. Jacob Brenner, Cyrus Wimyer, Master Willie Young Mesdames Alice Young, Emma Jane Bressy, Malinda Hershey Misses Sarah Hostetter, Annie Eastmanger Witmyer, Sally Ann Wimyer and Master Charles Stoner.

H. J. WILLIAMS

Jehovah Station
Yorgboiror,
July 22 1891

The only way to shine, even in this false world, into be modest and unassuming. Falsehood may be a thick crust; but in the course of time truth will find a place to break through.

WANTED.

A BOOK-KEEPER for New Manchester Warehouse, Bonthe One who had been in service and has some knowledge of business preferred. None need apply without Testimonial to

THOMPSON BROTHERS.

Bonthe, Sherbro,
14th July, 1891.

GENERAL NEWS.

We painfully record the death of the wife of Mr. R. B. Wilson, merchant, which mournful event took place on Sunday last, the 9th instant, at his factory in the river. We deeply sympathise with the bereaved husband.

The s.s. Formoso, with mails, arrived from Freetown on the 30th ultimo and left on the 1st instant after taking cargo from several merchants.

Rev. Joseph Gomer, Superintendent of the Mendi Mission, arrived from Freetown with her he had gone on business on Thursday 30th ultimo, and after remaining at Good Hope Station a few days left for his head-quarters at Shenegay on the 5th instant.

Mr. Fletcher of the firm of Messrs. Fisher & Randall and Rev. Joseph Gomer were passengers in the schooner Olga, which got aground off Bompaha on the 29th ultimo.

We learn that R. H. Syrett Esq. has been appointed Manager of Mcarthy's Island River Gambia who proceeded thither last month.

H. M. Colonial Steamer Countess of Derby with His Excellency the Administrator on board arrived in the harbor on Friday She brought mails. The Administrator landed on Saturday and visited the principal public buildings in Bonthe after which he returned to the steamer and left for Freetown the same day.

Thieves are about again and this time they paid us a visit last Sunday night. Fortunately they found nothing to carry away but we understand that a Mr. Cole unsmith had his shop broken into and all his wearing apparel including some cash were stolen.

The s.s. Footah, with mails from Freetown, anchored unusually early on the morning of the 13th instant, and no sooner were the mails landed than Notice was given of the closing of the mails at 12 o'clock, yet the steamer did not leave Bonthe before 4 p.m. It is always a puzzle to us to understand why the mails generally close so many hours before the departure of the steamer.

The steamship *Formoso*, Captain Williams, consigned to the Sierra Leone Coaling Company, arrived from Freetown yesterday morning with cargo and passengers for Sherbro.

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girls, 6 suits for boys, 3
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, cushion, tissue paper
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donors are Mr. M. J. Stoner
wife Rev L. R. Kramer,
Jacob Breuner, Cyrus.
myer, Master Willie Young
dames Alice Young, Emma
Brosey, Malinda Hershey
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SELECTIONS.

Lying a Man Up.

There are many people who set themselves to be men down, but it sometimes happens that instead of lying them down they lie them up. There are persons whose blame is much more desirable than their praise. There are those whose compliments are a very good indication that they have received favors in time past, or expect to receive them in time to come, from those in whose praise they speak. They do nothing without a motive, and very frequently that motive is a most unworthy one. When such persons undertake to lie about a man it is sometimes the case that their falsehoods record. Persons understand them. They know the very tone of their tongue. They perceive that their reproach and condemnation is far more valuable than their approval possibly can be.

Man of God, do not be afraid that men will lie you down. Be sure you are right, and having settled this go forward. One man may lie about you, but another man may learn the truth, and his friendship may do you more good than the enmity of the liar can possibly do you harm. It is perfectly safe to trust in God, to pray to him, to cry out to him for help in time of need, and to ask that he will send assistance and work and deliverance; and when he undertakes your case, what need you fear? No weapon formed against you shall prosper; every tongue that riseth in judgment against you shall be condemned, and you shall stand at last accepted of God and honored of his servants, in the glory of the eternal kingdom, while without are dogs and sorcerers and all liars.

Given and Leaving.

"So Mr. Jones gave five hundred dollars to the missions did he" asked some one of a minister.

"I did not say he gave it," was the reply, "but that he left it. Perhaps I should more explicitly state that he relinquished five hundred dollars because he could no longer hold it."

Other people have done the same, and others are preparing to do it now. I am going to do something to help in the work to save one. But then probability is you will not do it. Your money will be invested. Your friends will advise you to place money here and there, or let it and so on etc. It will be out of your reach, where you can not control it; and by and by, when Death comes along to set up your business, and you are faint and pale and sick and suffering, friends will take care that you do not "distress yourself about money matters." "No matter about money," they will say, "we will attend to all that—and so they will, and your money only will reach those for whom you design it. Year after year men toil and struggle, and save, and lay up money and leave it; and when they have left it how it flies! There may be one child in a thousand who would take up a parent's neglected work and undertake to do that which the parent should have done in his lifetime; but the children who would do this are few indeed. They learn the lessons of worldliness from parental example.

Persons need to be constantly reminded that the only sure way to have a thing done is to do it yourself. Wills get broken, the aches come in the way, heirs quarrel, lawyers swallow up inheritances, knaves mortgage unpurchasable, thieves break through and steal, and work which men intended should be done is never accomplished. And besides, what grace or goodness is there in relinquishing money when it can be held no longer? There are numerous passages which exhort people to give, and to communicate of their substance, and which commend those who do it; but where is there a scripture which tells a man what to do with his money after he is dead, or praises him for disposing of it then in a proper manner? The time to do work for the Lord is while life lasts, and health is firm, and judgment is sound.

It is the business of men who have money, if they wish to escape the damnation of hell and pass through the gate which is so difficult for a rich man to enter, to do good, and to distribute; to have pity on the poor, and so lend to the Lord; to devise liberal things; to minister carnal things to those who have ministered to them in spiritual things; to help forward after a godly sort" those who for Christ's name's sake have gone forth, asking nothing of the gentiles; to study and plan how they may best serve their generation by the will of God; to be rich in good works, ready to distribute, willing to communicate, laying up in store a good foundation for the time to come, that they may lay hold on eternal life.—*The Visitor.*

A Mysterious Land.

One of the few large tracts on the earth still left unexplored is the central part of Asia, where the natives have long been so hostile to strangers as to bar the advance of modern civilization. A few travelers, including Mr. Kennan, who has written telling us about the Siberian exiles) have penetrated into this almost tragic land; but most of it is as unknown to us as the centre of Africa.

Among the great accumulations of sand existing at the present day must be mentioned those of the desert of Gobi, lying north of the Himalayas, containing whole buried cities and marvelous buildings and pictures and vases, all of which are told. One of these cities, named Pirun, is said by the Chinese to have been suddenly overwhelmed in the sixth century; and an interesting account exists of the flight from it of the exiled Katcho Khan, of a Mohammedan priest, who for many successive Fridays had warned his flock of the calamity about to fall upon the city.

In this desolate region the wells are all protected by huts, for they would soon be filled by the ever-shifting sand, which reaches away to the distance like a great sea, marked by regular waves, which rise, one behind the other, in ridges, to the height of ten, twenty, or even one hundred feet, leaving the hard underlying clay exposed to view between them.

The advance of the sand takes place chiefly in the spring, when the wind blows constantly from the north; but even then it is often so gradual that people will go on occupying a tenement whose court may be filled with sand up to the veranda from the breaking of the sand-dune over the wall.

But, though destructive from one point of view, nothing, on the other hand, is better-fitted than sand for the preservation of ancient monuments; and should any of the buried cities of Gobi ever be uncovered, no doubt they will be found to have been taken excellent care of.

A Hell Upon Earth.

There are few fairer spots upon earth than Monte Carlo, the great Italian gambling center. It is situated on a lofty promontory in the Gulf of Genoa, where a country of about three thousand inhabitants forms the independent principality of Monaco, famous as a health resort, and infamous as a legalized gambling-place, where even's sin is.

It is stated that during ten weeks in 1885 *forty-nine* suicides occurred in Monte Carlo. Says a newspaper correspondent:

A tragic story was told me this morning. Mrs Wad—, an attractive young widow, came to Nice for her health. Two months after her arrival she went to Monaco, just to see the place. Induced to play, she lost twenty-five thousand francs, besides fifteen thousand she succeeded in borrowing. Finding herself ruined and unable to meet her relatives, she committed suicide with a revolver.

"A German possessing forty thousand francs belonging to his employer, which sum he purposed remitting, went to Monaco with his young bride, where they had agreed to spend their honeymoon. One morning the husband went out to post a letter.

To be continued.

NOTICE

The Manager of this Journal wishes to inform the public of Bonthe and elsewhere that the columns of this paper are open to correspondents, and that all letters sent for publication will receive its attention, provided they are accompanied by the names of the writer, not necessarily for publication, but as a guarantee of good faith. Rejected manuscripts will not be returned. He however reserves the right of choosing such of them as he deems interesting. All work with which he is favored shall be done in such a manner as he hopes will give satisfaction and secure patronage always.

Printed at the Office of the Early Dawn Bonthe, Sherbro, August 15th 1891.

ISSUE(S)
MISSING

FREETOWN
SEP 2
1891

THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears"

VOL. VIII. BONTHE, SHERBRO, WEST AFRICA, SEPTEMBER, 15, 1891. No. 16.

The 'Early Dawn'

Published Semi-Monthly at Bonthe Sherbro. Under the Auspices of the Board of Missions of the United Brethern In Christ

REV. E. C. BICKERSTETH, *Editor and Publisher.*
Bonthe, Sherbro, West Africa.

AGENTS

United States—Revs. B. F. Booth and Wm. Mckee, Dayton. Rev. Wm J. Davis, Buell, Ohio Rev. D. K. Flickinger, Willoughby, Ohio. H. J. Stoner, Manheim, Pa. Rev. G. W. Arnold Eldorado, Ohio.
West Africa—J. A. Richards, River Gambia Rev. J. R. Frederick, and Mr. E. A. Lewis Freetown, Sierra Leone. Rev. James Dennby, Marshall, Liberia. Mr. Moses S. Boyle Liberia.

TERMS'

One Year by mail,	£0 6 0
Delivered in Bonthe,	0 5 0
Half yearly by mail,	0 3 0
Ditto. delivered in Bonthe,	0 3 0

USING BIG WORDS.

There are some people who seem to think that the use of big words is evidence of scholarship or special wisdom. They expect a man highly educated to speak in an unknown tongue to them.

The story is told of an old lady who once walked a long distance to hear Dr. Adam Clarke, the distinguished commentator, preach. She heard him with great interest. She was asked how she liked the sermon "Why," she said, "I could understand every word." She did not expect to understand the great biblical scholar, and was surprised when she heard him use such simple language that she, a poor, illiterate woman could understand every word. But simplicity is a marked characteristic of learning, and the want of it shows a real lack of true education.

It is said of a young lady who had been away from home at college, returned, and soon after was invited out to tea with a younger sister. The sister had not had the advantages of education which the young girl just from college felt she enjoyed. So the latter felt it to be her duty to give her younger sister some advice as to the propieties of table etiquette. The advice to the unsophisticated country girl closed with directions as to what she should say on concluding the meal. "When you have finished eating what you desire, and anything else is passed you, say, 'Not any more, I thank you. I have eaten to my entire satisfaction—anything more would be superfluous."

The two girls went to the party together. The younger one was very anxious to do as she was bidden, and so meet the wishes of her adviser. At the tea table she was especially nervous lest she should make some breach of propriety. At last the supper was about over and the guests were beginning to decline to be helped to anything further All were extremely polite and precise in their answers When our country girl was reached, she could not help looking at her sister, and with a blush of deep excitement, she said, "Not any more, I thank you. I have eaten to my entire sanctification; any more would be flippeteflop."

Such are the blunders uneducated people are likely to make when they ape the accomplishments of others. Young people make a great mistake when they assume that their big words are evidence of special cleverness or ability.

Some one tells of a young man home from college, who wishing to inspire his little sister with awe for his learning, pointed to a star and said, "Sis, do you see that bright little luminary? It's bigger than this whole world." "No, 'tain't said sis. "Yes, it is," declared the young collegian. Then, why don't it keep off the rain," was the triumphant rejoinder.

Some of our readers may have seen the definition of a blush, by Dr. T. C. Minor, which has been going the rounds of the press. It is as follows: "A temporary erythema and calarific effulgence of the physiognomy, aetiologized by the perceptiveness of the unequilibrity from a sense of shame, anger, or other cause, eventuating in a paresis of the vasomotor capillaries, whereby, being suffused with radiant, aerated, compound nutritive circumlating liquid, emanting from an intimidated praecordia."

Where is there a refined young lady or a precise and genteel young man who would not go into hysterics at the thought of going through such frightful scientific paroxysms? The definition is exactly typical of those given of technical terms in certain circles. It is like Herbert Spencer's definitions that are current of transcendentalism, metaphysics, and such like.

Ministers often make a great mistake in using scientific, technical, and other terms with which their people are not familiar. Not long ago we heard of a young man of culture in a western city who, in course of his sermon, used the word "cosmopolitan." His congregation was made up of humble, uneducated people as a rule, and it is not likely that one in ten knew what that high sounding word meant.

A minister once, preaching to a rural congregation, used the expression frequently, "You may draw your own inference." On the way home an intelligent member of the congregation was walking along with a brother who was very illiterate, and supposing the brother had not understood the terms of the schools that had been so frequently used, his friend asked him whether he could draw an inference. He replied promptly and with earnestness that he had as good a yoke of oxen as there was in the neighborhood, and he never had hitched them to anything they could not draw.

In every congregation there are children and other unlearned persons who can not understand terms of science, philosophy, or technical language in other departments of thought. They should not be compelled to sit and listen to such nonsense. And many of them won't do it. They will simply stay away. The fodder for lambs must be put low enough for them to reach Spurgeon says some preachers seem to understand the Saviour's commission, "Feed my sheep, feed my lambs,' to be "Feed my giraffes."

Let us have greater simplicity in teaching both from the pulpit and in the Sunday school. Don't shoot away over the heads of your hearers or your pupils. Let us have more plain preaching and teaching. Away with the nonsense and folly of big words, which do not minister to instruction and edification.

Home and Mother.

A young French soldier lay as if dying in a hospital at Geneva. Far away in his native village in Brittany was an old father over seventy, a mother and a sister. As he lay there one day, he told a comrade that he would dearly like to see his old father once more. A letter was written to the family, and his father started at once. Arrived at Geneva, after many difficulties, he hastened to his son, who expressed the satisfaction he felt in seeing him before he died. "Ah, no!" said the old man, "you must not die. Courage, lad! I have brought money, and will buy everything you need." But the youth protested that he had everything he needed now, and that all sorts of things were brought to tempt his appetite, but he could not touch them. The poor father was quite discouraged at the weary and wasted boy, and feared he had only come to take his dead one home. Then, all at once, it occurred to him to draw from his knapsack one of the common loaves of rye-bread, such as are eaten by the peasants of Brittany "Here my son, take this; it was *made by your mother!*" The sick lad turned his heavy eyes, and stretched out his hand greedily, crying, "Give it me, father; I am hungry!" As he eat, his eyes lighted up, the blood came back to his face, and large tears rolled down his cheeks, as he said, "*It's so good! so good!—the bread from my home!*" From that time he began to recover, and fifteen days later was able to start on the homeward journey. All the way, he repeated: When shall I get there, where I may always eat from our good black bread, made by my mother.

ORDEALS of severe trial are not the worst calamities that can befall us, provided we are sustained while passing through them by the comforting grace and love of God.

Cm. 1 2 3 4 5
Ins. BRITISH MUSEUM 2

☞ The Manager of this Journal will be very thankful to those subscribers who are in arrears for a settlement of their accounts, as it will enable him to make more improvements in the paper for the benefit of its readers.

MR. C. A. CLEMENS
STATIONER ETC,
late of the Normal School Tinshop Department U. S. America and late Assistant Principal of the R. C. T. School, Shaingay will make and repair to Order any description of Tinware at Victoria Road.
Bonthe,
Aug. 27th 1891.

DIED.—At the residence of J. B. Thomas, Esq., of Bonthe, on the 27th ultimo John F. T. Macauley, merchant of Tava in the Kittam River, Sherbro, brother of Messrs W. D and J. G. Macauley and Mrs. N. R. Thomas. Aged 44 years. Distant friends will please accept this intimation.—Requiescat in pace.

Mr. Robert Wilson begs to return his sincere thanks to the many sympathising friends from whom he received letters of condolence on the death of his late beloved wife.

THE EARLY DAWN.

BONTHE, SEPTEMBER 15, 1891.

OUR COUNTRY.

AFRICA, with its teeming millions, has only but recently become the centre of attraction to the civilized world. Claims founded upon what for want of a better name we may be permitted to term the equity of prior commercial intercourse with its people, have in many instances been put forward by one civilized nation to assert its right as against others. In this manner, more than by treaty engagements, has it been so partitioned that England, France, Germany, Italy, Spain, Portugal, in short nearly all the civilized nations, not even excluding Mohammedan Turkey, have all come in for slices—and in most cases large slices too—of this continent. Yet in this we behold the hand of Providence, who has sometimes permitted alien domination to be exercised over nations or tribes first as a punishment, but in the end to bring about their civilization and Christianization. History is replete with instances, all as finger-posts to the fact that the African, like other nations that have passed through the same crucible, may also come out a much better man in the end. The doctrine of Circularity proves the truth of this position, for it is only by reprogression that progress becomes naturally attainable. But while philanthropists are doing their best for the "Dark Continent," there is undoubtedly a larger class of individuals in both hemispheres whose aims may be traceable to selfish ends; and this class has made it its peculiar business to introduce among the natives poisonous spirits to destroy them.

When it is considered that England has spent 20 millions of money to indemnify slave-holders and thus put an end to the ocean slave-trade, we may well ask, whether true Englishmen have ceased to sympathize with Africa or whether it is not generally known that Africa, in consequence of the spurious rum and gin traffic is in a most deplorable condition, and that the Continental fightings amongst its inhabitants may be traced to the effects of fire-water? If, as we are sure we have not exaggerated the ill-effects produced by the fire-water in Africa, would Christian England and America remain unconcerned ever, and not interfere?

We know that the matter of revenue to support the local government in the colonies has once and again been assigned as the main reason for not adopting steps, by legal enactments, against its importation; but this sounds unreasonable, nor would we be inclined to admit the salutary doctrine of free trade, if the public be not protected against vile importations. The poisonous liquids which are sent to West-Africa in particular, and miscalled rum and gin, if exposed for sale in any part of Great Britain would, we doubt not, subject the sellers thereof to prosecution; and we make bold to assert that ignorant natives of Africa stand in better need of this protection.

To come nearer home and take Sherbro. We find the natives in a worse condition now, than when they were drinking only palm wine. If the good people in England and America were to be told that 12 bottles gin so called may be had for 4 shillings in Sherbro, and this after the merchant has paid duty of 1s. 6d. on them and put on a decent per centage for profit into the bargain, they might be tempted to ask of the rate of mortality in the country. But as there is no Register of Births and Deaths for the entire Sherbro District, we should be unable to give such an one a positive reply. All we would say is, that a goodly per centage of the natives die from its effects. In the absence of spirits importation into Sherbro, it would not require an Administrator to be gifted with extraordinary statesman-like qualities so to adjust the tariff, as to make adequate provision for the loss of revenue caused thereby.

A TRIP TO MOCOLO.

ON Tuesday the 1st instant the long dormant inclination to visit this part of Sherbro rose so strong that had we not the opportunity of carrying it out, we opine something injurious might have been the result; and as everything was calm and serene at 10 a.m. we left the Mendi Mission wharf for a trip to Mocolo, which is situated on the south-eastern point of the Island of Bonthe, on a beautiful elevation, commanding a view over the surrounding country which repays the traveller's curiosity. Looming in the distance, we could see the white washed building standing out in picturesque relief in the distant verdure for which Sherbro is notorious. After passing a countless group of islands we at length reached our destination, and landed on the pier which runs out considerably into the river for the convenience of shipping cargo. This factory belongs to the ancient Sherbro house of Fisher and Randell, and keeps up its reputation to this day.

Leaving Mocolo we landed it to Victoria where we visited the C. M. S. Day School, but as the master met us at the doorway, where he kept us looking in the heat of a tropical sun, we had not the pleasure of exchanging ordinary courtesies with the school children or have a peep into the sacred edifice in which the school was kept. But that we consider merely an omission, as that the sincere visage of the school teacher did not make him appear capable of wilful incivility. Leaving this gentleman we trudged on to the residence of Mr. J. W. Fenny, A merchant of the locality, to whom our visit was intended but merely to be informed that the 'bird had flown' and that we crossed each other on the way hither. Such a disappointment. So we made no stay but proceeded to Liverpool factory, the property of S. B. A. Macfoy Esq. of Jamaica, where we halted for a few hours to enjoy the bracing air of the broad Atlantic.

We rested here for two hours, and resumed our march back to Mocolo, where our boat was left waiting ready to be carried down by the ebb tide and the breeze astern. We did not return by the same way we went as the meanderings of the river are so many that one can select the passage through the islands which be considers nearest and most navigable for a quick transpost; after selecting a different passage from the one we went by it was because we had hoped to see either snipes or curlews on the numerous mud banks, but nothing of the kind was of sufficient number to cause us to waste our powder and shots, so we glided down quietly over the placid river until we reached our home to find all well and we none the worse for our trip.

CORRESPONDENCE.

☞ We shall not be responsible for the opinions of our Correspondents.
Correspondents will please write on one side of paper only.

SUNDAYS AT BENDOO.

FROM A CORRESPONDENT.

Those who are natives of the above named town need not presume that I intend to deprave their birthplace by words, but to represent facts as they appear. I regret much to state that although several Sundays here have rolled over me, yet not one has been enlivening. A whole Sabbath at Bendoo would glide away just as it would in any ordinary town up the Boom or Kittam, where there is no church existing. it is not from lack of duty on the part of the residing preacher, but of promptitude on the part of the people. On my first visit here, I was surprised to see the mean and poor appearance of a place of such ancient reputation *Parvæ res, et domine diu decoquæ videre breathingque rebellum.*

The other days are tolerable, because they can be otherwise employed, during which may be seen people thronging the poor streets; but on Sundays, ask for them! More than two-thirds will always be wanting in church, which directly shows their wandering nature. The hind part of the church is now covered with high weeds, through the habitual laziness of her members.

The results of indolence upon communities are as marked as upon individuals. In a town of industrious people the streets would be clean, houses neat and comfortable, fences in order, school houses filled with healthy children, decently clad and well behaved. The church would be thronged with devout worshippers, labour would be honorable, and loafing a disgrace.

To me, it seems that the preacher perceived this slothfulness, hence he selected for his text on the morning of the 16th ultimo Haggai 2nd chap. 3rd verse—"Who is left among you that saw this house in her first glory? And how do you see it now?" His expressions on this subject were plain, sharp, and piercing, yet many of the untutored considered them enigmas.

Besides the above remarks there are many events that usually render this particular day (Sunday) dismal, which if I should proceed to relate, a volume would thereby be made. I write this to the edification of its inhabitants, for they that are indolent in the least are also indolent in much.

SHAINGAY DISTRICT.

Rev. J. Gomer P. E.

Rev and dear Sir,—The Rev R. Cookson Taylor arrived here under a drenching rain at 5 p.m. of 13th ultimo to hold our Quarterly Meetings. At 7 p.m. 60 persons assembled together and listened to a practical discourse delivered by the Rev. gentleman from Matt. 12, 47-50. The preacher in charge reported his work in writing On the 14th, Lord's day, the seekers met at 6. a.m. and after exhortation 5 persons testified their christian experience and trust in God.

At 11 a.m. we met for divine service and the elder preached from Eph. 6 13. The hearers paid marked attention at the delivery of the blessed message. 3 children received baptism and 16 persons communed at the Lord's table.

The night service was well attended.

Death removed one brother to the spirit world,—one who was an earnest member of the Seekers' Class at Greenhill. He gave a living testimony of his hope in the hour of death and breathed his last a few minutes after he offered prayer to God in the presence of a good number of natives.

Day School.—There are 2 pupils in this department and they are members of the Seekers' class. There is hope in

children who are under direct training as they manifest from time to time that they are determined to be what God would have them to be. It is our regret that we are not capable financially to receive and board two-thirds of the children composing the school.

We have to mention here that Mr. M. J. Stoner and wife and Rev L. R. Kramer all of Manheim, Pa, U. S. A. are rendering us valuable help in clothing three of the children living with us. We are going very slowly for want of books &c. this has been one of our express needs since beginning of the year.

Faithfully submitted,
H. J. WILLIAMS.

Aug. 30th 1891.

Koolonge Station,
May 29, 1891.

Dear Papa Gomer,

You love all little children, and have a good heart & would like to hear their talk or write. I think this is my first letter to you, and must begin to say teil Mamma Gomer many thanks for me. Can I be right to call her Sister of Mercy? When my Pa was very sick three years ago, and we were in Freetown, I saw some white ladies, passing along our street; people call them "Sisters of Mercy," that sounds pleasing to me. And how Mamma Gomer cures me of a sick eye, which was coming to be blind, and my Papa tells me there is no Doctor's Bill coming from her. Is not this merciful?

I have two villages, Mo. Peeh and Senncbou to itinerate in, but was sick four weeks, and did not attend to the work, but James C Pyne, one of my school mates, worked for me. On May 17th I tried to go. In Mo. Peeh I met a good number of persons, coming from the villages around. A little boy had died—all the women particularly the mother—let loose the hair on their heads sprinkling on earth and ashes, and very little clothing about their bodies, and rolling on the ground. The dead boy was wrapped in a clean white headkerchief when brought to the grave, which was dug back of a house where there is heap of sweepings. Pastpaw and other leaves were put in on all sides of the grave, after which followed the corpse. His uncle cut two small sticks, fixing one through the ground near the head, and the other at the feet and tied a white thread at the top end so as to let part of it wave over the corpse. He then stood up, and the rest standing and kneeling, said "I am your uncle. You are now dead and leave me in the world. If I am the person who witches you, come back and kill me. The mother, grandmother, and two more spoke the same words, after which earth was thrown over, not without loud crying and wailing.

James Pyne and I read the losses of Job and asked prayers from them, for did. The mother was comforted, wiped her eyes and said—Suppose oh nglandish mans dem—thank you my dear friends. Praised be God for the Bible.—I am your dear child,

MARY ANN JOHN.

This article was either to endure may be asked to remember.

CHURCH NEWS.

On Wednesday evening the 2nd inst. a very interesting meeting of the Women's Christian Temperance Union took place in the Mendi Mission Church at Yhandahoo, which was much enlivened by the Sacred Songs sung on the occasion, and the attendance was large, showing that the fire for the carrying on of the Association is still burning.

After the usual Prayer Meeting Service on Thursday evening the 3rd instant, an Official Meeting was held at which very encouraging reports were given of the interest shown by the Mendi section of the worshippers at Good Hope Station. The Sunday Morning Classes are well attended, as well as the 4 o'clock meeting in Ebenezer Chapel. The Superintendent when here in July last, from holding meetings constantly during the week, had left a wholesome impression upon the minds of the people to go to church, as the sound of the bell a few minutes before church time is sufficient invitation. They are well behaved during exhortation and shew the greatest attention. May the Lord of the harvest sanction this extension of his word, and grant that it may take root into the hearts of those heathens and bear fruit upwards to the glory of His name.

GHUNDAMAH LAND.

On account of two articles written in the "Early Dawn," by some philanthropist, the Agent of the French Company feels to give satisfaction to these writers and the public concerning the appeal made by him to the occupants to quit the land of the Company he represents.

The first reason is that the Company wishing to make an experiment in planting castor oil seeds, do not see at all the necessity to hire any ground, when they are proprietors of a large plot, which has been occupied for so many years by people who have never paid a penny as rent, according to terms of agreement for the land, which does not belong to any other than the Company.

The second reason, if the first is not sufficient, although we do not like to interfere in the private business of others as people seem to interfere in ours, I shall say that the European employee of the Company do not like palavers or disturbances made by intoxicated persons during the whole night, or by some other occupants of their ground, from which they have suffered long enough.

The Company cannot have in their premises such persons, and will not consider their ground as a refuge for thieves and outcasts, or even the residence of others carrying on certain business. The rent fixed at 5s. per month I think I have right to ask any price. I like and not be obliged to accept the usual price mentioned, except if the Court of Sherbro should judge otherwise.

For Cie. Française de L'Afrique Occidentale,
EUG. MOSSU.
Bonthe, 7th Sep., 1891.—Advt.

BOMPEH DISTRICT.

FROM Palli, in the Bompeh District, we learn that a sad and strange occurrence took place in a small, town (la kie) near Bengkeh on the night of the 19th May. Of the 7 persons in the town 4 were killed by lightning 2 were thunder struck, and only an old man remained conscious at the crisis. The house in which they were, containing rice, bennie seed, kegs of powder, etc, caught fire, and before the old man could get out 2 dead bodies the flames became so intensified that the other two were burnt, only their feet were seen the following morning for burial.

A VISIT TO MOH-BARKOO.

Moh-barkoo is a village inhabitated by people who are very superstitious. As it came to my notice I often paid it frequent visits.

On one Sabbath morning I happen to meet a house full of people and one of my Seekers' class member was convulsionately laid as if dead, then all the people who are the family of the so-called deceased [Coner] were around her with some of the folks from the neighbouring villages weeping and wailing as it is customary with the heathens. Meanwhile a country-fashion man was instantaneously sent for. This seer (from what most of the people believe him to be) took his seat in the centre of the house and began to officiate his duty for which he was called by spreading several smooth palm nuts and colored stones on the ground. With these stones etc. he displayed certain motion several times casting them on a small mat, portion of which was occupied by himself, forming them two by two, and scoop them all again, which was so dexterously done as not to scoop all at once the second time. Lifting up his head of falsehood began his prophecies as follows.—

"Coner will get up. Nothing harm Coner." (He perfectly knew that the woman was convulsed, for she rose up when he was making the tricks with his charm) "Only one thing I will not hide from you big mammy," (The head woman of the town) "There is a devil here and he get vex at you all here because you never cook for the devil for this is the devil's complaint. Look at the devil, a male devil "(pointing to one of the smooth stones on the mat.) The devil only want to shake you all here in order that you might take notice of him and cook for him, hence he shewed himself to your girl Coner. Now Coner will revive and be strong and useful.

However Coner will wean this her present son, and will conceive and bare twins of one male and one female. The male child will be very strong; a very strong child he will be and famous and the girl will be pretty looking, but you will give me the female child for my wife. To this the whole assembly laughed heartily, and at the end of every sentence they echoed the chorus accompanied with the clapping of the hands which signifies *Amen*.—N. S.

To be continued.

GENERAL NEWS.

An inquest was held on the 5th instant on the body of one Tom brought from Bogo in the Imperch country. The decapitated body was found in the bush near to a farm in which three men were driving birds.

An attempt was made to break open the store of Messrs. Thompson Brothers at Yhandahoo on Sunday night the 6th instant; but fortunately the would-be robbers found it very difficult to effect an entrance from the security of the place, and abandoned consequently their wicked intent.

Theives have shown their dexterity by passing the guards at the Government Compound and entering the Commandant's kitchen. So easy was their prowl that they carried away every piece of utensil found therein.

A girl named Konah Labeh, residing at Shaingay in attempting to refill a kerosine lamp carried the oil too near the flame and caused it to blaze, which spread so rapidly that the girl was severely burnt on the face. Namah son of Bonson Caulker was burnt on the leg and arm, and Bankoh who was sitting on the ground by them received the greatest injury for he died 6 hours after. The house was completely burnt with most of the property of Mrs Dillet.

A York Island on the 11th instant a man named Cole, native of the Gambia, in the employ of Fisher & Randell drowned himself by jumping into the river from the pier head. He attempted to cut his throat, we learn, before plunging into the river. His body was discovered on Sunday last and brought over to Bonthe for interment.

On the night of the 6th instant the store of the Sierra Leone Coaling Company was entered by thieves and goods to the value of about £40 were stolen. Every effort was made to discover the robbers, but as yet no trace could be made of them.

The s.s. Fernesco, consigned to the Sierra Leone Coaling Company, which had been in harbour for several days discharging and re-coaling cargo, left for Freetown on Thursday evening, 3rd instant.

SELECTIONS.

WHAT THE SOUTHERN NEGRO IS DOING FOR HIMSELF.

For twenty-six years the Negro has had his freedom, and now the question is, What use had he made of it?

Under slavery the Negro was mainly a plantation laborer. The close of the war left him free, with three courses open to him: first, to rent his own labor; secondly, to rent and work the land of his former master; thirdly, to buy and work a farm for himself. All these courses have in turn been accepted. Some white farmers employ vast numbers of Negroes, but in the district I have visited the breaking up of the old plantations into small farms has been the more common process. All through the Black Belt, and the adjacent country, plantations have been cut up and rented to Negroes in one-mule farms of from twenty-five to thirty acres each.

Other things being equal, the step from the position of a man who lets out his own labor to the position of one who hires a field for its exercise, is a step in advance. It furnishes conditions which stimulates intelligence, self-interest, and power of self-help. Great numbers of Negroes have taken this step, but the transition is not easily made. The occupant of a twenty five or thirty-acre farm pays from two to five dollars an acre rent, and then has to mortgage his crop to the storekeeper for the means of subsistence, paying twenty or twenty-five per cent, sometimes more, for the accommodation. The colored race has emerged from civil bondage, but he has yet to be emancipated from a financial bondage to the merchant who reaps the fruits of his labor.

These drawbacks, hard as they are, are not beyond the capacity of the negro to grapple with. In Virginia Kentucky, and Tennessee, the colored man is rapidly becoming farm owner and householder. As we go South and enter the Black Belt, the conditions vary with the fertility of the soil, the intelligence of the people, and the degree of education. A great difference is sometimes apparent in different counties in the same State. Thus in Lee County, Georgia, the people are largely laborers, working for wages, but in Marion County, fifty per cent. of the people own homes. The same difference is seen in Alabama. In Russell County the blacks are much behind those of Pike County, where there are better schools, and more freedom from the mortgage system. In Bullock County much government land has been preempted by the negroes In one section of that county the colored people are prosperous, one man of exceptional thrift owning three hundred acres, twelve good mules, and four horses, and raising his own meat and potatoes. In Coffee County the people are just beginning to rent their homes. In one township of Lee County, nearly all the colored people own their homes.

The home buying that is going on in the agricultural districts is going on also in the cities. In Montgomery, street after street is owned by colored people. In Chattanooga, one-third of the colored people own their homes. In Birmingham, colored people pay $10 or $12 a month rent. A number of householders have gardens with two or three acres of land.

The Negro is also venturing as a tradesman. In all the large cities and even in the smaller towns in the South he is hanging out his sign. The colored grocers of Birmingham are sharing the prosperity of this thriving city. Near a little place which I visited in the Black Belt, a colored school teacher had bought a lot of land for $25 and established a grocery store. At Tuscaloosa, the livery stable man who drove me, owns several horses and carriages, and is doing well. Thus in whatever direction one goes, he can find Negroes who are rising by force of education and of character. The influence of such schools as Hampton, Atlanta, and Tuskegee is felt all through the South in the stimulus given to industrial occupations.

With industrial education, and diversified mechanical pursuits, the Negro brain is becoming adaptive and creative. The records of the United States Patent office make no distinctions between white and colored inventors. A colored assistant examiner in the Patent office has, however, placed at my service a list of some fifty taken out by colored people, including electric inventions which are said to have a great deal of merit.

The social evolution of the Negro is patent to the most casual observer; the result of higher education is seen in the rise of a professional class. There are six colored lawyer and seven colored physicians in Baltimore. Journalism is growing slowly. There are now about fifty-five well-established Negro news-papers and journals. The colored people are determined to have their churches, and in proportion to their means, subscribe large sums to sustain the n

The standard of morality is rising also. There is more respect for property now that the Negro is learning what mine and thine mean. Moreover they do more towards taking care of their unfortunate classes than is generally realized. In fact it is quite clear that the new generation of Afric Americans is animated by a progressive spirit They have discovered that industrial redemption is not to be found in legislative and political measures. They recognize that education is the path way to prosperity. They are passing into the higher stages of social evolution, and religion is becoming more ethical. But in no way is the colored man doing more for himself than by silently and steadily developing a sense of of self-respect, new capacity for self-support, and a pride in his race, which, more than anything else, secure or him the respect and fraternal feeling of his white neighbor.

KEEP BUSY.

If you expect God to choose you for a great work, be busy; he seldom selects idlers. When he wished a deliverer for Israel, he went into the wilderness for Moses, who was watching sheep; when he wanted a man to save his people from the Midianites, he sent for Gideon, who was thrashing wheat; when he wanted a man after his own heart to be king of Israel, he sent for David, who was keeping sheep Idlers do not suit. The Lord wishes those who are not only willing to work, but who are hard at it. Idlers are too often lazy, and that may be the cause of their idleness Such seldom have enough ambition to take care of themselves, let alone caring for the Lord's work. But idlers suit Satan exactly. He likes such to have no ambition, for they make best slaves. The devil wants slaves for his work, but God wants something better. He wishes men and women who have ambition, who take an interest in their work; he wishes servants who are anxious to rise, for he means to promote them some day. From servants he adopts them into his family, and makes his children.

"The Book of God has no errata in it: it is a beam of the Sun of Righteousness, a crystal stream flowing from the fountain of life! All laws and edicts of men have had their corruptions, but the Word of God has not the least tincture; it is a meridian splendor."

The custom of lifting the hat had its origin during the age of chivalry, when it was customary for knights never to appear in public except in full armor. It became a custom, however, for a knight upon entering an assembly of friends to remove his helmet, signifying, "I am safe in the presence of my friends."

Wicked people who are ever whining about the world being so bad are like the old cuttlefish that first spirts his ink into the water about him and then complains because he can not see. If those whining cynics would display in their community the shining light of a good example instead of their cuttlefish ink of a wicked life, the world would not be so bad as it is—at least that part which they see would not.

NOTICE.

The Manager of this Journal wishes to inform the public of Bonthe and elsewhere that the columns of this paper are open to correspondents, and that all letters sent for publication will receive his attention, provided they are accompanied by the names of the writer, not necessarily for publication, but as a guarantee of good faith. Rejected manuscripts will not be returned. He however reserves the right of choosing such of them as he deems interesting All work with which he is favored shall be done in such a manner as he hopes will give satisfaction and secure patronage always.

Printed at the Office of the Early Dawn Bonthe, Sherbro. September 15th 1891.

THE EARLY DAWN.

"The Morning Light Is Breaking. The Darkness Disappears"

VOL. VIII. BONTHE, SHERBRO, WEST AFRICA, SEPTEMBER, 30, 1891. No. 17.

The 'Early Dawn'

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United Brethern In Christ

REV. E. C. BICKERSTETH, *Editor and Publisher.*

Bonthe, Sherbro, West Africa.

AGENTS

United States—Revs. B. F. Booth and Wm McKee, Dayton; Rev. Wm J. Davis, Basil, Ohio Rev. D. K Flickinger, Willoughby, Ohio M. J. Stoner, Manheim, Pa., Rev. G. W. Arnell El Dorado, Ohio.

West Africa—J. A. Richards, River Gambia; Rev. J. R. Frederick, and Mr. E. A. Lewis Freetown, Sierra Leone. Rev. James Deputy, Marshall, Liberia, Mr. Moses S. Boyle Liberia.

TERMS

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Faith Essential.

In the absence of faith there is no foundation on which to build a character that will stand the test of trial. He who would be successful in business must have confidence in his plans and his ability to execute them. He who would rise as a scholar must have confidence in his ability, and in the unerring certainty with which diligence leads to success. He who would come to the front in his profession must be inspired by a firm conviction that honest methods and earnest, efficient toil are sure to win in the end. These qualities of mind and soul impart to their possessor a strong, manly, courageous character, because they give to him assurance of that certainty and uniformity in the operations of nature which conspire to make faithful effort satisfactory and remunerative.

On the other haud there is a certain lack of confidence—a distrust springing naturally out of conscious lack of qualification out of idleness, carelessness, dishonesty, which leads as unerringly to put partial success or complete failure as does gravity draw the plunging, foaming waters over the precipice at Niagara.

A consciousness of honest methods, intelligent plans, and energetic efforts are the necessary foundations of the courage and confidence essential to success in business pursuits. This may not be so evident when all is prosperous; but let adversity set in, let disaster and ruin threaten, and then he who lacks these essentials will lose courage and confidence, yield to the surging tide, and go down a wreck, while he whose assurance has for its foundation an intelligent faith, will keep his head above the waves and wrench victory out of the very jaws of defeat.

They who desire to achieve victory in worldly pursuits—in life—must have faith But a persistent, triumphant faith must have a solid foundation; and the rocks out of which such a foundation is constructed are:

First. Th a thorough qualification for the chosen pursuit which is only secured by diligent study, earnest, persistent work.

Second. An intelligent comprehension of the work in hand, a knowledge of the means necessary to succeed, and a diligent use of those means. The fact must be recognized that, other things being equal, that worker succeeds best who puts the most brains iuto his work.

Third. Honesty of purpose. These are the great foundation stones of a truly invincible faith and successful career. As a rule, prosperity is not a haphazard affair; it obeys the law of cause and effect as certainly as do the rise of the tides and the whirling of the spheres, and its essential element is a well-founded faith.

Ah, there is a strength and power of endurance in the conviction, my cause is just, my plans are intelligently formed, my efforts are all that they should be, my purposes are honest, and my motives are pure that possess all the characteristics of Omnipotence. We find in these the original elements out of which the world's heroes are made. "I propose to fight it out on this line if it takes all summer," was but the laconic expression of General Grant's faith. So it is in religion. That genuine faith which has Christ for its foundation, lifts the soul above the discouragements which, but for that faith, would overwhelm it. Faith in God and the efficiency and sufficiency of divine grace, faith in the certainty of the divine promises, such as, "I will never leave thee nor forsake thee," faith in the better life which faith unfolds,—faith in the final, complete triumph of virtue,—faith which says, "Right must win since God is God,"—*this* faith is the vital element that gives power and energy and consistency to all that goes to make up a perfectly rounded & symmetrical Christian development.—*Telescope.*

How to Hinder Your Pastor.

I will take it for granted now that you do not want your pastor to succeed. Whether that sentiment is right or wrong I will not discuss at this time, but will just notice some ways by which he may be hindered. Let us first notice his reception Very much is depending on how you receive him at first. First impressions are most lasting. Be careful not to receive him cordially. Do not say, "I am very glad to see you; you are just the man we need here. You might salute him somewhat after this manner, "Well you have come to our circuit, have you? We wanted Bro. A. What is the reason he did not come? You are not the man for this work & you can not be supported here." If any one should propose a reception, and carry to the parsonage a quantity of provisions and have a supper and a good social visit, do all you can to discourage it. Let him take his proper place, and and come around and beg an acquaintance and provisions to commence with. Don't you go near him, nor ask him if he has plenty of money—for more than likely he is destitute, and you would be in a very embarrassing condition,—for of course you will not feel it your duty to pay him anything before he commences work. And be very careful not to express any approval of his pulpit efforts—surely not as he will be likely to hear of it. Remember you must keep him humble. And as soon as you can, find some fault with him or his family report it to outsiders and members of other churches; and be sure that it gets to him—in a round-about way of course, then, you know, it will be enlarged a little.

Go to hear him preach about once in four weeks. Then be late, of course. The rest of the time you can go visiting or entertaining company. As for prayer and class-meetings and Sabbath-schools, don't condescend to be found there. Let him know that you have business of greater importance to look after just at those times. If you are a member of the finance committee, be sure to get the salary down as low as possible. And discourage every thing like a systematic arrangement for raising money. Let everything of this kind be left all at loose ends. Let him trust in God for his support—or starve.

If you are a steward, do not fool away your time going around among the people to collect quarterage; just get up in church and give the people a regular blowing up about it. And if you do happen to speak to any one privately about it, and they begin to find fault with the preacher, as many will,—that is the pay they give,—you just help them along and tell them he ought to work for his living like other people. Be sure and stay away from quarterly conference, for the salary is short, and you might be asked the very important question, "Have you done what you could to collect the quarterage?"

If some of your friends die, send off for some other minister to preach the funeral sermon This will show him, and all the people, that you have not much respect for him, and, of course, hinder his usefulness. And if there are any marriages among you don't send for him to officiate. These things with others that your fruitful mind can devise will have a tendency to hinder him in his work, and in ninety-nine cases in a hundred will succeed and the work will go down. Then you can load him with curses when he leaves you; and this will help his predecessor in the same way.

Now the question is, how shall we get these words to the persons for whom they are intended, for not one in fifty of them take them the TELESCOPE? Perhaps you, my dear brethren, who are interested in the prosperity of Zion will lend them your paper this once and oblige.—*Telescope.*

☞ The Manager of this Journal will be very thankful to those subscribers who are in arrears for a settlement of their accounts, as it will enable him to make more improvements in this paper for the benefit of its readers.

THE EARLY DAWN.

BONTHE, SEPTEMBER 30, 1891.

SHERBROLAND.

BRITISH rule over the Impereh has already been twelve months on its trial, but the result has painfully disappointed those optimists who anticipated a reign of security to life in that region that had been thus ushered in, regarding, as they must have, the transfer from native rule as its natural sequence. Indeed His Excellency Sir JAMES HAY is reported to have dilated upon this security to a deputation which had the honor of waiting on him at Bonthe shortly before he left for Europe a few months ago. That Governor HAY's hopes in reference to the "human leopards having a bad time of it," since this country has come under the direct control of the British Government have not been realized, subsequent events have fully demonstrated; and to-day we stand face to face with the uncontrovertible fact that their havoc has assumed a serious and frightful importance unheard of even in the days of native rule. Week after week the arrival at Bonthe from the Imperch of mutilated corpsees for Inquest—victims of the human leopards—has forced thinking minds to the opinion that a country rich in natural products and minerals may, unless a reversal of policy takes place in its administration, be soon deserted by its inhabitants wholesale.

But Imperch is not the only portion of Sherbro at which this diabolical act is being perpetrated. On the waters of the Boom and Kittam rivers, about eight miles from Bonthe, the seat of Government, may now and again be seen portions or remnants of corpses floating or impeded in their progress down the river by the mangrove bushes—victims of cannibals, who travelling by some mysterious process below the water in canoes shaped in the form of alligators, contrived to seize upon their prey whilst performing ablution in the river, or from small canoes in which they may have been plying.

Only a couple of weeks ago a case happened of a man who was eaten from a town called Bompehtook near Tasso; and about the 15th instant a similar case transpired near Rontoh factory. What ought to be done to put an end to this barbarous and inhuman custom is the question that presses itself for solution; indeed its solution is one of extreme difficulty and embarrassment.

It has repeatedly been pointed out that civilized laws, in fine that British law cannot satisfactorily deal with the question; then what is to be done? Shall we deliver up the aborigines to the jealousy and malignity of their compeers to be tried by superstitious ordeals, of which more enlightened nations have found by self experience to be unavailing? Shall we punish, no matter by what means confession may have been extorted from these would-be cannibals? or, if reason and law answer in the negative, shall we then declare the impotency of Government to arrest the evil, in consequence of the existence of which the transfer to, or taken over by the government of the Imperch country is said to have been suggested?

We shall venture to lay a few facts before the public, and in doing so we would remark that one of the principal causes of Sherbro's drawbacks has been due to the selfish policy that has regulated the actions of the authorities since some time past, and it is neither more nor less than the discredit of the Sierra Leone native residents—many of whom have sdent the greater part of their lives in the country—that is being engendered in the minds of the aborigines. Influence acquired by many years of intercourse, and which had on many occasions in years past been exerted in the interest of the Government, a fact to which liberal-minded Governors have borne written testimony, is sought to be thus destroyed.

The late Sir SAMUEL ROWE was not a superficial diplomatist, hence he did not consider it an "infra dig" to secure the advice and assistance of native gentlemen like Messrs. S. B. A. MACFOY, J. A. WILLIAMS, C. B. COLLIER, J. B. WRIGHT and others when important Sherbro questions had to be solved during his administration of the Sierra Leone Government. If the public good were thought of paramount importance in the creation of the office of Inspectors or Managers in the various districts here, these European gentlemen appointed, (who may be equal to the requirements of any post within the peninsula of Sierra Leone) would not have been appointed when experienced and properly qualified natives as Mr. THOMAS PARSON of Tasso, and J. B. WRIGHT, Esq., of Bendoo, would better answer the purpose. Barring Mr. J. M. HARRIS no European is as conversant with Sherbro as these native gentlemen.

It cannot be urged that commercial men are ineligible to be appointed when Messrs. ALLDRIDGE and GARRETT have been made Travelling Commissioners, who formerly had been Commercial Agents in Sierra Leone.

The Imperehland is swarmed by human-leopards, and human alligators have taken charge of the Boom and Kittam rivers; but where is the Inspector of the Imperch and Bargroo districts? If he sits at ease at Bendoo, or passes his time in idleness at Bonthe, what care he if cannibals prevent the aborigines from collecting produce for the European market? His salary is paid to him regularly at the end of the month notwithstanding.

The policy of making these Inspectors or Managers independent of the Commandant at Bonthe, is open to grave objections; and the sooner it is reversed the better would it be for the country. If Bonthe is to have a Manager, other districts should have Sub-Managers who ought to be placed under the control of the Manager at Bonthe.

Indeed a more painstaking, hard-working, and efficient Commandant than the holder of the acting appointment, Mr. BENNETT, could not be desired, and should the independent judgment he exhibits on all occasions, as well as the respectful manner in which he declines to be approached by natives and Europeans alike, unless on official business, be imitated by the holder of this office in future, we might cease to mourn over the shortcomings of a holder of the appointment from time to time.

Comparatively speaking Bonthe is the civilised portion in Sherbro, where are to be found the bulk of the European and native residents; we should, therefore, suggest that this seat of Government be presided over from time to time by gentlemen who have had years of training in the Civil Service.

There are secret societies in Sherbro which should be discouraged by the Government. First and foremost stands pre-eminent the *Porroh*, of which we have been edified (by outsiders made aware of some of the barbarities that the Porroh bush has on many occasions been the scene), that human leopards and alligators have borrowed a great deal of their morality therefrom. In the opinion of some well informed persons, a Sherbro chief—not a Mendi chief as a rule—is said to emerge from his porroh bush confinement to be invested with the insignia of chieftain a full blown cannibal. These porroh dens are sometimes used by many as places of refuge to shield them from justice; and who knows how many war raids and other public disturbances have not been planned therein.

We would respectfully suggest to the Government the entire cleaning of such haunts within British jurisdiction, and to dispense, if possible, with chiefs in the lower Sherbro, taking the direct control into their own hands. The aborigines are said to be British subjects; if so truly, they ought to be protected from tyranny and injustice, of which they are at present the victims at the hands of chiefs, some of whom are said to be in receipt of stipends.

Whether or not it would be more conducive to their happiness and security to leave the entire government in the hands of the aborigines, and for the British Government only to under take to protect resident British subjects and others, and collect the Customs Revenue, would be a thesis worth discussing. To give up the country would in our humbl opinion be a retrograde movement; then let the Government show itself equal to the situation, by adopting measures to wipe off the stigma with which the name of Sherbro,—Her Britannic Majesty's possession in Sherbro is associated—for cannibalism should not exist in British territory.

MIDNIGHT ROBBERS.

Thieves about again! How long are the inhabitants of Bonthe to go to bed and expect to rise up in the morning to find their "throats cut?" We fear it is coming to that, since the most secured places, or supposed secured places in Bonthe have been visited by thieves and property of immense value stolen and carried away without the least traces of them after. Scarcely is there a respectable house, as well as the humble residences of the poor, which has not on more than one occasion fallen a sacrifice to the dauntless robbers who infest Bonthe. Not long ago the respectable firm of the Sierra Leone Coaling Company was broken into and goods to the value of about £40. carried away; a few weeks after the Commandants' residence was entered and all his cooking utensils stolen; and on the night of the 22nd inst. the C. M. S. Parsonage, at Yhandahoo, was added to the list of sufferers from robbery; but fortunately for the Rev. Mr Hughes, although the thieves who distressed him have not been detected, yet the the goods taken away were not carried more then the next lot before the active watchman at Messrs Thompson Brothers challenged the robbers and succeeded in preventing them from proceeding any further. It was only the next morning before the things were identified as Mr. Hughes,' and we sympathise with, and congratulate him, at the same time.

The burglars did not stop their work here, but went on to the residence of Mr. C. W. Tucker, and deprived him of all his kitchen ware, and ended their programme for the night.

On Wednesday night, the 24th inst., they came to the Mendi Mission House at Yhandahoo, and most daringly entered the sleeping apartment of the Rev. E. C. Bickersteth whilst he was in the embrace of sweet slumber, removed his gun from the room first as the obstacle to their wicked design, and returned to take away some new clothing of Mrs. Bickersteth's when the gentleman awoke, and put the fiends—the mildest name by which they can be called—to flight. The gun was discovered in a corner out in the verandah afterwards, where it was not left the night previous. The desperate midnight robbers are carrying their career to an alarming degree, which makes us ask for the vigilance of the police, and yet we need scarcely ask that question when we remember how the Commandant was served a few days ago, who resides in the same yard with the police, and who holds the sword in his hands.

We fail to see the deterrent effect imprisonment with hard labor has upon these heartless men, and if some more drastic castigation could be awarded by the Government for persons guilty of robbery, doubtless we may soon be able to record a cessation of hostilities by this midnight army.

To be called good is better than to be called great; and there cannot be any true greatness without real goodness. Every one can be great in goodness, even if not so in any other respect.

Mr Stanley says that the deadly poison used by the African tribes on their arrows is made of red ants ground to powder and cooked in palm oil.

If a man is fit to go higher he will show it by being faithful where he is.

CORRESPONDENCE.

☞ We shall not be responsible for the opinions of our Correspondents. Correspondents will please write on one side of paper only.

SHERBRO MAIL SERVICE.

The Editor Early Dawn.

Sir,—Please permit me, as one who suffers, to call attention to the very unsatisfactory manner in which the Mail Service between Sherbro and Freetown is being performed by the ss *Footah*.

When the *Swan* and the first-named steamer were carrying on the work it was something better; but since the grounding of the latter vessel, the public of Sherbro have always experienced considerable inconvenience in receiving and sending letters, &c. through the Post Office.

The old lugger *Footah* generally arrives at Sherbro late in the afternoon of Thursday, to leave the following day at noon, Mails to close at 10 in the morning, being just the time the people at the outlying stations would be in possession of their mail correspondence, and sometimes later. I believe it is only those who live in Bonthe can receive letters on the day or rather night, of the steamer's arrival, as the outstation mails I am led to understand are to be dispatched by small canoes, and I very much doubt whether it can be done with safety in the night, especially at the present season.

It cannot be denied that these unfortunate residents of the outstations have never been able to find a chance of sending replies to their correspondence by return mail—their letters if posted at all must remain in the Post Office till the following mail, as the steamer would have been on her way back to Freetown before the arrival of their letters at the Post Office.

But another difficulty has been added to this vexatious "short stay" system. I have noticed that for the past few weeks the *Footah* has been going to York Island to land the mails, to be brought over to Bonthe by a boat, instead of coming direct to deliver the mails at Bonthe, as hitherto.

Well, Mr. Editor, I can assure you that this new departure simply means a loss of about 2 hours to the public —that is the public must have to wait with no small amount of anxiety for about two hours from the time of the steamer's arrival at York Island before the mails can be delivered at the Post Office in Bonthe—while it can never take half an hour if the steamer comes right on to Bonthe. It is rather hard to understand why such flagrant irregularities are not only allowed to exist but to continue to the detriment of the public. Perhaps the Government is not aware of the hardship the Sherbro public are enduring on this point, whilst its intentions had been, no doubt, to benefit Sherbro by the service of the steamer. It is to be earnestly hoped that the evil complained of will be speedily remedied, and that the performance of the mail service *will* be carried out properly and satisfactorily, no matter by whom, for at present the service is a disgrace to a contract—I am, Mr Editor yours,

A SUFFERER.

Bonthe,
26th Sep. 1891

Editor Early Dawn.

Dear Mr Editor,—I have not been able as yet to fulfil my promise in writing for the *Dawn*, but for the present, here goes something for insertion in your valuable journal, which I am sure most of your readers for many reasons would both read, mark, learn, and digest the truthfulness of the foregoing quotations

A friend writing to another of his opinion of matters, and things in this district, amongst other things, states—Sherbro is a school in which one is likely to acquire a large experience of certain evolutions of the human mind, and one unaccustomed to Sherbro Society must find himself at sea for a considerable time, until he is himself contaminated or filled with disgust at the state of things here. I will not express an opinion—Au revoir.

Yours truly,
C.

Sherbro, Sept 1st. 91.

A VISIT TO MOH-BAREOO.

Concluded

Then he said further more that "a saddaccar is highly required they must get a long rope to be held by two persons, one standing at the entrance of the town and the other to the other entrance of the town each having a knife cutting the rope at the two ends about four inches long dropping it all along the way when coming to meet each other in the center of the town; in sweeping the town they are not to be swept; after few days they are to be gathered in longstrings as beads to bind up Coner's waiste as an emblem of chaining Coner to secure her from the devil. They must get either a sheep or a goat to cook for the devil and a yard of blue cotton as well as shirting to tie around a large tree in the devils lodge." After saying many things the seer asked for his payment. To this the people asked me (as I sat patiently waiting on them for service) for few yards of cloth, then I call the people's attention to their refusal of paying church collections to God's cause, who is able to do Coner more than what was told them by the false prophet, after service I asked Coner to pray and several others—some are praying that the devil should give them time, they will cook for him, then I told the fortune teller his own for tune. He was filled with wonder. There ends my Sunday engagment and a Frotune told to a Fortune Teller.

NANCY SAWYER

Kooloonge
July 30 1891

The only safe path to tread in life is that of absolute honesty. We may not seem to get on so rapidly at the start, but we will be sure to come out well in the end; and it is said 'all is well that ends well.'

ITINERATING.

On Sunday the 27th instant I left Bonthe the principal station to Itinerate as far as I can in the Farkies by way of Mocolo, accompanied by Messrs Charles and Gladstone, the latter of whom served as my Interpreter a position which he filled with much credit.

Having to go against wind and tide, in an unfavorable weather too, the voyage was all but pleasant. Our men rowed hard but with these elements against us we could not go further than Mocolo wharf, where we left the boat and walked on foot through Liverpool to Gbalaloh. Here we collected together the people at the headman's quarters, had my Interpreter to pray in the Sherbro language, and addressed them from Psalm i. i.—contrasting the blessedness of the godly with the wretchedness of the ungodly and concluded with an entreaty that they should choose that portion which would give them present and future happiness. Number present on this occasion 23. One of this number acted as spokesman and thanked us for coming to tell them these good words—They like to hear always God's Word and would even be coming to church at Bonthe if they were provided with clothes to put on. To this I replied they need not take that trouble as we intend visiting them as often as we can do so.

The next town; Yonnie, about this time could not be reached but by way of water. Our boat being quite three quarter of a mile away we had the use of a canoe to ferry us over three rivulets that used to be entirely covered in full tide—We spoke in this place from John III.-3 to a goodly number of 32 and they were very attentive Finishing here we found it quite unadvisable to proceed further the tide being quite up in fact the difficulty was, in a rough sea with a canoe that could hardly contain more than two of us in that weather four of us were to be taken over. We decided at last to be taken over twice and when this duty was over we rejoiced greatly, and gladly retraced our steps homeward feeling thankful to Providence for a day spent in His service.

E. C. BICKERSTETH.

Bonthe, Sherbro,
Sept 28th 1891.

CHURCH NEWS.

On Sunday 20th instant the usual classes were held; in the morning at Hoggarth Chapel the attendance was unusually large, and some of the earliest spoke of their determination to follow the saving truth through evil as well as good report, through as interpreter; and although the weather was unfavourable, yet the congregation was large and encouraging. It is pleasing to minister to those heathen people, as the attention paid to the words spoken to them and their devotion to worship combine to make labor amongst them a pleasing duty.

BETTER THAN GOLD

Better than grandeur, better than gold,
Than rank and title a thousand fold,
Is a healthy body and mind at ease,
And simple pleasures that always please;
A mind that is quick to perceive and know,
A heart that can feel for another's woe,
With sympathies large enough to enfold
All men as brothers, are better than gold.

Better than gold is a conscience clear,
Though toiling for bread in a humble sphere,
Doubly blessed with content and health,
Untried by the lusts and cares of wealth.
Lowly living and lofty thought
Adorn and ennoble a poor man's cot,
For mind and morals in nature's plan
Are the genuine test of a gentleman.

Better than gold is a thinking mind,
That in the realm of books can find
A treasure surpassing Australian ore,
And lives with the great and good of yore.
The sage's lore and the poet's fire,
The glories of empires passed away;
The world's great dreams will thus unfold,
And yield a pleasure better than gold.

Better than gold is a peaceful home,
Where all the fireside charcoters come,
The shrines of love, the heaven of life,
Hallowed by mother, or sister, or wife.
However humble the home may be,
Or touched with sorrow by heaven's decree,
The blessings that never were bought or sold,
And centre there are better than gold.

☞ It is uncomfortable to think how some readers of the Early Dawn Newspaper like to do so on the CHEAP. Some of them have been supplied with the paper regularly without paying a farthing towards its support since its commencement seven years ago, and when applied to for payment they shuffle better than the most expert card player.

When cops to the crowd are thrown,
Each one makes that which fits his own.

GENERAL NEWS.

The Formoso Captain Ponchoos, consigned to the Sierra Leone Coaling Company of Sherbro left for Freetown on Thursday the 22nd instant, well laden with a cargo of African produce.

The French schooner Olga, belonging to the French Company, arrived in the harbor on the 23rd instant and after taking cargo left on the 28th.

Several private residence have been ransacked during the nights of the past week by thieves, and in most cases they managed to carry away something, however trifling.

We would direct attention to the letter of A Sufferer, which appears in another column of this issue, every word of which we most emphatically endorse; and would add that the manner in which the contract for the Mail Service between Sherbro and Freetown is performed at present is a disgrace to a civilized Government.

A Krooman living in a farkie near to Thandahoo was plundered of all his property including some cash, and by his own vigilance the robbers have been detected.

SELECTIONS.

WHERE IS HAPPINESS.

We hunt happiness. We go excursions for pleasure. We seek for comfort. We cry out for something at which to smile. We mourn for that over which we may laugh. We worry ourselves to find patience. We sorrow to attain rejoicing. We are constantly distressing ourselves that we may find rest. We lament and bother all our hours if perchance we may get a moment of quiet and composure. What a paradox is our life!

Where shall we find happiness? Epictetus said, "You must teach men that happiness is not where, in their blindness and misery, they seek to find it. It is not in strength, for Myro Ofellius was not happy; not in wealth for Crœsus was not happy; not in power, for the consuls were not happy; not in all these together, for Nero & Sardanapalus and Agamemnon sighed and wept and tore their hair and were the slaves of circumstances and the dupes of semblance. It lies in yourselves, in true freedom, in the absence or conquest of every ignoble fear, in perfect self-government, and in a power of contentment and peace, and in the even plane of life, amid poverty, exile, disease, and the very valley and shadow of death." This is true and beautiful; but how shall we attain to the true selfhood, this divine poise of power which makes soul and body work frictionless, and move in an orbit of peace, love, and happiness? Imperfect as the picture is which Epictetus gives us even this man can not of himself attain unto.

Solon said, "No man ought to be called a happy man till he dies." He would have us wait to the end until a test of all possible conditions of life are applied to us. Seneca said, "He must be miserable who does not think himself happy, although he could command the universe. No man can be happy who does not think himself so." Epicurus said, "Live, accept life without thinking of ever living again after death. Zeno said, 'We must take no interest in this life. In a measure we must make ourselves independent of life, and not live at all. We must triumph over fate, emancipate our natures, free them from all restraints, sure as we are that after this life our connection with this world is forever broken off. Plato said "We must find happiness by taking an interest in the things of life. We must love life, but remember that after death we shall live again."

Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Of the Ethiopian eunuch who had found Jesus under the preaching of Philip & confessed Jesus in baptism, it is recorded "He went on his way rejoicing. Of the people in a certain city who received Jesus it is narrated that there was great joy in that city.

Our Lord put that very key of happiness into our hands when he said, "Ye believe in God, believe also in me." Faith in Jesus Christ is the panacea for all sorrow, the antidote to all trouble, the guaranty of happiness here, and eternal bliss hereafter.

There is not a grief possible to the human heart that Jesus can not assuage. There is not a sorrow that can press the soul that he can not lift. There is not a trouble that can roll over the bosom of mortals that Christ can not roll back. His presence is paradise. His truth is a rock of safety. His promise is a draft on infinite resources. His providences are the training-school of happiness. His love is heaven.

Are you the follower of Christ and not happy? You have not sufficiently learned him. You have not stayed long enough at his feet. You have not caught his idea of life. You have not been filled with his Spirit. There may be earthly ills that cry after you, but Jesus is wealth in poverty. He is love in bereavement. He is hope in death. He is all and in all.

BREAKING THE JUG.

AMONG the German "Brethren in Christ" in Pennsylvania whom we have known and loved, few were more honored and esteemed than the late Isaac Price, long one of the readers of this paper, who was eminent as a preacher of the gospel and a wise and gracious counselor, while at the same time he was diligent and prosperous in the business of this world. The following instance related by a friend in Germantown will illustrate his thoughtfulness and conscientiousness.

In the gone by days when some things were not seen in as clear a light as they are at the present time, Isaac Price for many years kept a country store, where supplies of all kinds were furnished to the farmer folk in the vicinity. In those days ardent spirits were one of the commodities which were usually obtainable at the country store, and hence were included in the stock of goods sold by Isaac Price.

One day a man who was already indebted to him some forty dollars came to buy a quantity of goods. His means were somewhat limited, and he was not able to buy all that he desired, but he took care among his earlier purchases to include a gallon of liquor, and then, as he watched the expenditure of the money he brought, he said, he wanted to get his girl a pair of shoes, but he should have to let them go for the time, as he was unable to pay for them.

His words sank into the heart of Isaac Price. There came before his mind the sight of the poor little shoeless girl, deprived of what she needed for her comfort while her father had spent for rum the money which should have bought her shoes. He studied over the matter for a little time, and finally said to the man,

"If you will let me break this jug and will promise never to drink any more strong drink I will give you a pair of shoes for your daughter, and will forgive you all you owe me."

It was his customers's turn now to do some thinking. He did it, and after due consideration he accepted the proposal. Isaac Price broke the man's jug, spilled its contents on the ground, set all the liquor he had in his store running, and never sold any more of the infernal stuff.

Years after as Isaac Price was going to some neighboring church to attend a meeting, he was met at the railway station by a person who was to convey him to the place appointed. The man, though a stranger, seemed to know Isaac, who, after some little conversation, remarked,

"You seem to have the advantage of me. I do not know you."

"Do not know me?" said he "I am the man whose jug you broke." This explained the matter. That jug breaking was the turning point in his life, and he was glad to take Isaac with him and show him what a comfortable and happy home he had, as the result of breaking that jug.

Young lady, are you having opportunities to select a husband? (Of course you are.) Then do not forget that good common sense, industrious, temperate habits, and a generous, pure heart are far more valuable accomplishments in a man than exquisite taste, bland manners, dudish habits, a waxed mustache, a switch cane, and great wealth. While refined, genteel accomplishments and wealth are things to be desired in a man, good common sense, industrious, temperate habits, and a generous, pure heart are absolutely essential to a kind husband and a happy home.—*Telescope.*

He who prays ever so lustily for the conversion of the world and then fails to notice the collection basket when it goes round prays in vain.

Be careful about little things in life little needless expenses have been the beginning of bankruptcy of many a fortune; the little sins have been the rills that made up the sweeping torrent of crime that has swept many a person to awful destruction; neglect of the minutes has left many a life blank.

Watch over your heart. Keep it with diligence; for out of it are the issues of life.

NOTICE.

The Manager of this Journal wishes to inform the public of Bonthe and elsewhere that the columns of this paper are open to correspondents, and that all letters sent for publication will receive his attention, provided they are accompanied by the names of the writer, not necessarily for publication, but as a guarantee of good faith. Rejected manuscripts will not be returned. He however reserves the right of choosing such of them as he deems interesting. All work with which he is favored shall be done in such a manner as he hopes will give satisfaction and secure patronage always.

Printed at the Office of the Early Dawn, Bonthe, Sherbro. September 30th, 1891.

THE EARLY DAWN.

"The Morning Light Is Breaking, The Darkness Disappears"

VOL. VIII. BONTHE, SHERBRO, WEST AFRICA, OCTOBER, 15. 1891. No. 18.

The 'Early Dawn'

Published Semi-Monthly at Bonthe Sherbro. Under the Auspices of the Board of Missions of the United Brethern In Christ

REV. E. C. BICKERSTETH, *Editor and Publisher.*

Bonthe, Sherbro, West Africa.

AGENTS

United States—Revs. R. E. Booth and Wm. McKee, Dayton. Rev. Wm. J. Davis, Brasil, O. Rev. Rev. D. K. Flickinger, Willoughby, Ohio. Rev. J. Stoner, Manheim, Pa., Rev. G. W. Arnold Eldorado, Ohio.

West Africa—J. A. Richards, River Gambier. Rev. J. R. Frederick, and Mr. E. A. Lewis Freetown, Sierra Leone. Rev. James Deputy Marshall, Liberia. Mr. Moses S. Boyle Mano.

TERMS.

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A Kind Voice.

Many persons do not understand the value of a kind and tender voice. Their speech is harsh angular, and grating, painful to refined sensibilities, and never agreeable to anybody. The following on this subject from the pen of the learned blacksmith, Elihu Burritt, is so well said that we commend it to the thoughtful attention of our young readers:

There is no power of love so hard to get and keep as a kind voice. A kind voice is deaf and dumb. It may be rough as flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. It is often in youth that one gets a voice or tone that is sharp, and which sticks to him through life, and sets up ill will and griefs and falls like a drop of gall on the sweet joys of home. Watch it day by day as pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is to the heart what light is to the eye. It is a light that sings as well as shines.

Power from on High.

To my mind, there is nothing needed in the church of Jesus Christ to-day so badly as this "power from on high." This is the most important age through which the world has ever passed age of Satanic movings. The prince of this world sees that God is making rapid advancement in all his churches, both in education and religion, and he is doing his best to keep back peaceful day of temperance and righteousness, which is to fill this earth as the waters cover the sea. Hence the need of all Christian people to have this power to help stand against the "wiles of the devil." All down the ages of God has prepared men for certain movements, both in theology and church polity. Those who submitted to his decrees were carried on through struggle and attained mighty victories. Those who rebelled were left behind amid the ruins as "monuments of an age gone by." We are passing through an important period just now. Infidels are getting in their last blows. Saloons are holding on with a death grip. But God has his hand on their throats, and will soon say "Thus far shalt thou come and no farther." Oh ministers of this glorious Gospel, let us take each other by the hand and go to our Master and receive his anointing to prepare us to work and sacrifice and lift the world up to a higher plane of holy living and Christian usefulness. Then sinners will be converted, backsliders reclaimed, and believers sanctified. Power is what the world needs to-day, not theory. Why do we go to the physician when we are sick? I answer, to get power to get well again. Many Christians, both ministers and laymen, are just cripping along through life and doing but very little good, whereas if they would just surrender themselves to God he would fill them with his blessed power and make them giants for the truth. "Ye shall receive power after that the Holy Ghost is come upon you." But you say it is hard to consecrate all to God. Then, as Dr. Keen has wisely said, "It is harder not to do it."

Work, work, and "go forward," is the keynote of a successful life. The day has gone by when winter revivals and summer freezes succeed. Let the fire burn, from the pulpit all the year and people will come to see it burn, and some will get hot, and Greenland's icy mountains will be melted into a mighty river for God, that will sweep over the sinful world as melting lava runs out of the crater or mouth of a volcano. Lord Jesus, send down this spirit over all the churches until every stream overflows with pure love and makes this earth blossom as the rose. Amen.—*Telescope.*

A Strange Bible.

I have heard of many oddly printed and bound Bibles, but never of a stranger one than this.

Some years since, a lad named Freddie Moorhead filled the post of drummer boy to part of the grand army of the Potomac. It was but an insignificant post, and he was but a young lad; nevertheless, no prouder boy ever stepped the earth than Freddie Moorhead when he beat his measures day by day, and heard each soldier's footfall keeping time to his music. Freddie had left a Christian home and a God-loving mother behind him; and often the lad's heart would turn wistfully homewards as he lay by the blazing camp fire, hearing, though not listening to, the rough chatter and foul language of the older comrades in his company.

Freddie had been taught from his mother's knee to read and love his Bible; and her last gift to him had been a small, neatly bound copy of that precious book. But amid the hurry and uncertainty of camp life, Freddie lost his treasure. Whether he really lost it, or whether some one stole it from him, he never knew; but gone it surely was from his little knapsack one day.

As you may imagine, this was a terrible loss to Freddie, and a sore trial; for he dearly loved his Bible, and had long looked upon it as a letter from a beloved Savior to himself.

What was to be done? He had learned a great deal of the Bible by heart in old home days, and his mind was full of choice texts; but this did not quite satisfy him. Suddenly he thought, "Why shouldn't I make a Bible for myself?"

Easier thought of than carried out; for paper was scarce—so scarce that many men could not write home for lack of it; and no one would supply a little lad with sufficient to write out texts upon. So it was a sore puzzle.

What do you think came at last into Freddie's head? You will never guess. Why, his drum! Very carefully, so as not to injure it in the slightest degree, he began to write texts upon it, one after another, as neatly and closely as possible. How thick and fast they crowded in upon his memory! I am sure "Uncle Sam" never had such a drum in his army before or since; yet I do not suppose those texts hurt its sound a bit. I know one thing—our drummer boy was none the less faithful to his duty or his God for having those sweet promises before him as he plied his drum sticks or marched into the smoke of the battle.

How foolish as well as how wicked are envy and strife. Why should we envy each other in this poor world, or strive about things that we will soon be ashamed of. If we are ever permitted to stand at the grave side of the one we envied or strove most with in life, we will feel a compunctious throb of sorrow in our breast that we ever were so foolish as to war with the poor clay now silent at our feet. Let us be governed in our doings of to day by what we are convinced will give us the greatest pleasure in the reflections of the future.

Idleness is the bane of many a life. Nothing conduces more to real happiness than to be busy and active in some useful employment of life.

Remember to do quickly what thou does, as dispatch is necessary to the accomplishment of anything important in life's brief day.

☞ The Manager of this Journal will be very thankful to those subscribers who are in arrears for a settlement of their accounts, as it will enable him to make more improvements in the paper for the benefit of its readers.

Died.—At Lagos on the 16th of September Mr. Alexander L. B. Johnson eldest brother of Rev. J. E. W. Johnson of Palli. J. B. O Johnson, Actg Sergt Major, Freetown, Mrs Kenny Campbell and Mrs Jones of Bonanza.

THE EARLY DAWN.

Bonthe, October 15, 1891.

AGRICULTURE.

The tilling of the ground is substantially of greater importance to the natives o Sierra Leone than the precarious vocation of commerce, and it has been recommended for their adoption by many a conscientious well-wisher of the Aigean race, as well as by others of the same race but who in terms of reproach have labored to make out that the Sierra Leoneans are too indolent to engage in manual labor but are bent on keeping a few pieces of Manchester goods in small shops in Freetown or in the rivers.

To the latter class of individuals, one feels sometimes to make the reply, why this cuckoo song is kept up when every obstacle has of late been placed in the way of the natives even by that Government (the Colonial Government) which had suggested the founding of an Industrial Seminary in the colony. A partial acquaintance with the Geology of Sierra Leone is sufficient to satisfy casual observers that the greater portion of the lands within the Peninsula are barely fit for the cultivation of cassada, cocoa, or yams. To grow coffee, chocolate, cola nuts &c. without large capitals to enable adequate irrigation to be carried out, as well as to pay stoneblasters, (as though stone mining were part of agriculture) would be more profitably employed beyond the Peninsula in a place like Sherbro, at which suitable and cheap lands for the cultivation of these products could be obtained.

The unsuccessful attempts of many to purchase lands from the aborigines may in part be attributed to the Executive, whose policy of late has been to lend too ready an ear to the complaints of some of them, based more or less upon the frivolous ground that either they or their ancestors had been induced to enter into written contracts, the conditions of which, in consequence of their inability to read or write, they did not fully understand; and it would appear that they have been so much encouraged that some of their recent utterances have taked the shape of repudiating treatics passing ands to the Government. Such a recoil is the effect of the injudicious policy which has obtained since the death of Governor Rowe.

The transient policy assumed from time to time by the Colonial government of Sierra Leone is not necessarily British policy inaugurated or even approved by Downing Street, need we then be astonished that whilst the Colonial Minister in London earnestly desires the encouragement of agriculture in the colony of Sierra Leone, the action of the Colonial Government has not been in accord with a view to its advancement.

It is to be honed that a more liberal policy may be adopted by the Government so that native agriculturists finding themselves unhampered to prosecute farming in the meantime contribute their quota to enhance the importance of the colony.

We extract the following from "The Sierra Leone Times" of the 3rd instant:—

PAINFUL NEWS FROM THE CONGO FREE STATE.

Per s.s. Abasso which arrived here last Sunday, the news of the death of a large number of the first batch of labourers taken to the Congo Free State, was received. It is believed that the Natives of the Slave colony that the workmen from Sierra Leone were content with a lower rate of pay provided the detailing state, and thus effected the extermination of the unfortunate labourers from this Colony.

CORRESPONDENCE.

☞ We shall not be responsible for the opinions of our Correspondents.

Correspondents will please write on one side of paper only.

CHIEF MORMON KIE-KIE AND THE MEETING AT SAHN.

(From a Correspondent.)

Few weeks ago, there was a commotion of chiefs and people in small quarters, to consider the future welfare of the Country, and more or less [illegible] move those obstacles in the [illegible] cause of Christianity and [illegible] the minds of those, who [illegible] to learn honestly by [illegible] were their allotted [illegible] Every one who is in favor of [illegible] will consider such [illegible] in the right direction, and I would [illegible] been the very first [illegible] to [illegible] and [illegible] would have been [illegible] fat particular. At [illegible] chiefs were heavy [illegible] heavy. So the [illegible] long after the affair [illegible] discover, that the [illegible] assembly had a direct [illegible] to shut Sierra Leone [illegible] pale of commercial world, [illegible] deprive the interior nations from having the same right in batronising their produce, but in a word to commence in devising schemes to carry war with the interior tribes, without making a breach to the treaty, and thereby endanger the revenue.

I trust the Authorities will consider my humble opinion and will at once support the force at Pujehun which is at present composed of a private and non-lettered corporal, and that every thing be done under the direct supervision of the manager at Bandajuma,—so all having these smooth, deceptive tongues—Mormon-Jah and Mormon Kie-kie to tamper with the rights of Sierra Leoneans and the interior tribes, and thereby put the Government to another unlawful incidental expense.

TYNDALE.

Kittam, Oct 3rd 91.

The Editor Early Dawn.

Dear Mr. Editor,—I have heard with pleasure that the U.B.C. Mission at Shaingay have engaged the services of a B.A., affiliated to the University of Durham, in the person of Mr. J. B. Pratt for their High School, and beg to congratulate you, as it is getting quite clear that that Mission means to play a very important part in the work of regeneration in Africa.

I am too glad to see our native young men qualifying themselves for such high positions in life, and why not, when they are competent?

—Yours,

Kono.

Bendoo, 7th Sep, 1891.

SHAINGAY NEWS.

Rev. R. C. Taylor has been favoured with quite a refreshing revival of Religion in his church here. In the history of Shaingay Mission there has never been such a revival service; 56 persons made a profession of faith in Christ. 20 more were received in full connexion into the church. The service continued two weeks, and the pastor had been for two months preparing his men for the work. One night 40 persons were at the altar for prayer.

On Sunday, 4th instant, Regent Chief Thomas Neale Caulker, was at Yorgbo for and acted as Interpreter for the preacher. Large and interesting meetings are being held at that place. Mr. H. J. Williams, the pastor of the station, is a mighty power for good.

The Rufus Clark and wife Theological Training School at Shaingay has secured the services of Mr. J. H. Pratt as one of its Professors. This gentleman was born at York village, Sierra Lone, West Coast of Africa, in 1868. His parents are of the Aku tribe, and he received the rudiments of his early education at Bonthe, British Sherbro, where his father resided in the service of the Government, who after a long and faithful service, enjoys a pension from Government up to the present time. Mr. James Pratt showed unmistakable signs of scholastic ability when very young, and his father thought it proper to further his opportunities by sending him to a higher seminary —the Wesleyan High School—in Freetown, under the Principalship of the Rev. J. C. May, F.R.G.S., of the University of London.

After a course of two years in that institution, he passed into Fourah Bay College, where he mastered the degree of Bachelor of Arts. Shortly after he was employed in the same Wesleyan High School in which two years previously he was only a scholar. Hearing of the work at Shaingay and cherishing friendly feelings towards Americans, accepted a call to labor with them, which he is now vigorously prosecuting.

Mr. Wilberforce, the Principal, is very fortunate in obtaining so able a tutor to assist him in the work.

REPORT

Of Koolonga Station for June Quarter, 1891.

Mr. President,—Another quarter is just closed, and it makes me feel more refreshing than ever God of his mercy preserved our lives so that we have the chance of meeting here to-day to speak of the good work of the Lord and show what we have been doing: of battles we have fought, successes we have gained, and victories we have won. Truly the present quarter has been one of sore trying indeed. But despite this I endeavored to give much attention to the prosecution of my work as best as possible; and I can say to-day with joy and rejatory that the good hand of the Lord has been with me. The work of the station and outstations has been so properly arranged so as to meet up the convenience of the people and also to afford me the opportunity of attending to them as occasion requires. The believers and seekers classes which were in a mixed condition, is now divided to be held in different places at different times. At Koolonga the believers class is weekly held every Friday morning at half past six. At Bumpah we have the seekers class every Sunday morning at six. This plan is adopted in order to give to the seekers the advantage of being taught how to pray, to have them well grounded in the principles of the doctrines which they profess, and to know more of the rudiments of the Christian life for which the seekers class is intended. The day I can never though under a deep sense of bodily infirmity, is still trying all my best to render assistance whenever he finds it practicable, and his advice as older and wiser head in managing matters for the advancement of the work is always beneficial. The seekers class at Sesseroo, Gbakoo, and Mo Peah are in the hands of the lady workers, who are trying their very best, also the believers class under the leadership of Chiefs Sesseroo was to preside on the 3rd of April. This also is thriving, an Number of attendance during Divine service on the Lord's Day is in a flattering condition—sometimes poorly but sometimes well attended. On the 26th of April a special funeral sermon was preached by the Rev Joseph Gomer on the death of brother H P A Humphreys, an itinerant, and late farmer of Koolonga station. Under present circumstances III. Our Day and Sabbath Schools are in a healthy condition.

ITINERATION.

I endeavored with heart and soul to give much attention to this important part of the work. It is my plan when ever I find it practicable to go out on Tuesday evening to some of the distant villages connected with my district, spend a night of prayer meeting with the people, also continue class meeting the following morning and then return home for the day's duty.

MAMPOO.

This important out-station has my visit as frequent as ever. Seeing the earnestness and thirst of the people to hear the word of God. I arranged to visit there every Tuesday evening for prayer meeting, out I nevertheless [illegible]

[illegible] course of business. The [illegible] brother R K Sumner, as a [illegible] and willing young man, shows great love for the work and has in the main given satisfaction. It will be exciting to say that we have no some times been discouraged through the cold and lukewarmness of the people. Still we continue to labour with hopes the little seeds we are now sowing will in after years spring up and grow. On the bread cast into the waters will be seen after many days. Not by power nor by might, but by my Spirit saith the Lord of Hosts T D Chambers

SINCERITY.

It is said that "children and fools tell the truth," and this is construed by some to mean that if one tells the truth, he's either idiotic or childish. And if talking reveals only wickedness or nothingness, it may be for the worldly interest of the speaker to deceive, or at least to dissemble.

If the days are really come when the appearance of evil only is avoided, while the evil itself is secretly enjoyed; when mankind must be trained to follow fashion, rather than righteousness and weighed in the balances of the public opinion, rather than in the balances of the sanctuary; if a man may be as wicked as the evil matter he serves, provided he does not let it be known, then truth-telling children and fools may well retire to some small, remote, obscure corner, and hide themselves from the multitudes who know not God.

The atmosphere of our times is too full of insincerity. Who but a rogue would suspect when the servant says with a steady eye, "My mistress is not at home," that she is upstairs on the sofa in a shabby wrapper reading a novel? Who could believe after hearing the endearing epithets that Mrs. A bestowed on Miss B, her guest for the summer, on her arrival, that a few moments before she had scolded her husband sharply for inviting her there? How could I know when I scanned my neighbor's little fort that it was encased in a shoe two numbers too small, and when I secretly admired her slender and youthful appearance how could I believe that corsets, dentistry, hair-dyes, powder, paint and such like toilet aids had made her over into a fiction, instead of a truthful living epistle, known and read of all men?

It is not about time to put on the white robe of sincerity, to love without dissimulation, to become as little children, to be what we wish to be regarded, to fear God who seeth in secret, rather than man who looks on the outside? Public opinion is not the highest tribunal before which we shall be summoned. In case still the brought up to the Supreme Court of the universe, and no witness there will commit perjury. May God prepare us for that hour by a life of sincerity and truth.

—*The Common People.*

THE WEATHER.

For the past few days we have been experiencing rather a change in the weather, as this period of the year we generally expect thunderstorms; but instead we are having clear bright days and sunny, with very refreshing breeze in the afternoon from the south west, and notwithstanding all these favors from Nature unsatisfied man complains of the dulness of trade and the hardness of the time.

Day after day Canoes can be seen coming to Bonthe from every nook of Sherbroland, and seldom without produce, which they never take back, for the purpose of bartering the goods from more enlightened countries to be found in the various mercantile establishments at Bonthe, and if that is not an evidence of business we certainly misunderstand the meaning of the word "business." Better far to have a little constantly than to be glutted to day and want a fort night for a repetition.

CHURCH NEWS.

On Sunday evening Sept. Mr. R. May preached [illegible] sermon [illegible] to be [illegible] congregation [illegible] local preacher of the Wesleyan Society.

On Monday 28 the Local Preachers meeting in connection with that Society had its sittings at 7 p.m. when Mr J. A. Williams (who had previously preached his farewell sermon) was called upon and Mr. R. May to take the usual examination before the meeting, and we are informed that they satisfied the examiner and have been received as full and accredited local preachers.

Oct. 8—Mr. W. D. Pasha Catechist of St. Matthew who arrived here in 1886 left for Freetown per s.s. Formosa on six weeks leave of absence. He deserves his well earned rest.

☞ It is uncomfortable to think how some readers of the Early Dawn Newspaper like to do so on the CHEAP. Some of them have been supplied with the paper regularly without paying a farthing towards it support since its commencement seven years ago, and when applied to for payment they shuffle better than the most expert card player.

When cap to the crowd are thrown,
Each one makes that which fits his own.

GENERAL NEWS.

Captain Sanden, of the Frontier Police, left for Freetown, en route to England on the usual vacation leave by the s.s. Foutah on the 1st instant, and Captain A. D. Campbell, also of the Frontier Police, succeeds him during his absence.

The German steamer Erna Woermann, Captain Heldt, consigned to Messrs Paterson, Zochonis & Co. arrived from Hamburg on the 2nd inst., and anchored off York Island. After taking in cargo of African produce left on the 6th instant.

The Rev. Joseph Gomer Superintendent of the Shaingay and Mendi Mission, Good Hope Station, with the Rev. C. A. E. Campbell, arrived here early on Friday last. He preached on Sunday morning the 11th inst., to a large congregation in Good Hope Chapel. The Rev. Campbell occupied the pulpit in the evening and delivered a very interesting and instructive discourse. He left before daybreak on monday for his Station at Shaingay.

A large alligator, measuring about seven feet in length and two in circumference was killed in the hollow at the Government pier-head on Monday night last. So much has of late been said of alligators that we must declare this one a real specimen. All praise to the constable on duty for his vigilance and quick perceptiveness, as it was by the rays of the moon that the object was seen and shot. Some time ago a gentleman who was travelling to Waterloo by water put such an idea [illegible] alligator's head from a double [illegible] rifle, by which it was easily [illegible] land, that the Manager of [illegible] district sent him one guinea in [illegible] town. What will be done for this [illegible] constable remains to be told.

Saturday last, the 10th instant, being the Thirty-first Anniversary of the Duke of Edinburgh's visit to this colony, the day was observed as a public holiday. The Government offices, as well as some of the mercantile houses were closed in honor of the day.

The s.s. Foutah arrived here from Freetown yesterday the 14th inst., with mails, and the following passengers. Messrs Buckley and Hales of the Firm of Fisher and Randall Limited. Mr. E. A. Lewis and several deckers. Mr Buckley the principal Agent in Sierra Leone, accompanied by Mr. Hales we understand are on a tour of inspection to all the Factories of the above Firm in Sherbro.

We heartily congratulate our Contemporary The Agency for its renewed efforts in launching out againats barque into the political world—We wish it every success.

It is reported that His Excellency Sir James Shaw Hay K.C.M.G. was expected to leave England on Saturday last the 10th instant to resume the reins of the Government of this colony.

Death of the wife of his Excellency.

It is with deep regret we have to announce the death on the 15th ultimo of the wife of His Excellency Major J. J Crooks, Administrator. Intelligence of the melancholy event was received by s.s. "Volta," which arrived here on the 6th inst. We beg to record our sympathy and condolence with His Excellency on his irreparable loss.—

Weekly News

From the columns of our contemporary the Sierra Leone Times of the 10th instant, we notice the reduction of the prices of Palm Kernels at Liverpool it states:—

The quality of the Palm Nuts exported from Sherbro, has hitherto been accounted and accepted at Liverpool as the second best received from any country whatsoever.

But I am afraid, if rumour speaks correctly the sun of this glory bids fair to be set.

The kernels shipped with in recent years are said to have been considerably reduced in value owing to the foolhardy carelessness of the purchasers.

With the solitary exception of the Agent of the Compagnie Francaise no one seems to care much in what condition the nuts are gathered in.

The market value of the kernels get depreciated to the extent of between 10 and 12 per cent by the very imperfect and undecorticated way in which the natives sell them.

The unremoved shells or a pretty per centage in the affair and it is to be feared that this evil if not checked will grow on space and ultimately paralyse this branch of the Sherbro Trade.

God regards a saint in rags than a sinner in robes.

SELECTIONS.

Swallowed by a Whale.

Last February the whaling ship Star of the East was in the vicinity of the Falkland Islands searching for whales, which were very scarce. One morning the look-out sighted a whale about three miles away on the starboard quarter. Two boats were manned. In a short time one of the boats was nearly enough to enable the harpooner to send a spear into the whale, which proved to be an exceedingly large one. The boats attempted to get beyond the reach of the animal, which was apparently in its death agonies, and one of them succeeded, but the other was less fortunate. The whale struck it with his nose and upset it. The men were thrown into the water, & before the crew of the other boat could pick them up one man was drowned and James Bartley had disappeared. When the whale became quiet from exhaustion the waters were searched for Beartley, but he could not be found, and under the impression that he had been struck by the whale's tail and sunk to the bottom the survivors rowed back to the ship. The whale was dead, and in a few hours the great body was lying by the ship's side, and the men were busy with axes and spades cutting through the flesh to secure the fat. They worked all day and part of the night. They resumed operations next forenoon, and were soon down to the stomach, which was to be hoisted to the deck. The workmen were startled while labouring to clear it, and to fasten the chain about it, to discover something doubled up in it that gave spasmodic signs of life. The vast pouch was hoisted to the deck and cut open, and inside was found the missing sailor doubled up and unconscious. He was laid out on the deck and treated to a bath of sea water, which soon revived him, but his mind was not clear, and he was placed in the captain's quarters, where he remained two weeks a raving lunatic. He was carefully treated by the captain and officers of the ship, and he finally began to get possession of his senses. At the end of the third week he had entirely recovered from the shock, and resumed his duties. During the brief sojourn in the whale's belly Bartley's skin where it was exposed to the action of the gastric juices, underwent a striking change. His face and hand were bleached to a deadly whiteness, and the skin was wrinkled, giving the man the appearance of having been parboiled. Bartley affirms that he would probably have lived inside his house of flesh until he starved, for he lost his senses through fright and not through lack of air. He says that he remembers the sensation of being lifted into the air by the nose of the whale and of falling into the water; then there was a fearful rushing sound, which he believed to be the beating of the water by the whale's tail; then he was encompassed by a fearful darkness, and he felt himself slipping along a smooth passage of some sort that seemed to move and carry him forward. This sensation lasted but an instant, then he felt that he had more room. He felt about him, and his hands came in contact with a yielding, slimy substance that seemed to shrink from his touch. It finally dawned upon him that he had been swallowed by a whale, and he was overcome by horror at the situation. He could breathe easily, but the heat was terrible. It was not of a scorching, stifling nature, but it seemed to open the pores of his skin, and to draw out his vitality. He became very weak and grew sick at his stomach. He knew that there was no hope of his escape from his strange prison. Death stared him in the face, and he tried to look at it bravely, but the awful quiet, the fearful darkness, the horrible knowledge of his environments, and the terrible heat finally overcame him, and he must have fainted, for the next he remembered being in the captain's cabin. Bartley is not a man of a timid nature, but he says that it was many weeks before he could pass a night without having his sleep disturbed with harrowing dreams of angry whales and the horrors of his fearful prison. The skin on the face and hands of Beartley has never recovered his natural appearance. It is yellow and shrivelled, and looks like old parchment. The hair of the man does not seem to have been affected by his terrible experience; he is in splendid spirits and apparently fully enjoys all the blessings of life that come his way. The whaling captains say that they never knew a parallel case to this before. They say that it frequently occurs that man are swallowed by whales who become infuriated by the pain of the harpoon and attack the boats, but they have never known a man to go through the ordeal that Bartley did and come out alive.—*Pt. Courrier,*

Why Injure Yourself?

No man really wishes to injure himself, yet people frequently do things which work to their own injury, and which are no advantage to any one; and these injuries which they bring upon themselves are mostly inflicted needlessly and heedlessly.

For example, a man desires employment. He has a certain amount of strength, skill, intelligence, and ability, which he proposes to put into the market for sale. He therefore goes about seeking work, finds it, and enters the service of an employer.

We will suppose that he is competent to earn two dollars per day. He works a few days, something goes wrong or breaks under his hands, he conceals it, lies about it, or denies it, and his employer finds to his disgust that he has a liar on his premises. That reduces the value of the man at least a shilling a day, for we never know whether to believe what he says. Another day he is caught pilfering, stealing. Of cause he could steal many times his wages; but as employers do not intend to be robbed they are apt to put him at some work where he can be watched, perhaps hiring a man to watch him and others like him, or else he must be placed where there is nothing which he can steal, and thus be shut out from a variety of the better employments, and put where he can do no harm.

As a result his value is decreased another shilling a day. Presently it is found that he is liable to get angry, and quarrel, and break things, and there goes another shilling from his value. Perhaps he proves to be an idler, who is like a wheelbarrow, which goes as far as you push it, and stops when you stop pushing. He will then easily waste another shilling's worth of time in a day, waiting for someone to set him at work, or getting ready to quit work before it is time to leave off.

Some day it is also found that he takes a drop of beer, and the appetite grows upon him until finally he gets drunk. This reduces his value another shilling, for no one knows when he will go on a spree or turn up missing when needed. Along with his beer there is tobacco, which wastes his money, injures his health, and causes him to stink so that a clean man cannot stomach to have him round. This shuts him out from all decent places and decent employments. He might find work in a stable, if it were not for the danger of setting the barn on fire with his pipe, but on the whole he is a man whom no one is anxious to have about.

He now wants higher wages, for he needs money to buy tobacco and whiskey, and the less he is worth the more pay he clamors for, and this damages him at least another shilling a day in value. Discontented with his lot he becomes a chronic grumbler. He finds fault with his work, and murmurs at his wages. He joins some secret organization, and hopes by some process to lift himself up by his bootstraps, and obtain wages which no one is willing to pay him, and retain positions in which no one wishes to keep him. No one wants anything of him, but he is constantly making demands upon others. He spreads discontent, organizes revolt, abuses the man whose work he is hired to do, and who furnishes him with the bread he eats, makes other people dissatisfied and does more mischief than he does work.

To be continued.

NOTICE.

The Manager of this Journal wishes to inform the public of Bonthe and elsewhere that the columns of this paper are open to correspondents, and that all letters sent to publication will receive its attention, provided they are accompanied by the names of the writer, not necessarily for publication, but as a guarantee of good faith. Rejected manuscripts will not be returned. He however reserves the right of choosing such of them as he deems interesting. All work with which he is favored will be done in such a manner as he hopes will give satisfaction and secure patronage always.

Printed at the Office of the Early Dawn Bonthe, Sherbro. October 15th 1891.

THE EARLY DAWN.

"The Morning Light Is Breaking. The Darkness Disappears"

VOL. VIII. BONTHE, SHERBRO, WEST AFRICA, OCTOBER, 15. 1891. No. 19.

The 'Early Dawn'

Published Semi-Monthly at Bonthe Sherbro. Under the Auspices of the Board of Missions of the United Brethern In Christ

REV. E. C. BICKERSTETH, *Editor and Publisher.*

Bonthe, Sherbro, West Africa.

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west Africa—J. A. Richards, River Gum Rev. J. S. Frederick, and Mr. E. A. Lowby Freetown, Sierra Leone. Rev. James Dupuy, Marshall, Liberia. Mr. Moses S. Boyle Lima.

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The Devil's Goose Chase

One great part of the art of war consists in choosing the field of conflict. If the enemy can get you on his ground, where you cannot use your resources there he has a fair chance to take you at a disadvantage. The infinite conceit of the skepticism of the day is perhaps in these no more clearly seen than in the claim that all the old-time arguments by which Christianity was proved to be true, are outgrown and outlived, and new ground must be taken in order to meet the skeptical arguments of the day.

It is precisely true that there are improvements in the methods of modern warfare. They have new fashioned rifles, revolvers, etc; but a well-aimed shot at short range from the oldest blunderbuss that can be found, would do the business for a man as effectively as a ball from the latest kind of rifle that has been invented. So logic, argument and fact are not the special heritage of any particular age, and the same evidence which proved a thing in one generation may be amply sufficient to prove it in another. The men who lived in the days of Virgil and Horace, of Cicero and Tacitus, and in the days of Rome's imperial grandeur, were not all fools, nor were they utterly incapable of judging of facts which were submitted to their senses. And so things which were found true then are true *now*, and the same evidence which proved them then would prove them now.

The skeptical writers of the present day deny all this and while they are in utter ignorance of the vast mass of evidence brought to sustain the claims of the gospel, they propose that Christian men shall abandon *everything that has been proved and settled* in days gone by, and to take them on an everlasting wild goose chase over some new arguments which they profess to have found, but which turn out on examination to be mere fancies and guesses, which are as old as ancient heathenism, and as stale as Pharaoh's mummy. Dr Taylor Lewis speaking of this matter remarks:

"It is frequently asserted that the old reasoning on the evidences of Christianity, or of such a fact as that of the resurrection, will no longer answer in view of modern objections. It might have been doing," they say, "fifty years ago, but the higher criticism" as given a new aspect to the matter. Paley and Lardner did very well against the more shallow infidels of their day, but there has risen a race of subjectivity Anakim far surpassing them and Voltaire. The Bible and the Scripture needs a new way to meet them. German criticism has rendered all the old arguments obsolete."

"This is repeated continually. By sheer reiteration, often without the attempt to give any evidence, the impression is produced, on the minds of the young, that there has risen some new and terrible foe of all doubt, some most formidable by any former arguments. It is an undefined spectre. It is everywhere haunting our modern literature, though taking no precise form. It is the shadowy presence of some new enemy, never clearly seen, but who has rendered unavailing, it is said, all former tactics, whether of assault or defense. In defending Christianity, it it can be defended, we must make a new start, and proceed upon grounds differing altogether from the old.

"*Now, this is all an impudent falsehood.* We say it unhesitatingly. There *are no such new difficulties* as to be entitled to the name. There is no substantial objection to the Gospel, or to the Bible generally, that has not been known to scholarly and thinking men for more than a thousand years. Some skeptics of Bible authorship have been changed some, rode sical writings have been pronounced spurious, though very few that had not always been suspected; some new various readings have been discovered, but in no respects, or in the most essential respects have they changed the general aspect of the critical field, much less that great argument remaining the same from age to age, because built on the unchanging foundations of our deeply investigated nature. There is, in short, no vital, no essential difficulty, no one going to the root of the great debate, that was not as familiar to the learned men of the seventeenth and eighteenth centuries as to the best scholars now.

The Apostle Paul flung the whole burden of Christ in faith upon the resurrection of Christ. He knew that if Christ was not risen then apostles were impostors and that the whole basis of Christianity was a fraud. Cor. xv. Time to have settled that question was then and there and it was settled there by many infallible proofs;" and there were then living more than two hundred and fifty men who had seen the living Jesus Christ, Christ demonstrated his resurrection to his own disciples, and the fact so established is the whole question. Once established it is established forever. It was a fact that Julius Cæsar lived. That fact has never ceased to be a fact, and never will cease to be a fact. Men may doubt it, question it, disbelieve it, deny it, but the fact is settled. So the fact that Christ lived and died is settled beyond all possibility of question or contradiction, and the fact that he rose again was as apparent that in the very city where his death occurred there were *three thousand who believed it within less than two months* after it occurred.

Christians are not afraid to meet infidelity in any open field nor do they refuse to chase it into its hiding holes, but they do not propose to abandon the solid ground of fact and history and argument which has never been impeached, to go on a wild goose chase after every infidel notion, or chase every rabbit which the devil may start up by the side of their way. They propose to contend for the faith once delivered to the saints, hold fast the established facts which are settled and unchangeable, and then reach out after new facts and deal with new difficulties as they may present themselves.

A Shop Papered with the Bible.

A correspondent of the *Friend of Missions* in Japan tells the following interesting story of a lady who went into a cake-shop to buy some cakes for children. While waiting for the cakes she saw that the walls were papered with leaves from the Bible. This was so strange that she asked the old woman about it; and she told the lady that one day, passing by a book-shop she saw a pile of paper thrown away as useless. As her shop needed papering, she thought this was just the thing, and took some of it home, and pasted it over the walls. One evening her grandson came in and began reading aloud from the paper on the wall. The old woman was so interested in what she heard that she listened eagerly, and got all who would to read it to her. One day a young man came who asked her if she understood it, and whether she was a Christian. She told him how much she enjoyed hearing it, but she did not understand it much; so he promised to take her to church the next day. After this she attended regularly, and became an earnest Christian. She now keeps a stock of tracts by her, and buys every bag of little cakes she drops one. Is not this encouraging? All that good came out of leaves of the Bible thrown away, which were considered of no use.

Who fears to sin is truly brave.

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THE EARLY DAWN.

BONTHE, OCTOBER 15, 1891.

SHERBROLAND.

We beg leave to invite the attention of the Government to TYLDALE'S letter, which appeared in the columns of our last impression, the subject on which it treats being of momentous significance as affecting the peace and prosperity of Sherbroland.

For some time prior to its receipt, more or less authenticated reports have been made to us, all tending to show that both Mossoro Kai Kai and Mamboo Jan have been endeavoring by the line of conduct they have marked out for themselves to bring about troubles at the Kittam which might eventually drift the Government into war because no sooner the clang of arms is heard in the river, no sooner brutal butcherings among the aboriginal tribes again interfere with commerce, and as a consequence the Government is placed in an awkward situation with regard to revenue, than the Excellency Governor Hay would have cause to again take the field at the head of the Frontier police. But why should these men be permitted to place their country in the dilemma unless it be that although they are direct enemies to the Government their practical deceptions have not yet been found out?

Another cloud in our political atmosphere is found in the fact that Mossoro Jan continues to hold possession of Pujehun against the will of the rightful owner Wunnie. It is a farce for him to urge that he came into possession by war; for in regard to such lands it is the known and confirmed custom that they are to be vacated as soon as peace is restored, a circumstance of which Mossoro Jan cannot be ignorant. By all means let him restore the land, and for this purpose Commissioner Alexander ought to be instructed [illegible] from his [illegible] another outlet, or in the event his [illegible] to remove any of [illegible] Mossoro Kai Kai and Mossoro Jan's factions stopped and kept in this con-

dition, a Deputy Commissioner appointed, and life and property [illegible] Bonthe, Kittam, and [illegible] would be permanently [illegible] in short Sherbro would enjoy years of peace and prosperity.

SHAINGAY DISTRICT.

From Shaingay we learn that the ladies of the Women's Christian Temperance Union are working on the minds of the people of that place, and even beyond the neighboring villages. A few months ago they hired a number of [illegible] employed men to pull [illegible] volunteering to act as [illegible] the boat. They visited [illegible] villages, in each of which [illegible] were collected, and [illegible] portions of Scripture on [illegible] were read to them, to which they listened attentively. They [illegible] sang some Temperance Songs and endeavored to convince the people of the virtue of [illegible] total abstainers.

These women are determined upon an open warfare with intemperance, and it is to be hoped their efforts will be crowned with success. We are also pleased to learn that they are making arrangements for a great Public Temperance Meeting, to be held in some convenient town where Bacchus at present reigns supreme.

Some temperance notorieties are to be invited, and the Shaingay Training School Band is expected to be in attendance, as well as the President of the Society and the chief's wife. Mrs. Caulker, wife of the present "Queen Chie", is amongst the [illegible] Should names as these cannot be obtained a decent number, [illegible] speeches will be made in the Sherbro language.

CORRESPONDENCE.

☞ We shall not be responsible for the opinions of our Correspondents. Correspondents will please write on one side of paper only.

"SALEM" OR THE HOLY JERUSALEM.

The Editor Early Dawn.

This little chapel that has been [illegible] whose name was dedicated to the mighty God for Divine worship on the 13th of September last by the Rev. S. Hughes, Pastor of the Wesleyan, Bonthe, Sherbro.

[illegible] was from 1st Kings, chap. viii. It is praiseworthy to the people of the Lower Kittam to see that they have not cast away their

☞ The Manager of this Journal will be very thankful to those subscribers who are in arrears for a sufficient of their accounts as it will enable him to make more improvements in the paper for the benefit of its readers.

Erratum.—In our last issue we stated in mistake that Mr J. H. Pratt, of the Bush Clarke Institute, Shaingay, was born in 1893 instead of 1873.

THE EARLY DAWN.

Bonthe, October 30, 1891.

SHERBROLAND.

We beg leave to invite the attention of the Government to Tyndale's letter, which appeared in the columns of our last impression, the subject on which it treats being of momentous significance as affecting the peace and prosperity of Sherbroland.

For some time prior to its receipt, more or less authenticated reports have been made to us, all tending to show that both Mormon Kie Kie and Mormon Jah have been endeavouring by the line of conduct they have marked out for themselves to bring about troubles at the Kittam which might eventually drift the Government into war: because no sooner the clang of arms is heard in the river, no sooner brutal butcherings among the aboriginal tribes again interfere with commerce, and as a consequence the Government is placed in an awkward situation with regard to revenue, than His Excellency Governor Hay would have cause to again take the field at the head of the Frontier police. But why should these men be permitted to place their country in this dilemma unless it be that although they are covert enemies to the Government their practised deception has not yet been found out?

Another cloud in our political atmosphere is found in the fact that Mormon Jah continues to hold possession of Pujehoo against the wish of the rightful owner Whobay. It is a farce for him to urge that he came into possession by war; for in regard to such lands it is the known and unaltered native custom that they are to be vacated so soon as peace is restored, a circumstance of which Mormon Jah cannot be ignorant. By all means let him restore the land, and for this purpose Commissioner Alldridge ought to be instructed on his return from his furlough to have this matter settled, or in his absence his locum tenens may at once do so. Mormon Kie Kie and Mormon Jah's feathers clipped and kept in this condition, a Deputy Commissioner appointed, and life and property at the Boom, Kittam, and interior towns would be permanently secured. In short Sherbroland will enjoy years of peace and prosperity.

SHAINGAY DISTRICT.

From Shaingay we learn that the ladies of the Women's Christian Temperance Union are working on the minds of the people in that place, and even beyond, in the neighboring villages. A few Sabbaths ago they hired a boat and employed men to pull, one of them volunteering to act as captain of the boat. They visited several villages, in each of which the people were collected, and appropriate portions of Scripture on Temperance read to them, to which they listened attentively. The ladies sang some Temperance Songs also, and endeavored to convince the people of the virtue of becoming total abstainers.

These women are determined upon an open warfare with intemperance, and it is to be hoped their efforts will be crowned with lasting success. We are also informed that they are making arrangements for a great Public Temperance Meeting, to be held in some inland town where Bacchus and Satyr reign supreme.

Some temperance notorieties are to be invited, and the Shaingay Training School Band is expected to be in attendance, as well as the President of the Society and the late chief's wife. Mrs. Neale Caulke, wife of the present Regent Chief, is amongst the speakers. Such names as these cannot fail to attract a decent number, since the speeches will be made in the Sherbro language.

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"SALEM" OR THE HOLY JERUSALEM.

The Editor Early Dawn.

This little chapel that bears the above name was dedicated to Almighty God for Divine worship on the 28th of September last by the Rev. S. Hughes, Pastor of St. Matthew's, Bonthe, Sherbro. His text was from 1st Kings, chap. viii, v 20. It is praiseworthy to the agents of the Lower Kittam to see that they have not cast away their religion as soon as they leave the shores of Sierra Leone, but have still retained their Christian profession and have erected a building amongst the natives with whom they have to do their daily transactions, for the purpose of prayer and praise to their Creator. I wish, Mr. Editor, if all Sierra Leoneans residing amongst these our brethren, where there is no house of worship, should try to imitate the above example, and if not in a position to erect a building, a house should be selected to congregate themselves, as also the heathens—for every place is hallowed ground—for prayer and praise, that they may follow their footsteps, and in future be able to glorify our Father which is in Heaven. I congratulate the members of the "Holy Jerusalem," especially Messrs I. M. Tilly, A. G. Tilly, S. B. A. Campbell, J. B. Thomas, J. V. Cole, Madam Marie Davison, Miss P. A Collier, etc. etc. for the heavy work they have undertaken upon themselves to perform. May their lives be long spared to see the productive fruit of their earthly labour.

Thanking you Mr. Editor for space occupied.—Yours,

Cnnrat Yhandai,
Chief of Carleh.

30th October, 1891.

"The Editor Early Dawn"

Sir,—I understand that some of the young gentlemen of Bonthe are organizing a club for the purpose of procuring a brass band, in order to cast off the fetter of monotony that presently binds Sherbro.

As such I think it but necessary to make myself useful, by giving to my young friends, a word or two of advice; space for which, I dare hope you will kindly grant me.

I must have my young gentlemen understand first, that many an association of this kind had taken a similar start, when the members generally exhibit extraordinary ambition; but this they do for a while and then like the colours of the rainbow, their energy disappears.

I think at least some of my young friends would like to know what are generally the causes of these failures. As a wellwisher, I should mention a few of the most important nature. And if these be carefully avoided, will not only tend to ensure their expected end but will also give the desired pleasure to their expectant surroundings. They are as follows:

Firstly. The keeping of members who are clothed in impenetrable cloacks of conceit.

Secondly. Of those who will always consider themselves the wisest and most sensible of men and would not allow others to lead them; when in truth they are what one may call ignorant.

Thirdly. Of those who lack and would not learn good manners, by be example that are being displayed by well bred and well disposed persons.

Fourthly. Of those who would remain motionless, until others exert themselves.

To give more means wearying your patience, but permit me to say to them, that they should not leave the least of their charges under the direction of any conceited individual. The smallest part of anything of this sort improperly done, is yet to spoil the whole. I need not say "if one comet disturbs, the whole system is affected."

If they have made mistakes of the kind I would advise them to alter or rectify same as early as possible.

I must close with the hope that my humble advice if taken will prove beneficial to my young friends.

Meanwhile accept my sincerest thanks in advance.

I am Yours very truly,

Alacrity.

The Editor Early Dawn.

Sir,—There has been so much misunderstanding about a certain place in the Boome, Mofwa by name, that I am compelled to insert in the valuable organ of news an explanation which I hope will be satisfactory to all concerned.

For the commercial relation as well as coming in contact with the Interior, which is beneficial for the knowledge and trade gained, it is the bounden duty of every true citizen to maintain the rights and to protect as far as possible the weakness of our people and country that are nestled by and on the sides of the rivers

We are to defend our little country from the intestine broils as did Greece, Rooma and mighty England. It is quite necessary so to do and all will constantly be peace, prosperity and success.

Now to my question, it was very astonishing when informed that the general public think and take Canray Nancy as being the possessor of the above named place. Very astonishing to think of an East Indian to come and claim Sherbro, when he knows so much of Sherbro as an inferior animal does of abstract reasoning!. The fact of the matter is the above named gentleman is quite a stranger in our midst: it is only of a recent date that he settled with us that being the fact, how is it possible that he should be recognized as a possessor of a place of which he knows nothing? Therefore we are obliged assert that chief Mondi Mansah alias Ghanah, Yandihah is the sole owner of Mofwa and that Canray Nancy who has been rumored to have possession of the place has nothing at all to do with it.

Thanking you, Mr. Editor, for your valuable space.—Yours,

Relative.

Mofwa, Oct 19th, 1891.

THE EARLY HISTORY OF OUR ANCESTORS.

I shall not presume to give you in this place a detailed history of my ancestors. From the fact that the subject is relation to the writer is of a twofold nature. First, As a Sherbro and second as a Caulker. Here there shall be no attempt on details, but singular characteristics and fragments as they come along the course of my discourse. It would be useless to give you the characteristics of the Sherbros, before the appearance of the Caulkers in this land. Their customs, manners, and belief with rare exceptions, stand the same. One striking contrast is evident, however, that the former Sherbros possessed nobler minds than those of today. Also that political matters are not what they were. Outside of these the Sherbro is the Sherbro. It is most pitiful that the pages of history are yet void of the Sherbroman's history, for with all seeming disqualification there is still something interesting in the fact that they owned a country and still own it, and maintained it, one way or the other. And if one were to examine closely the history of the Sherbros during the time of our ancestors, it would interest you no less than that of Rome and Greece. Hence those days may be justly called the "Heroic days of old". Were there greater exploits, in the annals of history, ever displayed by any nation in dark days like those they lived. Were there nobler deeds, or nobler minds that have carried prodigious plans to effect, and wrought great things, in such illiteracy our fathers were. No! never. We read in history of a time called the "Dark Ages" when people scarcely knew how to write their names. What greater things did they than we, till when the Age of Rival began—than battles, wars, seiges—nothing but that, the same, read we of Spartan forwardness for want of literature. It is said also by historians that "Rome conquered Greece by the sword but Greece conquered Rome by her letters." So the same fact holds true in all vocations, that "As the mind must govern the hands so must the man of intelligence govern the man of labor." It is no wonder then my dear hearers, that my ancestors, and yours, exercised no influence over the world civilization, but were rather engaged in those sanguinary exploits that mark them as heroes. We must enter a little into the particulars of the Heroic age. Before doing so, we must necessarily mention the chief actors of the drama, and in doing so we cannot but mention that family to which belongs the lecturer before—namely the Caulkers descendants of a European named Caulker who found this way into the land about the latter part of the 18th century. In common with [illegible] Cleaveland Rogers and Fergusson who settled in other parts of the country. Caulker soon fell into the political matters of the country and soon after the possession of the country devolved upon him not illigitimately of course. But I would not enter into the complicated details of their proceedings. These are they who were the principal actors on the stage. But more specially Thomas Stephen Caulker. This is that mighty potentate who for years wielded the majestic wand of the "Brave Days of old" He stood like a pillar amidst a mass of ruins unrivalled. He suffered no equal nor brooked a superior. The fabrications of his principles were based on the simple truths and laws of nature, that gave him such preeminence all around. In this day the cannon boomed, and darkened the fair welkin with sulphuric vapor; the sword flashed as it never had done befor. Not that he delighted in these engagements, but to keep the dignity that becometh him. 'Twas then lived that mighty progyv, the wary Thuah Namah, who like great Hannibal on the plains of Italy scattered his enemies like chaff, set in awe the proudest heart, and never permitted the barbarian, himself being a barbarian, to stretch forth his hands over his honoured potentate, whose story would have emblazoned the pages of history, and to wearing the scrolls of fame 'Twas then that Rouday lived Barbonga, warrior of note; John Torthevan the mighty swimer who swam at one time the expanse from the Plantain Island to the Sinjabole point. May I yet speak of bold King Doomabbey, who with earliest morn on a bloody day of battle on the boiling waters, when the Fates blackened the hopes of victory and, the fierce barbaria rushed with avidity towards their doomed back,—paused and scenes of life flashed instantly in his mind, as one sinking beneath the waves, steady and calmly as a god at the end often [illegible] a lasting look on this [illegible] death destined brethren; death was to him a stranger and the captives to be slaughtered. Then his broad sword [illegible] and dying with his [illegible] his doomed [illegible] a lasting farewell —escaped, and great was the [illegible]

Thus saved, he lived as a king, and had been the last support of the "Brave days of old." I may yet speak of others whose story delighteth the ear, which time would not allow. O History! History! Here lies glittering characters that would render thy pages [illegible] which you have left out of record. Methinks thou art biased to favor other nations and omit some. Ah! the heroes are gone to rest. Under some shady recess they lie waiting the great resurrection day. Time, thou art a remorseless tyrant. All that now remains of them remains in song, and their story to us is but a trifling tale. Aye! that island too I remember where occurred some of these tragic incidents. It is now but the phantom of that once illustrious island. Its ruins afford a lurking place for reptiles. Low beneath the waves thy canons lay. Where now are thy sons, whose vigilance kept thee in thy glory. Lo! they are gone, and now lie wasting beneath the sands of time.

"Now you ye proud impute to these the fault
If Memory o'er their graves no trophies raise."

J. H. Caulker.

Shaingay, 1891.

The man who never makes mistakes never makes anything that is worth being made.

☞ It is uncomfortable to think how some readers of the Early Dawn Newest paper like to do so on the CHEAP. Some of them have been supplied with the paper regularly without paying a farthing towards its support since its commencement seven years ago, and when applied to for payment they shuffle better than the most expert card player.

When cash is the reward men are thrown,
Like one armed bear when the dogs are drawn.

GENERAL NEWS.

The two English houses in Bonthe—Sierra Leone Coaling Company and Pickering & Berthoud—have requested us to dispute the statement extracted from the "Sierra Leone Times," and published in our last issue, that the French Company is the "solitary" house in Sherbro which buys palm kernels free from shell and dirt.

H.M. Colonial steamer "Countess of Derby," Captain Compton, R.N., arrived in the harbour about mid-day on Thursday 22nd instant from Freetown, with Major Moore, Inspector-General of Police and a detachment of Frontier policemen for Bendoo and some of the Frontier stations; also W. E. Inniss, Esq., officer in charge Survey Department, with a compliment of masons to continue the construction of the river wall at Bonthe, which was suspended during the rains.

Rev. R. C. Taylor, of the Shaingay district, arrived here on Friday the 23rd instant, on his way to the Boom and Kittam rivers.

Mr. Bidwell Coker, for many years the chief native clerk of the French Company at Bonthe was convicted of petty larceny of the goods of his employers on Friday the 30th instant, and sentenced to one month's imprisonment hard labor.

Bonthe has been favored with a visit from Lawyer Wright, who had but recently returned from England. It is expected he will leave to-morrow for Freetown.

Rev E. C. Bickersteth pastor of Good Hope Station, left for the Boom and Kittam rivers to-day for a missionary tour.

PLEASANTRIES.

A cow never faints but often turns pail.

A guest in the midst of conversation said one morning at the breakfast table, "I eat honey with impunity."

A little boy, four old, who sat near his mother, piped in, "I eat mine with pancakes."

Mrs Hogan—Do you notice, dear, how pale and melancholy our Harry is getting, to be? He is even more emaciated than usual.

Mr Hogan—Then we had better pack him off to college at once.

A polite man never does a favor before the favor is asked.

ORIGINAL DEFECTIVE

16 MAY 1968 BRITISH MUSEUM Ins.

SELECTIONS.

CONFLICTING DUTIES.

It is right for children to obey their parents in the Lord; but when parents command their children to do things which are plainly wrong, then it is rather to obey God, for his requirements override and nullify all opposing obligations. It is right in the church for persons to obey them that have the rule over them, whom the Holy Ghost hath made overseers, to feed the flock of God; but when rulers in the church rule wrongfully, when they oppress or deceive, when like Diotrephes they love to have the "preeminence, reject the apostles, and cast out servants of the Lord, then it may be duty to resist and protest against such usurpation, and, in the of overmastering and predominating evil, to throw off the burdensome yoke, and stand free in Jesus Christ, even though we be obliged to stand alone.

It is the duty of the wife to be loyal to her husband, to be a little blind to his faults and patient with his infirmities; yet if she knows that husband to be a hypocrite and a deceiver, her duty to God and the truth may be more imperative than any obligation to her husband.

A man who traveled about professing to preach a gospel which he neither believed nor practiced, once came to the little church among whom he had lived when at home, and asked them for a letter of recommendation, that he might still go out and preach. The members of the church either had not sufficient knowledge or courage to refuse his request, and were about to grant the desired recommendation, when his wife, a calm, intelligent, conscientious woman, arose and said, "I object. I do not think he is a fit man to preach the gospel." That settles the question, and left the deceiver to his own devices. It is hard to imagine the struggle in the heart of a noble and loyal Christian woman when called to perform such a duty as this; but who will say that its performance may not sometime be demanded by solemn and imperative obligation to God? Who shall say that a failure to do such a duty might not under some circumstances make one partaker of another's sins? Of one woman who had endured and suffered and finally had separated herself from connexion with such evil it was said, "she is overwhelmed with joy that she no longer leads the life of a hypocrite in covering the faults of one whose life is a succession of dodges and escapes from one subterfuge to another.

Doubtless there are not a few men and women whose lives are made living shams through the enormity of the hypocrisy of others, and who cannot be their honest and true and noble selves until liberated from the thralldom of the deception and hypocrisy of others.

Duty often requires that we should bear, endure, and sacrifice much, but there are limits even here. Every one must personally give account to God, & when the sins of others involve us in falsehood, deception and hypocrisy, it is time to stop, and warn the offenders of their sins and danger, and be true to God at whatever cost. We are to deceive for no one. We are servants of a God of truth who has bid us to put away lying, speak every man truth with his neighbor. Of course we must face unpleasant consequences if we meet such issues in the right spirit, but we must not suffer ourselves to be made partakers of other's sins, or bear the guilt of other's deceptions. Earthly obligations are transient; earthly relationships are temporary. Our obligations to God are supreme, changeless and eternal.

THE RACE PROBLEM.

For more than a century the race problem has vexed the people of this country. Platform and press, preacher and politician, have all had the question under consideration; but thus far its solution has not been reached. Prejudices of generations dead and buried exist today at fever heat, and no present indications will be handed down to generations to come. A hundred and one remedies have been suggested, some of which, if carried into effect no doubt would be helpful, while others would prove exceedingly hurtful. After all that has been said and written upon the subject, one fact, to my mind at least, is clear, and that is, that the marked social distinctions between the two races will not be blotted out this side of the grave. These distinctions seem to inhere in our very constitution, and cannot be avoided; nor do I think God would have it otherwise until his gracious purposes in saving the nations of the earth are fully realized. Bishop Turner of the African Methodist Episcopal Church, sees it in this light, and urges that all the friction and bitterness growing out of the race question be ended by re-turning the colored people to Africa, the land of their ancestry. The blacks are away from home on American soil. From first to last their lot has been one of abject slavery or political oppression. Their environments have been and are such as to make them restless. For a great while they have looked and hoped for something better. Would they not find that "something" in their own God-appointed home? An appropriation of a few hundred million dollars would establish a line of steamers between Charleston or New Orleans and Africa, which would afford comparatively easy and rapid transit for the bulk of our colored population. Once on the "dark continent" with their civilization the work of building churches and schools would immediately begin, and more would be accomplished by them, as an evangelizing force, in one decade than could otherwise be expected in a half century.

The colored man was brought here without his consent. If he cannot be at peace with his white neighbor, and be accorded fair play, he ought to be returned to the land from which he was carried by wicked hands, and thus given an opportunity to elevate and save his benighted brethren. If not, why not?

The negro is willing and ready to return home is quite certain. Not long since a report was circulated to the effect that a ship will soon sail from Savannah to Africa. The news was hailed with joy by the colored people of Southern Georgia, and tens of thousands packed their goods and made ready for the voyage. The report was false, but it served to show what these blacks would do if the opportunity were given.

Such a wholesale emigration would result in at least two things which all are anxious to see; namely, first, the securing of peace and harmony between the northern and southern people of the United States in so far as the race question is involved; and secondly, the speedy enlightenment of Africa, the most important mission field on the globe.—*Religious Telescope.*

JOTTINGS FROM R. TELESCOPE.

It is often the case those who are the most indebted in using trouble are the most given to borrowing it.

One of the effectual ways for resisting the devil is to call him by his right name. He can not endure plain honest talk.

The man who says too much about his religion injures the cause almost as much as he who says nothing at all about it.

"Children should be seen, not heard." Yes and in many instances it would be better for some men if they were heard less and seen more.

Never be afraid or ashamed to be in the minority when the minority is right; but to be in the minority when the minority is wrong is unmanful stupidity.

In the day of prosperity we have many refuges to resort to in the day of adversity only one.

NOTICE.

The Manager of this Journal wishes to inform the public of Bonthe and elsewhere that the columns of this paper are open to correspondents, and that all letters sent to publication will receive his attention, provided they are accompanied by the names of the writer, not necessarily for publication, but as a guarantee of good faith. Rejected manuscripts will not be returned, He however reserves the right of burning such of them as he deems interesting. All work with which he is favored shall be done in such a manner as he hopes will give satisfaction and secure patronage always.

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THE EARLY DAWN.

"The Morning Light is Breaking. The Darkness Disappears."

VOL. VIII. BONTHE, SHERBRO, WEST AFRICA, NOVEMBER 15, 1891. No. 20.

The 'Early Dawn'

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REV. E. C. BICKERSTETH, *Editor and Publisher.*
Bonthe, Sherbro, West Africa.

AGENTS

United States—Revs. B. F. Booth and Wm. McKee, Dayton; Rev. Wm J. Davis, Basil, Ohio; Rev. D. K. Flickinger, Willoughby, Ohio; M.J., Bissey, Meadville, Pa., Rev. G. W. Arnold Eldorado, Ohio.
West Africa—J. A. Richards, River Gambia; Rev. J. K. Frederick, and Mr E. A. Lewis Freetown, Sierra Leone; Rev. James Dopter, Marshall, Liberia, Mr. Moses B. Boyle Liberia.

TERMS

One Year by mail,	$0 60
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Examine Every Parcel.

It is a characteristic of some persons to desire freedom from care; to wish some one else to do the thinking, and set their seal on everything, and release them from the responsibility and insight necessary to ascertain just how things are. With many people a certain brand upon a manufactured article is sufficient, and when once that brand is seen no further inquiry need be made. In other cases men's opinions are tested in a similar way. If a man is vouched for as orthodox by some great light, that is held to be entirely sufficient, but if no one is ready to vouch for him he may be regarded with the gravest suspicions.

One evil result of this method is that men are rated according to their professions rather than according to their merits, and while an honest man may decline to make the required profession, and so may be rejected as a rogue, a hypocrite is likely to confess anything that is desired in order that he may secure his own advantage. The result is that the man who is conscientious and careful to give no wrong impression, may be rejected as a heretic, while the man who is willing to lie himself through, finds more profit in hypocrisy and falsehood than the other man does in conscientiousness and honesty.

It may be that these evils are unavoidable, but it is possible that people make a great mistake when they fail to examine for themselves the individual cases which come within their notice. There is very much deception in our times. We can tell very little about the character of things by the label which they bear. The safer way is to *open every parcel.* And so men must each be tested for themselves. God has given to men some degree of discernment of spirit, though they may not always have the courage to use it, and failing to do this they suffer the consequences. From time to time instances occur where churches and peoples are dishonored and disgraced by ministers who may answer every requirement of creed or catechism, yet are wicked in heart and sinful in life; and when these men have done their mischief and brought disgrace and dishonor on the name of God and the cause of Christ, straightway one and another will say, *I always felt there was something wrong about that man.* Doubtless this has been the feeling of multitudes. *Why did they not give utterance to that feeling?* Are men to stifle their convictions and benumb their consciences? Are spiritual men to listen to hypocrites and knaves, and fear to question their honesty or examine into their character? Surely this does not seem to be the part of wisdom or of grace. If God gives a man wisdom he intends he should use it. If he gives him understanding, he intends it should be applied in some reasonable, sensible way; and he who shuts his eyes when the Lord has opened them, has no one to thank but himself if he is deceived and misled. We are not to judge hastily or harshly, but we are not to blind our eyes nor shut our ears, nor reject those delicate intuitions by which our heavenly Father would warn us against evil and save us from deception.

—*The Christian.*

He that hath no bridle to his tongue hath no grace in his heart.

THE WAY OF PEACE.

The "war path" is trodden by many feet, but of multitudes of the sons of men it may be truly said "the way of peace they have not known." They involve themselves in difficulties, in quarrels, in strivings and brawling. They miss "the way of peace."

There are others who are sons of peace, who are peacemakers, blessed of God and honored of men: whose paths lead far from the haunts of strife, who have little to do with the animosities and conflicts and struggles of the world. They have learned the way of peace. They have found that the first step in that way is to be at peace with God, to submit to him, yield to his wise kind protection, and give themselves up to be his servants, his followers, and his children. Having "peace with God, through our Lord Jesus Christ," they have peace within their own hearts. The turmoil and the strife of insubordination, ambition and rebellion are done. The conflict is over, they rest in God, they repose in his protection, they follow his leading, they pursue the path which his providence points out, and they find this is the way of peace. They may have enemies, but they themselves are peacemakers. If reviled they revile not again, if they suffer they threaten not, they avenge not themselves, but rather give place to wrath. If their enemies hunger they feed them. If they thirst they give them drink; and in so doing they heap coals of fire upon their heads.

The blessedness of this way of peace no tongue can tell. It is a heavenly way, a way cast up for the ransomed to walk in, a way which leads through green pastures, and by the side of still waters, ways of pleasantness and paths of peace.

Let those who have felt the struggle of an inward warfare, and the groaning of an internal conflict, turn their feet into the ways of peace. If they would love life, and see good days, let them refrain their tongues from evil, and their lips that they speak no guile. If they would know the blessedness that passeth understanding, let them ask and receive the Holy Spirit, whose fruits are love, joy, peace, longsuffering, meekness, temperance, faith. And when their feet have thus entered upon the way of peace, let them pursue that path with quiet courage, with persistent zeal, and at last there shall open on their vision, Salem, the city of peace, where sorrow, and tears, and tempest, and turmoil shall be unknown, and where the peace of God shall keep each heart, and the joy of the Lord shall be the abiding and eternal heritage of his people.

Help One Another.

"I will try to help others, especially the weak, the poor, the sick and the sorrowful."

A woman was walking along a street one windy day when the rain began to come down. She had an umbrella but her hands were full of parcels, and it was difficult for her to raise it that wind.

"Let me, ma'm; let me please," said a bright faced boy, taking the umbrella in his hands.

The astonished woman looked on with satisfaction, while he managed to raise the rather obstinate umbrella. Then taking out one of those everhandy strings which boys carry, he tied all the parcels snugly into one bundle and politely handed it back to her.

"Thank you very much she said. You are very polite to do so much for a stranger."

Oh, it's no trouble, ma'm, he said with a smile, I like to help people.

Both went their ways with a happy feeling in their hearts for such little deeds of kindness are like sweet smelling roses blossoming along the path of life.

We all have our opportunities day by day, and shall one day be asked how we have improved them.

Speak not well of yourself, nor ill of others.

Prayer, if it be done as a task, is no prayer.

☞ The Manager of this Journal will be very thankful to those subscribers who are in arrears for a settlement of their accounts, as it will enable him to make more improvements in the paper for the benefit of its readers.

We have been publishing this notice since August last, and with the solitary exception of a European house in Freetown, not one other subscriber has made a voluntary payment, that we may sing "Beauty and glory are beaming around."

DIED.—At Bonthe, Sherbro, on the 12th inst. at the residence of his brother-in-law, Mr R. Glassie, Rev W. S. Macauley, many years in the service of the Mendi Mission. In our next we shall give an account of his life and labors.

THE EARLY DAWN.

BONTHE, NOVEMBER 15, 1891.

SHERBRO ISLAND.

THE change which has come upon the territories adjacent to Sherbro island is by no means taciturn. It is obvious that the old order of the past has been succeeded by the peaceful new, brought about by the vigilance of the Government, their administration being marked with traces of indefatigable energy.

The remarkable course pursued by this Government to curb the haughty warlike of the precocious free-booters whose predatory incursions all but annihilate the commercial interest of this part of Western Africa, is worthy of the unanimous admiration and gratification of the general public.

Such are the successes attending the sharp, incisive, far-seeing sweep of statesman-like practised eye; for like results are of slow growth in the history of nations, so much so that we cannot but applaud the Sierra Leone Government for their dauntless perseverance.

Despite the commodities resulting from the energetic arms of the Government, the present state of affairs not only demands commiseration but may serve to hinder the progress of commerce in Imperehland.

We understand that a goodly number of the sons and daughters of the district had fallen victims to the premeditated malice of an opposite faction. What may have been the cause of this awful barbarity we are not told; but we venture to state that these homicidal malefactors, conscious of their inability to carry on their plundering warfare, clandestinely give vent to their malicious intent in a manner commonly known as cannibalism. Strictly speaking the people are not cannibals but wilful murderers. They, evidently, do not feed on the remains of their victims, but spitefully mutilate them whenever possible to satiate their thirst for revenge.

The Government has been endeavouring to discover one or more of these atrocious wretches, but has failed in the attempt. We say failed because in the face of the reward offered to any who could at least give information as to the apprehension of one of the aggressors, up to date not one has been found out.

The question now arises what further step should be taken, seeing that those very arms which curbed Indin's pride, could not penetrate this vicious mystery. It is our humble opinion that the aborigines be permitted to go through the ordeal of their custom—in other words their country fashion—for the discovery of the execrable villains, as is done in the Timneh and other countries.

We think that not only will the so-called cannibalism have an end but these butchering fiends, raving and revelling in their butchery, shall have their due reward, and the inhabitants of the Imperch shall cease to mourn.

IT would be well indeed if the Government could find it possible to interfere in the practice carried on by women all along the wharfline, in their endeavor to obtain fish from the various fishing canoes which go out daily for the purpose of catching fish, the second necessary of life, the first being, rice, obtainable in these parts. Long before these canoes begin to return to the shore, women, civilised women, almost nude, are to be seen wading in the water towards the approaching canoes, and sharp contests, vile language, and other shameful scenes become the eyesore to passers-by; and irequently life is jeopardised in the whole transaction. It was only a day or two that the circumstance came under our immediate observation, hence we have been obliged to advert to it, in the hope that something may be done to alter the practice.

THE weather has been so variable of late, that we really cannot say through which season we are passing. Unusually heavy showers come almost daily, and instead of making the atmosphere cooler and pleasanter, the heat is intense, without the customary zephyrs to invert it, which is generally the weather experienced at this period of the year.

CORRESPONDENCE.

☞ We shall not be responsible for the opinions of our Correspondents. Correspondents will please write on one side of paper only.

FOR THE EARLY DAWN.

(From a Correspondent.)

In comparing the present issues of the "Early Dawn" with those of former years, one can very well realize the saying "The morning light is breaking, the darkness disappears."

The darkness that once seemed to brood over its columns, which caused it to be so uninteresting as to discourage both subscribers and correspondents, seems now to be dispersed by the serene light of morning. And there seem to be very bright prospects of success in the not distant future. I think, however, that if the "Early Dawn" is to succeed at all, its success must depend chiefly on correspondents and supporters.

The grand aim of newspapers is to benefit the country or countries in which they are published, by telling out such news or giving out such events as might tend to the welfare of a people, the building up of a race and nation; and also to give every patriot of his country the chance of giving out to the world such suggestions as he knew would tend to the improvement of his country, and which he could not otherwise have done so easily had there not been the advantage of newspaper communications; but where a different aim than that of the improvement of a country is substituted, success generally becomes a thing very improbable if not impossible. It is, therefore, meet and right that correspondents should be very careful what they write; and publishers too, what they publish.

The African problem should be of vital importance to every thinking Negro. And if we endeavor to send to the columns of our newspapers such articles or news as may tend in tome way or other to enlighten the minds of those around as to its solution, our papers will soon become more interesting, and in consequence more flourishing.

The state and condition of Sherbroland, with its semi-civilised capital Bonthe, and its inhabitants, the dilapidated state of Christianity which seems to exist in Bonthe at present and other matters of vital importance, are subjects wide enough to occupy the minds of correspondents of the "Early Dawn."

And if instead of lashing the fury of their tongue on some unfortunate individuals, they make this the topic of correspondence, we shall, in a very near future, see the "Early Dawn," a flourishing and successful paper. You shall hear from me again, Mr. Editor; but at present I say "Au revoir."

WHY MISSIONARY WORK GOES SLOW IN AFRICA.

The Editor Early Dawn.

Sir,—All things considered, I am of opinion that Mission work goes quite as fast in Africa as it has ever gone in any other heathen country. When we take into consideration the great length of time that this complication of diseases has had full control of this whole nation, the disease has become chronic. It is fused through blood and bone, and I know of no patent medicine that can cleanse them, nothing but the blood of the Lamb can do the work, and this to be permanent must be gradual. The great oak that stands the storm does not grow in a day. Rome was many years in building, England is today the grandest Christian nation on this globe, yet such passages as the following are to be found in Greene's History of England—'The new England was a heathen country, the religion of Woden and Thunder trampled over the religion of Christ.' 'For they are' sang a renowned poet of the time, 'fierce beyond other foes and cunning as they are fierce.' The sea is their school of war and the storm their friends, they are sea wolves that live on the pillages of the world.'

'A century after they landed, the English are still known to their British foes as barbarians, wolves, dogs, whelps from the kennels of barbarism, hateful to God and man.' This was in 449. A missionary sent to England in 635 on his return declared 'among a people so stubborn and barbarous, success was impossible.' Engla had never been oppressed and ill treated as Africa has been; for 400 years the vilest of spirits have been pouring into Africa, this together with the most brutal slavery, combined with heathen vices and superstitions, have made themselves masters of the African. True there is power in the Gospel to free them, and it will do it and is doing it, but the work is great and the laborers few. Bear in mind also that it is only 100 years since the Gospel first entered africa, and with only a corporal guard, whilst the enemy has constantly been pouring in in legions. I think it a miracle that so much territory has been taken possession of. In one sense it is true the work goes slow, for this is a fast age, and in a work of this kind it is wisdom to make haste slow, but whether it goes faster or slower, this we know, it is the Lord's work and victory is sure. The enemies may scoff, the Lord's time is the best.

J.

The Editor Early Dawn.

Sir,

The ignoble mind loves ever to assail with secret blows

its fellow parer, beings of their kind'.

I am a stranger in this place and I assume you that since I came, I have been cherishing some fondness for the place. Being so nicely situated, the inhabitants ought not to complain of unhealthiness, Bonthe not being a very bad place in this respect. I dare say the European residents, who are strangers to our climate, and in fact, the most delicate in health among us would endorse my sentiments. In short, Bonthe in many respects is good, but very bad in one.

It may tell hard on a good many of my friends, those at least given to the vicious practice of slandering. But I must help telling the truth,—Slandering is prevalent in Bonthe to an enormous extent. So you can see, that in this place, without the specie breezes

Every prospect pleases
But only man is vile.

and it may be years before this poetical reproach can be removed; as I have observed that what is considered loathsome among nations that are being better respected, a good many of our people here put to practice.

Instead of a shelter for foreigners some of our women have made the Government shed a resort for gaddies and slanderers. I believe the shed was erected for a nobler purpose than to encourage gadding and slandering. I feel obligated to you, Mr. Editor, for having the opportunity of expressing myself thus feebly through the medium of your most valuable journal, for which I thank you.—Yours,

ALACRITY.

Bonthe, 12th Nov., 1891.

The following letter was written by a Shaingay schoolboy, and may be read with interest:—

HOW TO DEVELOP THE SHERBRO COUNTRY.

The Editor Early Dawn.

Sir,—First to develop our country is to get our people truly converted. Then when Christianity has taken the hearts of our people the country will develop in the light. They are now very much in the dark. Then they will see that they are standing in their own light. Let the young men put away the idea of having four and three unlawful wives, as well as secret societies also, and try to put away the rum selling and all other idol worshipping. These are the things that keep our country from developing. I pray you all will help us to get these things out of our country and then you will see how fast our country will develop.—Yours,

F. DE WINTON.

Shaingay, 1891.

Sympathy for the unfortunate and suffering is the attribute of a great soul, and it can be cultivated by exercise.

The Editor Early Dawn.

Sir,—I have just finished reading a book entitled "Black America," written by an Englishman, who claims to know more about American slavery and the treatment of the blacks during slavery days there and since emancipation than those who were born and raised in the country. Can it for a moment be supposed by any candid and unbiased man that an Englishman going to America and only remaining a short time can competently judge, who only sees the outside appearances as they seem to him? This question which he claims to have solved has puzzled the best statesmen for 50 years. What, and how to best manage the black man in America? Those who have been born and educated in America, and are familiar with American institutions, know that the English do not consider Americans on equal footing with them, and that their sympathies are with the people of the Southern States of America. Why? Because the Southern States gave them cotton, one of the main arteries that keep them alive to-day. The American cotton produced by slave labor could be sold to England at a price that would be profitable to them, and the manufacturers could realize a larger profit then than now. The poor in England, to-day, are in a worse condition than half of the American slaves were, excepting the right to flog them. In the case of American slaves, it was a rare thing to hear of their masters starving them to death. It was not good policy. His labor was in demand. We are told, by Englishmen that the black man is still oppressed by Americans. Admit that and look at the English side. Show me in any of her colonies where a black man is at the head of any responsible Government Department and no white man over him as chief? With England's boasted freedom the United States Government in 26 years has taken the black man out of chains of bondage and to-day gives employment to two thousand four hundred black men, whose salaries range from six hundred to five thousand dollars per annum, and no distinction on account of color in the amount of salary. If a black man is capable of filling an office he gets the same salary as the white man, and is chief of the department, if it is an independent one. You can count on your fingers the number of such offices held by black men in English colonies. Now comes the great problem of the age. What is to be done with the black man? The great statesmen of to-day, both English and American, are sorely puzzled. Well look back 50 years, and all seemed quiet and not disturbed. Why? Because slave-holding people had him bound up in chains and driven by the lash, not even allowed to say his soul was his own. No question then about the "Destiny of the Negro."

In God's own time He will settle this matter as effectually as He settled the "Slavery question." We have the key of knowledge and all we have to do is to be industrious. Keep step with the improvements of the age; get money and be honest, and let no opportunity pass to grasp the good that is passing.

COMMUNICATING WITH THE STARS.

Sir Robert S. Ball, LL.D., F.R.S., Astronomer Royal for Ireland, writes to the *Graphic*:—An old French lady who died at Pau a few weeks ago, seems to have been studying certain astronomical writings with so much enthusiasm that she has left £4,000 to be awarded as prize to that individual who shall first bring to a successful issue any scheme for opening up communication by signals between this earth and any of the other planets. Now, suppose, for a moment, that rational beings did exist in some of the other heavenly bodies; it seems difficult to know what conceivable language should be devised by which they could communicate with us, or we could communicate with them. It is not here a question of distance alone, it is the language or symbols to be employed that offer a fundamental difficulty. It is quite conceivable that on some judiciously selected site human endeavour should compile a building or monument sufficiently large to be discerned by dwellers on the moon, if there were any, and if there were provided with telescopes as large as ours. But what hieroglyphics are we to construct which should convey a notion to the mind of a being so totally different from ourselves as must be a denizen of the moon or on any other globe? Perhaps the most diligent student of Mars in modern times is professor Schiaparelli. He has detected on it many features, such as canals, that had eluded observers who did not possess the same penetration that he is endowed with. Mars has on its globe ruddy regions which seem to be continents of land, and dark regions which seem like oceans of waters. The poles of Mars are also indicated in a remarkable manner by an accumulation of white materials distinctly suggesting the presence of an ice cap at each end of the axis. Those persons must be rash who presume to limit the possible discoveries of the futures.—*Christian Herald.*

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The Rev. R. C. Taylor, of the Shaingay District, who passed here towards the end of last month on a missionary tour to the Boom and Kittam rivers, completed his trip and returned to his station on the 10th instant.

We must congratulate the Superintendent of Roads for the improved condition of that portion of the road along the river line between Ghandamah factory and the bridge at the colony. Formerly the spot, after ebb-tide, was one large pool of material mud; now, it is a square and smooth road, agreeable to walk upon. Not only at this spot, but all over Bonthe right on to Mocolo, and beyond. Praise to Commandant Bennett.

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A FEW THOUGHTS

About the Africans in general and Sherbro in particular.

My ears are constantly hearing hard things said about the Africans by foreigners, both Americans and English. They seem to have forgotten that there can be no effect without a cause. It is claimed by some that they are incorrigible, and were it not that I see daily Africans filling honorable positions of trust and holding the same for years—many who have served the Government faithfully for a number of years—I might become discouraged. Now in their old age they are receiving pensions. Much of this abuse comes from those whom we have a right to look to for sympathy and good council.

I am persuaded that there never was a more abused class of people inhabiting this globe. Every nation and every class of people feels called upon to give the poor Africans a thrust or a kick. Is it a crime to have a black skin and kinky hair? The African is despised, and it is not because Noah cursed Canaan either as some claim, but his degradation has been brought about by his own brethren who are of his own flesh and blood. If he is treacherous and cunning and is possessed of all those traits of character which make a people detestable, is it not because he has been taught by his superior brethren? I will give a specimen of the treatment he has received from his more enlightened brethren. It is an extract from a letter written from Freetown, Sierra Leone, in 1794 to the Sierra Leone Trading Company.

This letter will give a faint idea of the kind of treatment these people have been receiving for nearly 500 years, and things have not changed much for the better except in places favored with missionaries, and even in such places horrible deeds are often perpetrated, but to the extract,—

"A slave vessel which has been waiting for some time in the neighboring river for her load of slaves arrived here. The captain has been complaining bitterly of his tedious detention, and in the course of the conversation he went the length of observing that if he had been well manned he would not have allowed the trader with whom he had been dealing to detain him as he had done; for, said he, there is a large town directly opposite to where my vessel lay, and if my hands on board had been sufficient I would have carried off some of the people.

I asked him whether carrying off people in that way had been common.

Oh no, at all uncommon replied he. We do so every day on the Gold Coast, we call it panyaring. If a native in that part is not so speedy in his payments as he ought to be, you man your boats towards the dusk of the evening and bid your sailors go up to any town that is rather near where they catch as many people as they can, no matter whether it be your debtor's town or not. If your debt is large it may be necessary to catch the people of two towns. After this your debtor will very soon complete his number of slaves.

But what if he should not?

Why we carry away our prisoners to be sure.

But is this proper?

Necessity has no law, besides panyaring is country law.

Did you ever recover any debts in this manner?

Aye, many a time, and I hope to do so again. I wish we had the same law here as on the Gold Coast, or that the old mulatto trader was alive. He was a fine fellow to do business with. He would never cause any delay to any person; but as for the present man I think he is afraid to make a haul of the people as the man before him used to do. He wants a proper spirit.

I asked him afterwards how he contrived with his slender crew to keep a proper guard over his slaves.

I take good care, said he, that they shall never do me an injury, for I put them in leg irons; and if leg irons be not enough, why then I hand cuff them. If hand cuff be too little, I put a collar on the neck with a chain fastened to it which is locked to ring bolt fastened to the deck. If one chain is not sufficient I put two, and if two won't do I put three. You may trust me for that.

Towards the end of the conversation he very gravely assured me that he had never known any acts of cruelty committed in the slave trade."

But are not these things cruelty?

Oh no these are not cruelties. These are matters of course. There is no carrying on the business without such things as these.

G.

Shaingay, Oct. 1891.

SELECTIONS.

IN A NUTSHELL.

A school-boy gave the following paper as his reasons for being a total abstainer: I abstain from alcoholic drinks because, if I would excel as a cricketer, Grace says 'abstain' as a walker, Weston says abstain as an oarsman, Hanlan says abstain as a swimmer, Webb says abstain as an orator, Bright says abstain as a missionary, Livingstone says abstain as a doctor, Clarke says abstain as a preacher, Parrar says abstain, Asylums prisons, and workhouses repeat the cry abstain.

Another lad wrote: "I would abstain from the taking of alcohol as beverage because it is a very selfish and bad habit It becomes the more so when you are married, and have got a wife and children to keep. The money that ought to go to them is spent in drink, and the common result is that there are discomforts and poverty in the house. Drunkards as a rule do not provide for the future, and lay a little by, but they go on drinking, still, perhaps quite unexpectedly, they die and leave their family behind in misery.

INFLUENCE OF COMPANIONSHIP

There is a Persian fable that a man took up a piece of scented clay. Perceiving its fragrance, he addressed it, "Art thou musk or ambergris? I am delighted with thy perfume." The clay replied, "I was but a poor piece of clay; but I was sometime in the company of the rose, and the sweet quality of my companion was communicated to me." The story very beautifully teaches the important lesson of the influence of companionship on character. But the influence may work on the side of evil as well as of good And the upright and pure who hope by their contact with the erring to reform and save them have great need of vigilance lest instead of communicating good to them they are themselves contaminated with evil.

DRINKING ICE WATER.

"That cool refreshing drinks in warm weather are delicious, is undeniable. That drinking ice water in copious draughts when a person is overheated is injurious, not to say dangerous, is also undeniable. But that the free drinking of water in some form is hot weather must be avoided is deniable, and is one of the greatest popular errors extant. When a person is perspiring freely from every pore, a vast amount of water is drawn from the body, which must be resupplied or great injury is being done the physical health, and the foundation of some of the worst forms of kidney disease is being slowly, but surely laid, diseases which should be washed out of the body by copious draughts of water, that most perfect of all known solvents, the same as a series of pipes are flushed with water to clean them out.

Good resolutions are good things to form, "provided they are well lived up to," as Mrs. Partington said of the doctrine of total depravity. But it is not so much in the forming of the resolutions as in living up to them where the benefits come in.

Everything that injures humanity is distasteful and ugly.

Every true Christian is a channel through which God's love flows to refresh the weary.

He knows a great deal who knows how little he knows.

NOTICE.

The Manager of this Journal begs to inform the public of Bonthe and elsewhere, that the columns of this paper are open to correspondents, and that all letters sent for publication will receive his attention, provided they are accompanied by the names of the writers, not necessarily for publication, but as a guarantee Rejected manuscripts will not be returned. All work with which he is favored shall be done in such a manner as he hopes will give satisfaction and secure patronage always.

Printed at the Office of the Early Dawn Bonthe, Sherbro, November 12, 1891.

THE EARLY DAWN.

"The Morning Light is Breaking, The Darkness Disappears."

VOL. VIII. BONTHE, SHERBRO, WEST AFRICA, NOVEMBER 30, 1891. No. 21.

The 'Early Dawn'

Published Semi-Monthly at Bonthe Sherbro. Under the Auspices of the Board of Missions of the United Brethern In Christ

REV. E. C. BICKERSTETH, *Editor and Publisher.* *Bonthe, Sherbro, West Africa.*

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United States—Revs. B. F. Booth and Wm. McKee, Dayton. Rev. Wm. J. Davis, Bush, Ohio Rev. D. K. Flickinger, Williamsburg, Ohio. M.J. Stoner, Manheim, Pa., Rev. G. W. Arnold Elderidge, Ohio.

West Africa—J. A. Richards, River Gambia Rev. J.R. Frederick, and Mr Rob. Lewis Freetown, Sierra Leone Rev. James Dennis Marshall, Liberia. Mr. Moses B. Bogle Liberia.

TERMS.

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REST AND LABOR.

The rest of the Christian is not the rest of idleness or indifference. It is a rest which is a preparation for work; it is a rest from our own labors, and from the anxieties which have disturbed us; a rest which enables us to stretch out our hands in helpful labor, and rescue others from the sorrows which we have felt, the burdens which we have borne, and the troubles which have afflicted our own souls.

No one can truly and effectually labor for others, until he has himself first entered into rest. No one can faithfully work the work of God, until he has come to cease from his own works. And when the strife and the toil for rest and peace and pardon are ended, and when the sweet assurance of the Saviour's love has possessed the soul with an abiding peace; when the great question is settled, and the great debt is paid; when at last, "being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access unto this grace wherein we stand, and rejoice in hope of the glory of God;" then having entered into this rest, we are enabled to lay aside every weight, and the sin which so easily beset us, and run with patience the race set before us. Then we are workers together with God. Then we can "be steadfast immovable in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."

Christian.

CHARACTER FORMING.

The important period for forming character is that of youth. The late Lord Shaftesbury, one of the wisest and best of Englishmen, stated in a public meeting in London that he had ascertained from personal observation that nearly all the criminals in that city fell into a course of crime between the ages of eight and sixteen, and that when a young man lived an honest and honorable life up to twenty the chances were forty to one out of fifty that he would continue to live so afterward. A late writer, also a governor of Massachusetts said that of a ven hundred inmates of the State prison the average age of six hundred was under twenty one. Mr. Anthony Comstock, of New York City, who watches more closely the criminal statistics than any other man in that city, said some time ago that of four hundred and sixty-seven criminals convicted in the police court, under twenty-one years old fully one half were under sixteen.

All these are startling figures; and their important lesson is that youth is not only the formative period of life, but also the period of the greatest peril. It is during the early years of life that the most enduring impressions are made In those years is cast the mold or form that character is to take permanently. The vicious young man will seldom be other than vicious. The drinking or, carousing or dishonest young man will rarely break entirely away from his habits and become a pure and thoroughly upright citizen. There may be periods of reformation, and strong hopes are entertained that the inebriate, the swearer, and the defaulter will throw off his evil ways and become useful and true, but usually such hopes are disappointed. The reformation is only spasmodic, and does not last. Birds molt and cast off their feathers, and form new The serpent casts off its skin and the crab or lobster its shell, and fur or hair bearing animals put on a new coat. But the cow does not become white like a swan. The serpent retains its markining, the leopard its spots, and all other animals their color. So too often reformation in character touches only the surface, and soon all the old characteristics appear again. The first temptation that comes sweeps down all before it.

To the young, the boys and the girls in the Sun lay schools, comes the important responsibility of building up now a character that shall endure through life, and in eternity as well. It is for them to determine of what kind it shall be, whether honorable, noble, and true, a delight and pride to friends and family, or low, and a perpetual sorrow and reproach.—*Chil. Friend*

WHAT IS A MODEL WIFE

A model wife, says the *Ladies' Home Journal*, is the woman in whom the heart of her husband doth safely trust. She is the woman who looks after his household, and makes her hospitality a delight to him, and not a burden Who has learned that a soft answer turneth away wrath. Who keeps her sweetest smiles and most loving words for her husband. Who is his confident in sorrow or in joy, and who does not feel the necessity of explaining her private affairs to the neighbourhood. Who respects the rights of husband and children, also in return has due regard paid to her. Who knows that the strongest argument is her womanliness, and so she cultivates it. Who is sympathetic in joy, or in grief, and who finds work for her hands to do. Who makes friends and keeps them. Who is not made bitter by trouble, but who strengthens and sweetens under it. Who tries to conceal the faults of her husband rather than blazon them forth to an uninterested public. The woman whose life-book has love written on every page. Who makes a home for a man—a home in a house and in a heart. A home that he is sure of, a home that is full of love presided over by one whose price is above rubies. She is the model wife. Now if she has been fortunate enough to find a model husband, they can have a model home and a model family.—*The Christian.*

QUEEN VICTORIA'S SURNAME MRS. WETTIN.

The question has sometimes been asked, "What is Queen Victoria's surname?" A correspondent of the New York *Star* thus answers the conundrum: A friend the other asked me if I knew Queen Victoria's family name. I thought a moment and answered, "Why 'Guelph' of course." "Oh, no," answered my friend, "that is the name of the members of the family, but not the surname. Why the members of Queen Victoria's family are Guelphs by descent, her Majesty's marriage with Prince Albert would give her his surname, as is usual in such cases. And what was the family name of the Prince Consort I had to confess that I did not know. "Well" said my friend, "you are excusable for not knowing I suppose, since only a short time ago the same question was asked at a dinner party in London, attended by a number of personages of rank, some of whom were very near royalty and not a soul of them could answer it except the propounder of the question. The name in question is 'Wettin,' and the dondation of Saxony came to this family in 1420. Therefore without her crown she would be simply 'Mrs Wettin."

A Surgeon can much easier and with much steadier nerve cut off another man's leg than his own. So with most people it is easier for them to remove the mote from other people's eyes than to cast the beam out of their own eyes.

To deceive others is bad enough; but to deceive ourselves in matters of religion is moral suicide.

☞ The Manager of this Journal will be very thankful to those subscribers who are in arrears for a settlement of their accounts, as it will enable him to make more improvements in the paper for the benefit of its readers.

We have been publishing this notice since August last, and with the solitary exception of a European house in Freetown, not one other subscriber has made a voluntary payment, that we may sing "Beauty and glory are beaming around."

THE EARLY DAWN.

BONTHE, NOVEMBER 30, 1891.

ACTING COMMANDANT BENNETT.

MR. S. M. BENNETT, the Acting Commandant of Sherbro is, we learn, soon to transfer to Mr. G. H. GARRETT, late Travelling Commissioner, who has been appointed the Commandant or Manager of the district, the office over which he presided for many months with exemplary credit to himself and honor to the Public Service; and it is fitting, therefore, that we invite the attention of the public—the Sherbro public in particular—to the all but close of MR. BENNETT'S official career, which bears a marked contrast with the reign of injustice and wrong by which many a holder of this high office—now beyond our reach—has afflicted Sherbro in consequence of leaning too much to those whose interests have more or less assumed a doubtful and mischievous character.

It is a trite saying that most European officials almost enter always upon their duties in West Africa with liberal views and pure sentiments; but that having no local experience, selfish native officials and clerks, having an eye to their individual welfare, generally set them wrong; in fine what we may at times regard as shortcomings in European officials are what we have ourselves made them to be.

We are, therefore, happy to notice that our present Commandant has kept clear of every shoal that opens him to the repoach of the Sherbro communnity.

Level-headed, MR. BENNETT'S actions have been even with Europeans and Natives, and would never allow any private feeling to interfere with the discharge of his public duties. Such working men as these are those that are greatly needed in West Africa.

We watch with interest what steps will be taken by the Sherbro community to demonstrate their appreciation of the services of Commandant BENNETT in Sherbro, which is so soon to terminate.

THE ADMINISTRATOR'S VISIT.

His Excellency the Administrator, Major J. J. Crooks, with His Honor Chief Justice Quayle-Jones, J. P. W. Elliott, Esq., Collector of Customs, and the Acting Inspector-General of Police, Capt. Lendy, arrived from Freetown in H.M. Colonial steamer 'Countess of Derby' on Sunday the 21st instant from Freetown. The party landed, and after a brief stay on shore returned to the Countess, which steamed over to Bendoo, where His Excellency inspected the Police Barracks and other Government buildings on Monday. He returned to Bonthe the same day and made quite a survey of the place, accompanied by the officials mentioned above. The various public buildings, as well as the roads and bridges, had the personal inspection of His Excellency; and it is rumored that he was perfectly satisfied with all he saw, and gave instruction for the erection of a substantial bridge over the rivulet which separates Bonthe proper from the road leading to Yhandahoo.

We had long cherished the hope that the Government would some day see fit to erect a proper bridge over this stream, as we have frequently noticed how timidly the gentler sex cross the rickety bridge which is now laid across it, especially when the tide is up, and we are more than gratified to hear today that a substantial bridge will be thrown over this main highway at no distant period, for the convenience of the public.

WE understand that rumours of tribal feuds are rife about the Shaingay district, causing great anxiety to the inhabitants of that place. We are not in a position to say whether it is groundless, but we may feign hope that the Sherbro people of that locality could scarcely be so fool-hardy as to again attempt to molest the peace of that district so soon after 1888, for the action taken by the Government for the punishment of those who disturbed the quiet of Shaingay and the neighboring districts in that year ought to be fresh in the memory of them, and unless those Sherbro people are the emissaries of Satan, or are blindfolded by avarice and rapine, we see no reason for another scare; as indeed the up-shot would be to their everlasting regret, or to break up the community of Shaingay altogether, and make it the habitation of wild animals instead of rational beings.

We have not had any news direct from the seat of the Superintendent of the U.B.C. Mission, and cannot write with certainty; but we trust, should there be any truth in the rumor, that he and all the workers in the vineyard, as well as others, will be preserved by Providence from harm, that they may live to do those things which will redound to His eternal praise and glory.

Since the foregoing was written, the Rev. Joseph Gomer, arrived here and gave us a full account of the war scare. From what we learn from him it is reported that one Francis Caulker, brother of the late W. T. G. Caulker, who was executed some time in 1888 for bringing war to Shaingay, was bent upon revenging his brother's cause, and to that end had sent spies to Shaingay, along with a good many supposed war-boys. The influx of these strangers on the banks of the Bargroo, each carrying a bundle of country cloths, arose the suspicion of the police Stationed there; and putting suspicion into action, arrested and examined these bundles, in each of which, it is said, sword blades were concealed. The only explanation they could give for carrying those weapons was their master sent them.

It was timely that the Rev. Jos. Gomer returned to Shaingay at the time he did towards the end of last month from Bonthe—whither he had gone on a tour of inspection—for his presence in the town inspired courage to the inhabitants and dread to the would-be ruffians.

The Mission premises were well protected, and most of the people took refuge in the compound. Fortunately, however, there was no necessity to either fire a gun or strike a blow, and Shaingay district was at peace before our Superintendent left. He is now at Good Hope Station, with Mrs. Gomer, having brought her for a change of air after a short illness in Freetown.

CORRESPONDENCE.

☞ We shall not be responsible for the opinions of our Correspondents.

Correspondents will please write on one side of paper only.

The Editor Early Dawn.

Sir,—It is very remarkable and no less true that we are often less acquainted with the facts of every day occurrence than with those of rarer description. This may be the result of one of two causes; either from the intricacy of their conditions and the purposes to which they are ultimately subservient, or from constantly neglecting the changes under our notice in consequence of our familiarity with them.

There can be no doubt if we understand the nature of the process by which our daily conversations combine to the formation of our character, important result would follow in reference to the particular weakness about to be pointed out. In short, one should never think more of himself than he ought. It would make a vast alteration in society if this rational rule were to be observed; if every one were to occupy his fit place of self-appreciation and be mindful of the sacred injuction to esteem others better than himself, a great many mistakes and humiliation would be prevented.

It requires years to know what people really are when "flore statis," hence self-conceit is so common and prevalent among us; and my feeble effort by way of friendly advice to set forward the welfare of those to whom I am about to express myself. It is better to learn our own insignificance by reflecting on, and observing it, than to have it pointed out to us by our friends. Some are, apt to be self-conceited, and thus by their infatuation defeat the noble object of education, which is intended to make them wise. It is a common saying amongst our daddies and mammies that "Orinjah nebber bear lem," if ever it does, let such be assured that their wishes, if dictated by right motives, will be attended with success. In the meantime it should be remembered that sush a change can never be accomplished by merely adopting the mien and attitudes of another. One word more—be not satisfied with imitation; it is more difficult than aiming at a reality. I hope and trust, Mr. Editor, that my humble remarks may be the means of elevating the minds of our young men above the sphere of formal civilization.—Yours,

EXCELSIOR.

Bonthe, 24th Nov. 1891.

The Editor Early Dawn.

Sir,—I am quite interested in all the transactions affecting our local commerce, and the welfare of those who are lawfully engaged in it, and as such will you allow me to ask certain questions:

Is it true that a man named Alpha Bundoo, who was doing business with Mr. Peter Williams, and after getting in debt to that gentleman made himself scarce in Bonthe?

Is it true that he is at large in Freetown and endeavoring to undo Mr. Peter Williams?

Is it true that he pledged a boy in Bonthe to obtain money?

Is it true that a summons was issued for his apprehension, and that the man is walking the streets of Freetown unmolested?

If you can answer these questions, Mr. Editor, I shall be greatly obliged.—Yours,

JOHN TRUTH.

Bonthe, 26th Nov. 1891.

We are unable to answer any of the above questions.—Ed. E. D.

The Editor Early Dawn.

Sir,

Can we whose souls are lighted,
With wisdom from on High;
Can we to men benighted,
The lamp of life deny?

The Kittam river has been in a great measure productive, consequently it is the source of wealth to good many Sierra Leoneans. To illustrate time and space may not permit. However, "if thou wouldst behold its monument look around you."

Many years ago the Upper Kittam was in a state of utter darkness, and the practice of *big grain* was common among our countrymen, who had then the good fortune of establishing themselves as traders among their benighted brethren. . . . But years have rolled away since then, leaving their changes as they pass. Let us see the effect upon the Kittam to-day. Instead of native rude 'kekree' houses, the banks of this river are lined with beautiful houses of substantial construction.

The trading system is still going on, with moderate benefit, and a lot of Sierra Leone traders to compete for it. But for a while let us ask—How are the Sundays spent after each week of labor?

If our Kittam friends are spending it in a manner that will tend to draw their heathen brethren from the thraldom of sin and Satan to the foot of the cross, well they are worthy of praise. But if otherwise, dreadful shame be theirs, until they can exterminate it, by erecting a little church for the unalloyed worship of God in that locality.

When the Romans were in Briton, they strove, and not without success, to leave vivid marks of improvement there, before they returned to their own country. You shall hear from me again.—Yours,

ALACRITY.

Bonthe, 25th Nov. 1891.

THE TRAINING SCHOOL.—AN OPEN LETTER TO OUR YOUNG PEOPLE.

Dear Young Friends,—I wish I could see each one of you, and talk with you for I am deeply interested in you and I am concerned about your future. As I cannot see you and talk with you, I have asked permission of the Editor of the 'Early Dawn,' for a space in his paper. By the way, I hope you are all readers of the Early Dawn, for I shall have something to write you occasionally through its columns. I remember your bright faces when I used to visit your School for inspection & examinations. I hope you still have love for your books, many of you are members of the U. B. Schools, and you ought to be interested in your own Paper. Suppose we make a bargain, that each of you will subscribe for the EARLY DAWN, and then I shall write something once in a while, and you write about your schools. I, for one, would be pleased to hear about you and your schools.

Well I want to talk to you about The United Brethren Training School at Shaingay. We call it the "Hafris Clark and Wife Theological Training School"—A big name some people say the name is too big for such a school, but then boys and girls, have not some of you got great long names that were given you when you were young, and dont you hope and pray that you may be worthy of the name you bear, and dont you hope that some day some body will add a little to your name? I suppose you know that this school was established for the benefit of our boys and, girls of Sherbro. Yes it is a fact that a good man and his wife in far-away America, who never saw you or your country, were moved by the love of Christ, to help Africa, and they concluded that the best way to help Africa is to give the young people a Christian Education For if a people are pious, and industrious and if their minds are cultivated they will become a great people. This he says the Training School must do for the people of Africa. He sees that the country needs thoroughly equipped ministers and teachers and men qualified to conduct business and trades on Christian principles and good intelligent farmers. These could be sent in numbers from England and America, but Mr. and Mrs Clark (they are the persons who gave the money to build the school) think that the only way to obtain permanent results in missionary work, is to get the native to take hold of the work; if not then all the money spent in sending good teachers and missionaries would be spent in vain. Some people do not think as this good man and wife do.—Some do not believe in the ability of the African to evangelize his country and they say so. But you know children that this is not true. The African race may yet be in an infantile state, and as such may be weak in some respects but what nation in the world is not weak in some respect? But does not the great apostle say "I can do all things through Christ who strengtheneth me"? Do not those persons if they are Christians know what the Bible says, and if they know do not they believe the truths they pretend to teach?

Again some people wait till just before they die, and then they make a will leaving their money (when they can no longer use it) for some charitable object—never children put off usefulness till too late in life but Mr. and Mrs Clark have given their money, that it may do good on earth while they live. They want to set in motion an influence that will be far reaching, and eternal in its influence. Will you not help me pray that they may have the joy and blessedness of giving for Christ, while on earth, ere they go to inherit the saints everlasting reward?

I take my leave of you now, hoping to write you again.—Your friend

DANIEL F WILBERFORCE

Shaingay November 24th 1891.

Mr. Travelling Commissioner T. J. Alldridge who had been absent about four months on furlough, arrived per steamer, Foutah and passed for his district in the Sulymah country on the 22nd instant.

The s.s. Foutah arrived from Freetown on the 20th instant with mails and passengers.

SHAINGAY NEWS.

From Shaingay we have intelligence of the visit of three American ladies—Missionaries to the Rotufank Mission—to that place, who were on their way to their field of labor to reinforce the work there. The ladies who are managing the work in that mission seem determined that it shall not flag for want of a full compliment of efficient workers; and then with such a grand old man as Sorie Kessebbeh to back them in the work, they cannot fail to expect a rich harvest.

The ladies were in the best of spirits, although Neptune had punished them severely on the voyage out. Miss Mett-Hatfield, the doctress, administered a very successful prescription to Miss F. J. Clark, who at the time was down with a strong fever.

Mr. and Mrs. Miller were with the ladies, and appeared none the worse after their first year's labor in the tropics. They are agreed that 'Every prospect pleases.'

THE LATE REV. W. S MACAULEY.

It is unfortunate in wirting this sketch, that we are without data as to the age and birth place of the lately deceased brother; and cannot therefore, recall exact dates of the more important events of his life as a Minister in the Church of the United Brethren in Christ; but may only state a few facts connected with his misisterial life that may be of interest to the general reader and of more importance to the ministers and members of the U. B Church. Brother Macauley's labors in connection with the U. B. Church Missions began, as nearly as we can now recollect, some time in the seventies, and with slight intermissions continued until his death on the 12th inst. He was first employed as a mason, but feeling called to preach the Gospel was in due course received into the Ministry, his preaching being blessed with success, not for brilliancy of oratory, but soul-winning; he was ordained in 1883. His first pastorate was Rembee Station, which he opened in 1881 in one of the great Cannibal Districts of the Sherbro country. Rev. Macauley labored at Rembee with marked success and great changes were observed in that vicinity for good. His next charge was Danville Station in the wilds of the Impereh. Here the Lord greatly blessed his ministry. During his charge at Danville he built a neat little Parsonage or Mission House and chapel and wrought a very radical change among the people of the vicinity. His last station, M'Charmay, where he was when taken with his last fatal illness will long remember the deceased, as he is said to have done good work for the short time he was permitted to labor among the people of that place.

From his station on the North branch of the Tucker River, Brother MaCauley was brought to this place on the first of this month in a helpless, speechless, condition, accompanied by his wife, who was also unable to help herself. And after about ten days of patient suffering, breathed out his life so sweetly that a bright smile remained on his countenance to the last. Thus has a man of God fallen into the arms of our Blessed Master. His wife Mrs. Hannah M'Cauley, has since died which took place on the 15th inst. and husband and wife have now joined the majority. May Heaven's blessing attend the relatives and friends.

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SELECTIONS.

SPEED THE PLOW.

There is no successful sowing unless it is preceded by plowing. It is useless to scatter seeds among the thorns, and the call of God to his people is to "Break up your fallow ground." Plowing causes commotion. Under the greenest sward there are abundance of living creatures which, when they are disturbed run in every direction. Snakes, toads, worms grubs, and all sorts of creeping things start when the plow overturns the sod and stones, cuts through the roots, turns up the turf, and reveals the hidden things that have been burrowing beneath. When the turf is dense and strong it requires a heavy plow, a strong team, a skilful ploughman, and an energetic driver, to tear through the sod and revolutionize the soil.

One of the great instrumentalities for the breaking up of fallow ground is the press, and often the printed page cuts its way as few other instrumentalities will; but this breaking up plowing, is only effective when it has a strong team to spell it through. The writer and the editor may direct the course, sharpen the plow and give it edge, but the drawing power comes through the subscribers and readers. They must carry the load, and if they pull long and strong a good plow is likely to cut its way through.

There are thousands of people who need to be enlightened by the word of truth, many of whom are not likely to be reached except by the printed page. Let Christians be zealous to make use of the press and every other means within their reach, and let those who have the interest in the work of God, speed every plow which cuts through turf and turns up the soil, no matter if it disturbs bugs and crickets, worms and snakes. Men need to be awakened, aroused, quickened, and turned from sin and turned to God. Let those who labor to do this work have the earnest aid of all who love the Lord, and love his truth, and they will accomplish great work for God and for humanity.—*Common People.*

Religious mysteries are not to be conquered by the intellect, but they are to be interpreted and illuminated by the soul.

LET YOUR COMPANY ALONE.

The best direction for entertaining company is, "Let your company alone." How many people there are who, in the fussiness of their kindly hospitality, weary every person who comes within their home. They cannot be contented with making people welcome and giving them the freedom of the house, but they must continually be asking them if they will not have this or do that; if this thing pleases them, or that thing suits them; urging them to eat and to drink, to get up and to sit down, to take this chair or that chair, and go from this room to that room, when the thing that would most please their guests is to be let alone and be allowed to rest in quiet undisturbed.

Many people do not at all comprehend how pleasant it is to have rest, and be allowed the privilege of doing or not doing as we like. If Christian people will give a kindly welcome and make suitable provision for the wants of their guests, and then will let them alone, they will confer a great favor on many who are afflicted with fussiness, and weary of incessant attentions, but who prize the quietude and restfulness of those dwellings where they are "turned loose," and allowed to wander at their own sweet will, sitting or standing, sleeping or waking, speaking or thinking as their own hearts shall desire.

Christian.

RAINMAKING BY EXPLOSIONS.

General Dyrenforth and the rainmakers at Midland Texas, U. S., are jubilant. The first important experiments have been a success. Rain was made to fall on August 18, from a sky which, when they began, was cloudless, and from which no farmer would have looked for rain inside of a week, and they claim that the rain was undoubtedly caused by their explosion of oxyhydrogen balloons, rackarock powder, and dynamite. A balloon, containing these explosives was sent up about a mile and a quarter, and then exploded, the report sounding like a stunning thunderclap. The sun at this time was shining brightly, the sky was blue, and there were only a few small white clouds to be seen. The weather instruments showed the air to be remarkably dry, and the barometer indicated fair weather. Ten minutes after the explosion a string of kites were set flying, and when high in the air the dynamite attached to their tails was exploded. Then large quantities of blasting powder were scattered on the ground over a space two miles square, and exploded by electricity. The noise was like the firing of successive batteries of artillery. The smoke rose to the height of 2000ft., and was soon afterwards beaten down by torrents of rain. The sky had quickly become overcast; the barometer began falling ten minutes after the balloon explosion, and the rain was heavy over an area of 100 miles.

NEEDLESS DELAY.

What is more vexing than needless delay? Some little thing needs to be done. On it depends the doing of a dozen other things, all of which must wait until the first thing is accomplished. Thus sometimes a little thing which might be done in an hour or a day hinders other matters which are of great importance, and wastes time which is of the utmost value.

Persons who desire to be useful in the world should learn to do things promptly. Delay is often disobedience. It is better to refuse to undertake a thing than to undertake it and delay and dally until the hindrance becomes ten times as grievous and injurious as a direct refusal would have been at the beginning. If one man says he will not do a thing perhaps some one else will do it but if one says "I go," and goes not, he not only fails to do the work himself, but he prevents others who would have done it and causes an amount of trouble of which we frequently have no conception. My good friend, be prompt. What you undertake, accomplish. Whatsoever thy hand findeth to do, do it with thy might.—*Common People.*

Your soul is a greater and grander revelation of God than all the splendid galaxies of heaven.

A HORSE'S SENSE OF SMELL.

Although dumb animals have no speech nor laughter, God has given them a certain fineness of senses which is lacking in human beings.

The horse will leave most hay untouched in his bin however hungry. He will not drink of water objectionable to his questioning sniff, or from a bucket which some odor makes offensive, however thirsty. His intelligent nostril will widen, quiver, and quiver over the daintiest bit offered by the fairest of hands.

A mare is never satisfied either sight or whinny the her colt his really hers until she has a certified certificate to the fact. A blind horse, now living, will not follow the approach of any stranger without showing signs anger not safely to be disregarded. The distinction is evidently made by his sense of smell, and at a considerable distance. Blind horses, as a rule, will gallop wildly about a pasture without striking the surrounding fence. The sense of smell informs them of its proximity. Others will, when loosened from the stable, go directly to the gate or bars opened to their accustomed feeding-grounds, and when desiring to return, after hours of careless wandering, will distinguish one outlet and patiently await its opening. The color of that particular part of the fence is their pilot to it.

Give because you love to give—as the flower pours forth its perfume.

NOTICE.

The Manager of this Journal begs to inform the public of Boathe and elsewhere that the columns of this paper are open to correspondents, and that all letters sent for publication will receive his attention, provided they are accompanied by the names of the writers, not necessarily for publication, but as a guarantee. Rejected manuscripts will not be returned. All work with which he is favored shall be done in such a manner as he hopes will give satisfaction and secure patronage always.

Printed at the Office of the Early Dawn Boathe, Sherbro, November 30, 1861.

NEWS.

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ISSUES
MISSING

THE EARLY DAWN.

"The Morning Light is Breaking, The Darkness Disappears."

VOL. IX. BONTHE, SHERBRO, WEST AFRICA, JANUARY 15, 1892.

The 'Early Dawn'

Published Semi Monthly at Bo nthe Sherbro. Under the Auspices of the Board of Missions of the

United Brethern In Christ

REV. E. C. BICKERSTETH, *Editor and Publisher. Bonthe, Sherbro, West Africa.*

AGENTS

United States—Revs. B. F. Booth and Wm. McKee, Dayton Rev. Wm J. Davis, Basil, Ohio Rev. D. K. Flickinger, Wil. loughby, Ohio. M. J. Stoner, Manheim, Pa. Rev. G. W. Arnold, Eldorado Ohio.

West Africa—J. A. Richards, River Gambia, Rev. J. R. Frederick, Freetown, Sierra Leone, Rev. James Deputy, Marshal, Liberia. Mr. Moses S. Boyle, Liberia.

TERMS

One Year by mail,	£0 6 0
Delivered in Bonthe,	0 5 0
Half yearly by mail,	0 3 0
Ditto. delivered in Bonthe	0 3 0

AIR IN THE CHURCHES.

There is always air in the churches, but it is not always fresh air. Sometimes it has been breathed over and over again for a score of times, until it has been robbed of all its oxygen, and is heavy with poison and death. At other times it is foul with impurities which have been securely imprisoned to stagnate for a week. No wonder the sermon is uninteresting, the preacher dull and the entire congregation stupefied, some sleeping with their eyes open, and some with their eyes closed. Even if he were to think only of himself, no preacher can afford to let his audience go to sleep for want of fresh air, and if he thinks of his heaven-ordained commission and the import of his message, he will see to it personally that there is a sufficient supply of fresh air in his church, and at the same time that that temperature is what it should be, and that drafts are not permitted to blow unpleasantly on any one in the audience.

It is related of Mr. Spurgeon that while preaching in a large hall, the air became oppressive, and stopping in the midst of his sermon he said: 'If those persons sitting near the windows will take their canes and umbrellas and knock out sufficient glass to let in some fresh air, I will pay all the damages as soon as I am done preaching.' The success of some ministers is due to their good sense, as well as to their sermons.

Why can we not have fresh air? it costs nothing. It is abundant and always at hand, needing only a proper place to get in. It would be difficult to say whether there is absolutely any thing in the construction of a church more important than proper means of ventilating, and yet in most cases this is entirely overlooked. In adopting plans and specifications for new churches, let people every-where see that this important matter receives its merited attention.—*C. Conservator*

VALUE OF TIME.

Many do not appreciate the precious and priceless endowment of time. That was a sentiment worthy of immortality penned by the military scientist, General Mitchell, when he said to his military staff, 'Gentlemen, astronomy has taught me to put great value on the worth of a millionth part of a second.' It was Horace Mann who formulated the sad advertisement, 'Lost, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes.'

FAITH IN PRAYER.

The prayer of faith is the only prayer that is acceptable to God or profitable to man. This is one thing of which the church in general and its individual members in particular need a new supply. The formal stereotyped prayer, drawled out as a matter of course, just as it has been for months and years, is not the prayer of faith.

The prayer of faith comes from a heart that trusts God.

The prayer of faith has a specific object.

The prayer of faith is so offered that its very tone indicates that the petitioner believes it is proper for him to ask God for that specific object.

The prayer of faith comes from a heart that is willing and anxious to do all it can to bring about the answer to its petition.

The prayer of faith comes from heart that truly believes that God is a prayer-hearing and a prayer-answering God.

The prayer of faith comes from a heart that rejoices in the fact that through the intercession and atonement of Christ a lowly mortal has access to God the father, who hears and tenderly regards the cries of his children.

The prayer of faith comes from a heart that truly believes that all things work together for good to them that love God.

The prayer of faith comes from a heart that believes that God condescends to use frail mortals as instruments in his hands for the accomplishment of his great and gracious purposes of benevolence and mercy.

The prayer of faith links the frail mortal petitioner to the omnipotent God.

The prayer of faith comes a heart that always concludes its petition by exclaiming, in all sincerity, 'Nevertheless, not my will, but thine be done.'

Oh, this prayer of faith! What a power there is in it! How it has lifted frail mortals into a special alligeance with the Omnipotent One! We stand appalled before the vast amount of wickedness in the world; but when we think of the power there is in the prayer of faith, and of the many, many all over the church who are praying this prayer, we thank God and take courage. The gates of hell shall not prevail against his church so long as its members continue to pray the prayer of faith.

—*R. Telescope.*

TRACING GOD'S FOOT-PRINTS.

If the Psalmist, standing on the shore of the Mediterranean, asking, "What are the wild waves saying?" and getting from their moaning music this answer, "The judgments of God are a great deep"—if he had possessed a little clearer understanding, would perhaps have heard those waves saying this also: "What I do thou knowest not now, but thou shalt know hereafter." For, science exploring this mystery of the ocean, and still leaving much of it mysterious and unexplained, has learned this at least: there is no howling waste of waters. 'It is itself the mother of life' and all the streams that are brooded on its surface are life-giving and life-saving. There are two texts in Revelation that used to seem to me incongruous, inharmonious. One: "There shall be no more sea." The other: "I beheld a sea clear as crystal." Now environed with mystery, covered with fog, seeing but a little, not knowing how life began, not knowing what may lie beyond its seeming end, not able to comprehend it, nor the divine purpose and end in it all, to us life is a great mystery, and "the judgments of God a great deep." But by and by, when we stand on the other shore, there will be no more storm, no more fog, no more mystery; all will be clear because we shall see life from the beginning to the end, and, standing by God's own throne, and invested with God's own vision, shall know as we are known. His judgments will no longer be a great deep. There shall be no more sea; or 'The sea shall be clear as crystal.' I remember once sailing over the crystal waters of Lake Superior. We had just come out of the muddy waters of Lake Hurone during the night, and early in the morning I came on deck, and looking over the prow, started back in instinctive terror, for, down in the clear waters of that lake, it seemed to me as though our keel was just going to strike on the sharp-pointed rocks below; but I was looking through fifty or sixty feet of clear water at the great rockbed of the lake over which we were sailing. Now we endeavor in vain to fathom God's judgments. As by a great deep they are hidden from us. But by and by the sea will grow clear as crystal, and through the mystery we shall see and shall understand; we shall know not only the life that was in the ocean, but shall trace the foot-prints of Him that walked thereon.

Cm2 2 3 4 5
Ins. BRITISH MUSEUM

☞ The Manager of this Journal will be very thankful to those subscribers who are in arrears for a settlement of their accounts, as it will enable him to make more improvements in the paper for the benefit of its readers.

THE EARLY DAWN.

BONTHE, JANUARY 15, 1892.

THE FIRST GRADUATES.

On the 3rd of December, 1878, Charles Remmie entered the Shaingay Mission as a mission boy, but had not been constantly in the mission, and much of the time was not in school. He was a few months with Rev. Lesher at Avery Station, in the Bargroo, and spent some time in the printing office of the *Early Dawn* at Bonthe. Later on the Salem Sunday School of Lebanon, Pennsylvania, America, undertook his support in the Rufus Clarke and wife's Theological Training School. That gentleman and lady have done a praiseworthy deed. We hope in our next issue to give his graduating speech.

Joseph Hannibal Caulker, the first graduate, but the youngest of the boys, entered the Mission on the 5th of December, 1881. He too was at Avery Station with Mr. Lesher for six months when the Training school was opened. Like the other graduate, Joseph had the good fortune of being supported by Mr. and Mrs. Hope, of Chambersburg, Pennsylvania, America. Thus GOD in His goodness has helped these boys.

We publish in another column of this issue his graduating speech, composed entirely by himself, and do hope it will be read with interest, especially by the good people of America, to whom we owe so much gratitude. Joseph has just completed his teens.

The midnight army of burglars has commenced its raids again, which they started on Sunday night last. Several houses and yards were visited by them, from each of which they found some trifling booty, even in picking cocoanuts from the small and easily approached trees in Yhandahoo, but the person who suffered most was Mr. John Macaulay, a tailor. His premises were emptied of all that they contained.

Manager Garrett, Capt. Cockburn, and the new Police Clerk, Mr. S. W. Adams, left here on Saturday last for Bargroo river, and returned on the morning of the 13th instant,

CORRESPONDENCE.

☞ We shall not be responsible for the opinions of our Correspondents.

Correspondents will please write on one side of paper only.

Mo Hitteh, Cockboro River,
Dec. 10, 1891.

Rev. Joseph Gomer,
Gen. Supt. of U. B. Mission.

Dear Sir,—We have been thinking to write you just a few lines to ascertain from you the reason why we have been long neglected with the religious words. It is now about two years since an Itinerant came to our town.

We would have written long before this, but we failed in getting some one to do it for us.

Mr. Dixon came here last week and preached to us. He also visited several towns near here.

We hope you will send an Itinerant next year to visit us. We have not forgotten to pray and regard the Lord's day. We hope to hear from you soon, and beg to close with our sincere regards to self and wife.—Yours truly,

Gbannah Beh, Peyeh Boy,
Gbannah Bome and many others.

[This comes from one of our neglected towns, and we have received many similar ones. Mo Hitteh is a quiet little town and precious souls are therein. Will the Christians pray that God may help us to send these people the Gospel.]

CUT OVER.

The Editor Early Dawn.

Sir,—As I am a stranger in Bonthe, you will concede to me the curjosity of wishing to know all about the place, and as such I sometimes roam through the various farkies, endeavoring to notice whatever may come in my way, either the mode of living of the several tribes of people who live in and around Bonthe, or the means by which they obtain a livelihood, as I can assure you never was clamour louder about thieves in any other place than in this beautiful island.

I believe the peaceful and lawabiding portion of the community do not complain of thieves without reason, for I understand that not a week passes without there being cases of petty larceny before the Manager of the district.

Oh, by the way I am digressing. "Cut over" is my theme. Ever since I came here those two words have been resounding constantly through the streets, as when I hear "He no catch cut ober" uttered by almost all classes of people, I resolved to find out what they meant without exposing my curiosity to the asking of information.

Thus bent I followed the direction to which persons generally point cautiously and leisurely until I had the privilege of beholding the spot termed "Cut over." And what is it? A rivulet dividing Bonthe from Mocolo, forming a convenient ferry for persons travelling between the two places. It is about a quarter of a mile broad at high tide and half that breadth at low tide. A canoe is used to cross over persons during all hours of the day and sometimes during the night.

The road which leads to "Cut over" is kept in good order by the Government always, as it is simply a dam thrown up through what would have been a complete puddle had not the Government done what has been and is now considered a blessing to Bonthe and Mocolo. But as time moves on and progress is made in most directions, the idea to bridge over this stream may yet seize the Government, which would enhance intercommunication, and be an ornament to which one may point with pride, as immortalising the name of whoever may get the credit of completing its erection. I beg to thank you beforehand, Mr. Editor and hope to trouble you again at some future day.—Yours

OBSERVER.

Bonthe, 12th Jan., 1892.

The Editor Early Dawn.

Sir,—As I was perusing the last issue of the "Early Dawn," I observed certain remarks in one of its pages respecting St. Matthew's Church Choristers.

Rem. 1 That the greater part of the congregation are choristers.

2 That they are simply monuments and not singers.

3 That the above named church has no good ventilation.

The author of those detrimental annotation, indubitably, appears to be no churchman, therefore leniency can be granted on his part. Any true visitor of that church can fully attest that Remark 1 is not genuine, because the whole number of choristers cannot, in reality, form even the *one-sixth* part of the remaining congregation or non-choristers. With respect to the second remark, the author is quite accurate, but oversteps the bound by portraying them as monuments.

A monument (if I am correct) is a structure erected as a memorial; St. Matthew's choristers are no structures designed for such purpose; therefore the church choristers are no monuments.

Under the third Remark I have nothing whatever to say, as any reasonable individual can evidently see that the writer is a Non-conformist.

Has the Wesleyan or Mendi Mission Chapel better ventilation than St. Matthew's? Why did not the writer allude to either of the above-named Chapels? Or, has he never visited or seen any of them? The inference that can be drawn from the whole subject is 'that the writer wrote only from prejudice.' Of course, it was not my intention to say anything with regard to those remarks, but truth, whereever it is seen, must be confessed and pursued. By these statements, I do not mean to defend the church and her members, but to represent facts as they appear.

Thus far, Mr. Editor, I thank you for the space that has been kindly allowed me.—Yours truly,

EQUITY.

Bonthe, Jan. 13th, 1892.

MAIDEN SPEECH.

The following is the graduating speech of Mr. Joseph Hannibal Caulker, of the Rufus Clark and wife's Theological Institution at Shaingay:

VIRTUE *versus* VICE.

It is a remarkable fact, that notwithstanding the blight that sin has caused in our natures, man in various ages of the world, has been led by the light of reason to recognize certain moral precepts, the practice of which must improve our natures, and conduce to the happiness of mankind. Moral precepts among which are piety to God, benevolence to man, Justice, Charity, Temperance, and Sobriety. But however celebrated and admired are the teachings of some of the sages, it is due to the Christian dispensation, that these have been carried to a higher degree of purity and perfection. That a virtuous life as taught by Christianity, has been productive of the greatest good to the community and individual, is one of the self evident truths that scarcely need proof. A virtuous motive is most essential to life, capable of reaching consummate morality. It is the fundamental principle to the incipient piety, striking deep roots where vice has blasted the very germs of prosperity. Yet how surprising is it that man is inclined to accept the pernicious invitations of vice rather than adhere with tenacity to the beneficial offers of virtue. And what a great contrast there is existing between these two principles. In all their different phases, one would clearly see the dignity of virtue, and the baseness of vice. Whether it be in the empire or kingdom, in the nation or family, or among individuals. Where royal villainy has detached from the empire its inherent loyalty, integrity has restored an idolized monarchy. Where dissipation has entered the nation its labored wealth, integrity has filled its lavished coffers with treasures inestimable; dissolution has resulted in citizenship into formal expressions of loyalty, while under this veneer burns there a thirst for insurrection, integrity has reserved stanch and restrained personages worthy of the government; when licentiousness has stripped the nation of its glories, integrity has crowned it with the brightest laurels. Thus vice destroys while virtue builds and resuscitates. Apply them to the individual. Vice renders a man profligate Virtue holds him in probity: Vice is a perfidious instigator, Virtue a faithful mentor; Vice inculcates condemnation, Virtue treats with lenity: vice incurs the hatred of pure intelligence, virtue recieves its earnest embrace, vice is spurned, virtue is respected and venerated, vice deserves criminality, virtue merits favor. Virtue then should be the cherished principle in man. "If virtue and intelligence increase, wars would be few", says a great writer. Both internal and external wars. Virtue is the vital function of life, whose principles must be studied in order to be well grounded in its doctrines. Especially so to young men just verging on the threshold of life. Our future prosperity depends upon a strict adherence to virtue. Who is there of both young and old, that is not aware of the vast changes of time, and the many reverses in life, yet many of us have experienced but a little of it. There is one who scales the heights of fortune, there is another, pining in the wretchedness of poverty, here is one unknown to sorrow,—there, another in whose countenance melancholy depicts the very aspects of misery and woe, like one forlorn in the solitary desert; there is another whose name glitters in the records of the great, and here is one denied of fame; there sits one groveling in the depths of science, and there another blind in the abyss of illiteracy: there goes one who imbibes the spirit of true piety and virtue, here another a vicious miscreant: there recines one whose countenance sparkles with the full enjoyment of a happy family, and there, bows another ghastly pale with the heavy strokes of disappointments and bereavements. There are but a few instances. Turn to the right, left, behind and before, and every day brings to sight the results of the vicissitudes of life, that many [illegible] 'Return O! beautiful days of youth.' This the life then you and I must enter. There is no marked course of life laid out, but that men [illegible] only by experience. Nor is there any fortune awaiting one We must carve out a way by which to make existence sure. Our very lives must absorb the principles of virtue, for it is the only sure hope to existence, whose very essence breathes happiness. Our characters must be in conformity with the dictates of nature. Hear from Milton unfolds his genial mind in the description of a virtuous character

Faithful found
Among the faithless, faithful he
Among innumerable false, unmoved,
Unshaken, unseduced, unterified;
His loyalty he kept, his love, his zeal.
Nor number, nor example with him wrought,
To swerve from truth or change his constant mind
Though single."

But mark what a vast contrast there is of one who has no virtuous principle, nor yet a good character. Of him the poet bursts forth in this sad strain,—'I saw a wreck upon the ocean flood
How sad and desolate! No man was there;
No living thing was in it: there it stood
Its sails all gone; its masts were standing bare.
Tossed in the wind the boundless howling sea
The very sea birds screamed and passed it by.'
Would God that it were the thrilling impulse in each of us to embrace the teachings of virtue.

The country requires it, society demands it, life, present and future makes this imperative. In whatever vocation a man is, the principles of virtue must be practiced in order that he should soar to true eminence and magnanimity.—The minister on the pulpit, the orator at the bar, the king on the throne, the politician on the bench of public ministration, the laborer in his humble employment all must hold to the principles of virtue. Most necessary is it to young men and women just verging on the threshold of active life. They are to fill the places left by the fathers, when they shall have past and gone, they are to adorn society with their sprightly presence, and clothe scenes around with pleasures untold.

This day adds more to that vast concourse of actors on the stage of life. When I first entered within the precincts of this institution, I saw but faintly in the twilight of the future this day, that ere dawn must be numbered among the past.

Often my nights' repose have suffered uneasiness in salient thoughts of this day and these thoughts have found vent in many a rad exclamation, till sleep has lull'd them on to oblivion. Now comes another future like a spell, with its cloud gathered aspect, for which our early years have been taxed, in order to be qualified for its duties. Now it comes casting its drooping shades over the brightness of the past, and feign would show its realities Here it stands—a counterfeit perhaps, which never would reveal to any the secret of its bosom, till one has dared to peep through its dark unfathomable lanterns, wherein may be poign ant shafts, ready to pierce you through the core and lay you within at its feet; flatterers—dazzling the hopes of youth with vain illusions and leading them to a field of barrenness Therein may be melancholy, sorrow, and misery: as well as joy and happiness. And does it not require the strongest powers of virtue to take one through such a world? Yes! tried virtue Now our fragile barks are pushed anain into the world, wherein are unrelenting monsters of evil, that know no remorse, no caution nor tender mercy.

To be continued.

NOTICE.

The Annual District Meeting of American Missions of the United Brethren in Christ of the West Coast of Africa, will convene in the Mendi Mission Chapel at Bonthe, Sherbro Island, on the 28th of January, 1892, at 7 a.m.

CHURCH NEWS.

WATCHNIGHT SERVICE.

It is cheering to notice the response given to this service on the 31st ultimo. Good Hope Chapel was overflowingly full of real worshippers on the occasion. After suitable addresses had been delivered by the Revs. J. A. Evans and E. C. Bickersteth, conductors, the people heartily responded to a conference and praise meeting, which preceded a five minutes of silent prayer, in which the congregation was engaged till the announcement "We have now entered into a new year" was made.

The Master's presence was felt by all. We returned home with grateful hearts for what we had seen and heard. God grant that the resolutions then made may be ever kept.

From Danville Station, Bargroo river, we learn that at Watch Night Service 100 persons were present. On Sunday morning, 3rd January, 54 were in attendance, and in the evening 52. The number now reported is larger than on any previous occasion. The station is in charge of Mr. F. Anthony, a very promising young worker.

Rev. D. F. Wilberforce, who is spending the holiday season at Danville, reports interesting services on Sunday the 27th instant. In the morning service held at Danville Chapel 64 persons were present. The afternoon service in an adjoining town was attended by over one hundred persons.

United Prayer Meetings were held in Bonthe during the first week of the year. In the mornings in St. Matthew's Church and in the evenings in the Wesleyan and *Mendi Mission Churches*. The attendance on each occasion was very good.

The Anniversary Celebration of the Wesleyan Sabbath School was held in Bonthe on the 27th ultimo in their chapel. On the next day a public meeting was held in the same place, which was presided over by J. B. Parkinson, Esq. J.P. Several gentlemen addressed the meeting, after which a collection was made in aid of the school fund. In continuation of the celebration, a Tea Fight was given on the 1st instant at the Wesleyan Mission House at 7.30 p.m.

☞ It is uncomfortable to think how some readers of the Early Dawn Newspaper like us to do so on the CHEAP. Some of them have been supplied with the paper regularly without paying a farthing towards its support since its commencement seven years ago, and when applied to for payment they shuffle better than the most expert card player.

When cops to the crowd are thrown,
Each one makes that which fits his own.

GENERAL NEWS.

As it is not our policy to encourage newspaper controversy, but to publish whatever may be edifying and instructive, anent the correspondence on the subject of "Ventilation in Churches," begun by "E" and replied to by "Equity," we beg to refer them to two articles which appear in the outer pages of this issue and leave them to discriminate for themselves.

We beg to draw the attention of the Inspector of Public Works to the bad condition of the ferry or cut over, especially at low tide, when it is almost impassible.

On Wednesday 6th inst. the new Manager of the Sherbro District entertained at Dinner at the Government Compound, Bonthe, the principal gentlemen of the place, including the Asst. Colonial Surgeon, Dr. M. L. Jarrett, all the Government officials, the ministers of the various denominations excepting the Roman Catholic, J. B. Parkinson Esq. J.P. J. B Wright, Esq. J.P. of Bendoo, the Agents of the two European Houses, as well as the employes of the French Company The company we understand enjoyed themselves heartily and never separated until about midnight.

A policeman was buried on the morning of the 6th inst. who died from the effects of wounds received from the contents of a revolver chamber, discharged upon him at the Police Barracks, Bendoo by another policeman. The man who inflicted the wound we believe, is in custody at Bonthe Police Station.

We notice that the practice of gambling is becoming more common in the highways on Sundays, especially the one leading to Ebenezer Chapel, our place of worship in the farkie. And so indifferent are they that even when the bell is ringing and people are going to church they do not care to desist from gambling. Would that a sentry could be posted during the afternoon service at 4 o'clock along the road, his presence would have more effect than all we could tell these heathen people about the observance of the Lord's day

SELECTIONS.

THE BREATH OF LIFE.

The Lord God breathed into man the breath of life, and to perpetuate that breath the Lord has poured pure air out about forty miles deep all round us; and it is a great pity that people who meet to worship him cannot get enough of it to breathe decently. When a poor minister half choked himself with foul air, looks down and sees part of his congregation asleep and others fanning themselves to keep the vital spark alive, he usually calls for 'more ventilation,' whereupon the intelligent gentleman who has the matter in charge, proceeds to open one window on the right hand of the preacher, and another on his left hand, so that strong current will *blow directly upon him*, and this will bring his sermon to a close in short metre, unless he is willing to risk his life and health speaking in a current of air;—which is as dangerous as the arrow of an enemy.

As a rule no provision is made to ventilate a meeting-house. Money is wasted in paint, and marble, and screens, and spires and onaments, but the *breath of life* is left to take care of it self. Horrid looking 'memorial windows' perpetuate the memory of dead friends, but who has ever seen a memorial ventilator to save the lives of the living? Let the painted windows rest a little, and give us some ventilators which will enable us to breathe 'the breath of life.'

THE ABIDING WORD.

A century ago Voltaire, of France, and Thomas Paine, who did worthy service as an early American patriot, but who, like Robert G. Ingersoll, was a scoffing infidel, united in saying that in less than a century Christianity would be swept from the earth and become a thing of history. A century has now passed, and Christianity is rapidly covering the earth. The Bible, the book against which these men aimed their shafts, and which Ingersoll so much despises, has gained incomparably in its spread and power among men. Up to the year 1800 all the Bibles made since the world began, issuedin some thirty different languages, did not number more than four or five millions. In the next eight years —up to 1880—the Bible societies in the different countries printed in about two hundred and forty different languages not less than 163,000,000 copies of the Bible and New Testament. Besides these, millions of other copies were printed by private publishing houses. Jesus commanded the apostles, 'Go ye into all the world, and preach the Gospel to every creature.' The command is likely to reach a complete fulfilment, and the prophecies of skeptics will come to naught.

A BEAUTIFUL WOMAN.

The story is told of a famous lady who once reinged in Paris society that she was so very homely that her mother said one day, 'My poor child you are too ugly for any one ever to fall in love with you.' From this time Madame de Circourt (the young lady's name) began to be very kind to the pauper children of the village, to the servants of the household, and even to the birds that hopped about the garden walks. She was always distressed if she happened to be unable to render service. This good will toward everybody made her the idol of the city. Though her complexion was sallow, her gray eyes small and sunken, yet she held in devotion to her the greatest men of her time. Her unselfish interest in others made her, it is said perfectly irresistible. People could not help loving her, because she first loved them. Love makes the truest beauty, after all. It is beauty, too, that grows more beautiful as time runs on and age advances.—*Christian Million*

HOW ESQUIMAUX LIVE.

While you are reading this paper the snow-flakes are falling noiselessly over the vast white waters of the frozen North. In that bleak and desolate country live the Esquimaux.

A people who live neither by agriculture nor by the pasturage of sheep and cattle, nor yet, properly speaking by the chase as the chase is ordinarily understood; a people who have for food neither beef, mutton, nor pork, neither fruit, bread, nor vegetable, neither sugar nor salt; who have for drink neither tea, coffee, wine, beer, nor spirits of any kind, for clothing, neither silk, cotton flaxen, nor woolen stuffs; who have for fuel neither wood, coal, nor peat—such a people are the Esquimaux, or as they call themselves, the 'Innuits' of the Arctic.

It seems at first sight impossible that men should live amid such conditions The things I have enumerated appear to include all the possibilities of food, clothing, and fire found on the earth and the question unconsciously arises to our lips, 'Can a people, then live without either of these three first necessities of life—food, clothing, and fire?

But the Innuits, deprived literally of everything which in our climemakes life possible, have nevertheless found in the world they have chosen or into which they have been driven, the means of existence in a very different shape from that in which they abound in our southern clime.

They have found them all! food, fire, light, clothing, arms, implements, everything—combined in one single animal. That animal is the seal. Without it the existence of men in these regions would be an impossibility. Its flesh supplies him with food, its blubber with light and fire, its skin with clothing and shelter

LEARN TO ADMIRE.

Sir Benjamin West, born an American, but adopting England as his home, rose high in the walks of art, and won not only a title of nobility, but that which was even higher, the place of President of the Royal Academy of Art in London. Having heard some young American artists at an exhibition indulge freely in criticisms upon what they considered the faults of some of his paintings, he invited one of their number, a young man who was on his way to eminence, to dinner with him the following week. The young man observed how patiently the great master pointed out the graceful curves of various carvings, and never once referred to any defects, supposed or real. 'The first lesson for a man of taste," said Sir Benjamin, "is to learn what to admire. Any savage can find fault. And never forget, it is the peculiar province of the artist to see, to point out, and to perpetuate beauty."

This rule then is to be observed: Learn to admire, discriminately and wisely, to be sure, but learn to admire. Criticism does not consist in discovering and pointing out faults merely; it has a higher function, that of discovering and pointing out excellences. The art critic, so called, is often only a fault-finder. He looks for the defects in a picture or in a piece of statuary; and accustomig himself to this, he is almost sure to find something that to him is unsatisfactory. He even prides himself on this faculty, and deems himself entitled to distinction in the eyes of others because of his ability to point out errors in coloring or outline. But how slight the pleasure he gives to others, and how mean the pleasure he derives for himself, from regarding works of art from this lower standpoint. The true art critic discovers the virtues, the beauties of any piece of work it it possesses these qualities; and in helping others to see them he performs for them a most valuable service. A picture becomes all the more beautiful, its colorings the richer, the outlines of a bust or statue the more perfect, for having once's attention drawn to their excellences. The same may be said of literature, or a sermon or other address, of objects in nature or character, and so on. It is far better for one's self to cultivate the habit of seeing the good qualities of things.

To be continued.

NOTICE.

The Manager of this Journal begs to inform the public of Bonthe and elsewhere that the columns of this paper are open to correspondents, and that all letters sent for publication will receive his attention, provided they are accompanied by the names of the writers, not necessarily for publication, but as a guarantee. Rejected manuscripts will not be returned. All work with which he is favored shall be done in such a manner as he hopes will give satisfaction and secure patronage always.

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THE EARLY DAWN.

"The Morning Light is Breaking. The Darkness Disappears."

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United Brethern In Christ

REV E. C BICKERSTETH, *Editor and Publisher. Bonthe, Sherbro, West Africa.*

AGENTS

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Ditto. delivered in Bonthe	0 3 0

WHAT ARE WE LIVING FOR?

The questions, What is life? and is life worth living? and many others of like character, have been often asked, and as often has the solution been attempted. But while the question, What is life? has never been entirely explained, there is another question which comes closer to us in its grave meaning than the problem of life. And I am constrained to think we should not ponder so much over the query, What is life? as over the more important question, What are we living for? This is the part of the problem we can solve and the part we are most intimately interested in. If, as often has been said, "every man is the architect of his own fortune," so every man is the architect of his own life too. You may say you are living because you can not help it; but that does not change the fact that you are living. Like the infidel who said God made him handsome without asking his advice or consent, we have our lives without our advice or consent, and we may, can or must live for something. Bacon said, 'Now that we have our lives it is a matter of great importance to us what we do with them.' The world is full of the beautiful, the grand, the sublime, the lovely, the loving, and the good. But it is so mixed up and twisted and entwined and tangled with the bad, the impure, the unholy that it is the unceasing work of a life-time to unravel, to discern between the extremes. There is no time to be idle. While we rest in the arbor of ease and slothfulness the enemy is sowing tares in the fields whereof we anticipated such a harvest of golden sheaves. We dare not slumber nor sleep lest thistles and brambles spring up and take the place of our good gain. It is difficult to always discern the right while temptations are so strong and varied, and everybody is so liable to make mistake and failures. But then there never was but one who did entirely right. But I will tell you what we can do, we can strive to keep close to that Presence which we may know but can not see, but which we may hope to reach out and touch in the great hereafter, which we all *must* spend somewhere. Oh, this life, this mind, this frame, this soul, which I possess, change it we must. We know that we live, and we know that we must die. But how do we live, how should we live, how will we live in the beyond, are the questions for us; for as we live we are most likely so to die. We are building for time and eternity; for we have that within us which outlasts the elements that destroy the perishing part of us, which defies the contamination of decay, which beats against the bars of the "case" containing the immortal part of us and impatiently awaits the time when like the chrysalis, the shell will open and that be freed and soar away above the cares, perplexities, the doubts and fears, and the happiness of earth to find the answer to the question, What have I lived for? We must all find out, we will find out, even if we are unwilling to examine, if we loathe to theorize, the time is coming when we will have to answer the great question, and we can not put it aside. Then why not meet it and conquer so far as we may? Shirk we can not. "Life is real," said the poet, "and the grave is not its goal." What shall we do, then, do you ask? Some may say, Be religious; some may say, Be moral; others may say, Do as you please. But let me say, Be good. We are all more or less the creatures of circumstances. The fact that we shape our destinies is, in a measure, modified by the fact that we are compelled by our surroundings to do as we can. Still this does not hinder us from doing nor lessen our responsibility to do. We can only accept in our weakness the authority of the power that be. If we are poor and can never be rich, if we are ignorant and can never be learned, if we are ugly and can never be handsome, if we are single and can never be married, if we are short and can never be tall, if we are unknown and want distinction, if there is an air-castle in the life of every one that must tumble down and a humble cot only be erected on the ruins, if there is an unattainable in all our ambitions, a goal we may not reach, there is an attainable, too, a goal we may all reach, a freedom which no prelate, king, or ruler can abridge or govern, a citadel impregnable, a fortress secure, a holy temple, within which we can purify and clean and none can rule and hinder. Let us then, face life and prepare for death. Let us be ourselves. And there is room for us, too, and need for all our untiring efforts. They may be limited, they may fall short of our hopes, but they can not utterly fail if they are right. Let us persevere in our efforts for the right, ever seek the good, the pure, the just and lovely, and whatever is of good report. Let us not make love to the continuance of days, but rather desire the usefulness of them; and if we can not be great let us be good.—*R. Telescope*

The sayings of many great men would fill volumes. Their doings could be written on a postal-card.

Concentrate all your energies for good, scatter all your bad desires, and life's harvest will fill your granary with wealth.

Few love to hear the sins they love to act.—*Shak.*

HOW TO LOVE GOD.

A woman once said to her pastor, 'I do love God very much, but want to love him more; how can I?' 'You must become better acquainted with him," was the reply. 'We love those who are worthy of our love in proportion as we become acquainted with them.' 'How can I get better acquainted?' she asked.

'Study the Bible more,' he said. 'God speaks to you, reveals himself to you, in the Bible. Read the New Testament the life of Jesus, and imagine you had been with him as John and Peter and Mary were —and pray more. Tell him all your joys and troubles and needs. He will answer you and every answer will draw you closer to him. Then try to please him in everything you do and say. We always love those whom we try to please. Love makes us wish to please the Lord, and love rewards us when we have done it.'

The woman followed these rules, simple as they were, and her love to God grew and spread all through her heart. It made her very happy; and all that knew her said, "What a bright cheerful person she is; I don't believe she ever has any trouble.' And yet she did have a great deal of trouble, but the love of God so filled her heart that it seemed like wings to lift her up and above it all. If she had been asked if she had any trouble, she would have smiled and said, "I don't believe I have. The minute it comes Jesus takes it all away."

"Love is of God; and every one that loveth is born of God, and knoweth God." 'He that dwelleth in love, dwelleth in God, and God in him.' The very essence of our religion is love. The love of God shed abroad in the heart by the Holy Ghost brightens life and prepares for death. Love is the atmosphere of heaven, and none can be admitted there who have not first learned to love. Teach us, Lord, at length to love.—*Work and Work.*

When you receive a kindness, remember it; when you do one, forget it.

It is saintly to forgive; God-like to forget.

☞ The Manager of this Journal will be very thankful to those subscribers who are in arrears for a settlement of their accounts, as it will enable him to make more improvements in the paper for the benefit of its readers.

Parties wishing to subscribe to the Early Dawn Newspaper will please take notice that in all cases payment is required in advance.

ERRATUM.—In our last issue, under the head of "The First Graduates' 2nd paragraph, 10th line, for Mr and Mrs Hope please read Mr and Mrs Hoke, &c.

THE EARLY DAWN.

Saturday, January 30, 1892.

CHIEF BANNAH LEWIS.

IF Chief Bannah Lewis' "One word Porroh," to which public attention has been invited in a recent editorial had been suggested in view of steps being taken to retain the much needed services of Gbormar Neppor for the purpose of freeing both banks of the Boom-Kittam river from the ravages of human leopards and human alligators, we should have hailed the movement as one of immense benefit to the country. But how stands the case? In the recent nomination of chiefs on this river, through his influence, from men who are said to regard cannibalism as a matter that should be left to take care of itself and the protection he has accorded to the runaway chiefs of Tossor, in the Impereh country, by both these incidents, one is able to judge at a glance of the suspicious nature of his present policy. To our mind the outlook appears gloomy, and we feel no hesitancy in declaring that for the good of Sherbro, morally, socially, and politically, this one word "porroh" should be at once relegated to the shades of heathenish darkness from whence it ought never to have been suffered to emerge. Porroh of this designation would naturally suggest to the minds of the aborigines themselves the existence of war, the peaceful termination of which alone has called into being, but never in the history of Sherbro had its aim been perverted as now to serve the cause of oppression of the aborigines and of creating strained relations between the civilized portion of the community and the barbarous and semi-barbarous masses. For the present unsatisfactory condition of things here, this chief is alone responsible.

With regard to cannibalism prominent supporters among the aborigines of his porroh are reported to have asked, Why need any notice be taken of it by the Government, as well as by the Sherbro public? If people are butchered to death and their flesh stewed or boiled for food, surely a man may do as he pleases with his property? But these individuals would seem to be in ignorance of the important fact that slaves cannot breathe on British territory; because the moment they set their feet on British ground that very moment they become free, as free to all intents and purposes, in the eye of British law, as their would-be owners.

We have no data by which we might discredit the rumour that in reference to the chiefs recently chosen on this river, at least in one or two instances, the consent of all the principal inhabitants had not been obtained prior to their being installed. In proof of this position, a case has been cited to us, that of Gbompey of Nongobar bullow. This newly created chief, had no sooner been set free from his purroh-bush confinement of several months, (where for aught we know he had been placed to be thoroughly initiated into the black secrets necessary to support this new dignity) than one of his first acts took the shape of placing "porroh" on certain area of land at Nongobar bullow, of which the late Cabba Cabba, a brother of the late chief W. E. Tucker, of Mogombo for many years had sole possession, and since his death, which occurred about ten years ago, had been in the sole possession of his son Gbannah Charles of Gbapp until a few weeks ago when this unlawful and most arbitrary act was committed by Gbompey.

We are not informed that the Manager has been made aware of the state of affairs in this portion of his district; at any rate the information contained herein should serve him in order that the necessary steps may be taken in the matter. His course is an easy one. Gbompey might be directed to at once cause the porroh to be removed, and be informed he may refer his claims, if any, to Freetown. However, we await with impatience to see what would be done.

It is self-evident even to a man of the most ordinary perception, that the district over which the Manager at Bonthe has control, is much too extensive for the efficient discharge of the duties of his office. At once the Manager of a district more than double the pen insula of Sierra Leone in size, Superintendent of Police, Coroner, Collector and Treasurer, besides the Police Magistrate of all the districts in Sherbro, (all Court cases in Sherbro land being adjudicated by him at Bonthe) it can hardly be expected that he should satisfactorily discharge these various duties.

It would be enough were his sphere confined to Sherbro island, Bendoo, and York island only. The Boom-Kittam river might be made into a separate district. It is a cannibal haunt and has been so for many years; besides, the river has been very unsettled since the death of chief William Tucker. The earth that covered his remains covered at the same instant the influence which the Tucker family had exercised for a series of years in Sherbro. To-day, between the scattered remnants of this family or the thousand and one individuals in Sherbro who bear its cognomen—whether rightly or wrongly it is not our present purpose to enquire—and those who term themselves the genuine aborigines, there seems to be brooding a feeling of rank distrust if not of down right enmity, that may perhaps give trouble in the near future, unless a managership be created for this river, and the person who may be appointed to this office be made to reside at Mogombo.

The altered condition of things makes it a political necessity for the steps suggested to be carried out. The interest of the community demands it, and we trust our remarks may be favorably considered by those in authority.

CORRESPONDENCE.

☞ We shall not be responsible for the opinions of our Correspondents.

Correspondents will please write on one side of paper only.

The Editor Early Dawn.

Sir—It is time now that the conduct of some of the policemen who are sent out to summon persons to attend a Coroner's inquest be brought to the notice of the Manager of the district, as the manner in which these officers are executing their duties is, in most cases, an over exercise of duty.

Instances are not wanting to prove that these officers, instead of summoning gentlemen in a polite way, would simply stand afar off and cry out "Mr. So-and-So, I have got your name down, and you are to be present at the police station at —— o'clock," in consequence of which men are to be seen running from these uncouth officers. At other times they venture even into the bed-room, thus taking undue advantage of their position without shewing or reading the warrants. I must say, Mr. Editor, that the conduct of these men is a disgrace to the Crown they wear and a stop should be put to such actions.

But as there are exceptions to every rule so are there in this case, but conspicuous among those whose conduct have been delineated above is the well known private *Will Dong* whose presence is a terror to every juryman.

We are quite willing and even ready to serve our Queen and country but it is essentially necessary that we be approached by her officers with becoming courtesy especially in the above case. However, I would suggest a remedy and that is, "that the Sergeant or officer in charge of the Station in the event of any inquest to be held cause summons to be sent from the Police Station with the names of persons who are to serve for that day &c. in order to do away with that habit of summoning the same person to attend at every inquest as has been done in most cases, much to the inconvenience of those parties. By adopting this system, I believe gentlemen will be better treated in future thanking you for space occupied —Yours A JUROR.

Bonthe Jan, 19th 1892.

FOR THE EARLY DAWN.

(From a Correspondent.)

Mental slander is otherwise called suspicion. Courts and officers of the law may deal with suspicions in order to protect society, but it may reasonably be doubted whether a discreet man who is always careful in the selection of his friends is in danger of harm at the hands of suspects. If he is not in danger he should not be concerned, except as all honest men should be interested in the protection of another's character against unjust censure. The law considers a prisoner innocent until proven guilty, and imposes hardship enough upon those merely suspected; sometimes before their trial Christian gentlemen needlessly and carelessly and to the burden by the expression of suspicion and by significant insinuations. The statement of a gossiper or a newspaper item is not sufficient evidence upon which even to base a mental charge of guilt. Such condemnation is not just from a Christian standpoint, to say nothing about that sentiment of fairness which is more or less common to all men In ninety-nine cases out of every hundred, those who retail and irritate those mild slanders called suspicions, have no positive knowledge concerning the things they talk about. Some men are even known to tell as facts what they only imagine. Such men should be boldly condemned

for their meanness In the great majority of cases it is not necessary to judge at all in the case presented. One can afford to say *I don't know* It can give a Christian no satisfaction to find a man guilty of sin, or believe him to be so.

On the contrary, it ought to be, and it is his privilege to defend the unfortunate one as long as he can help him toward a better life. Suspicions and slanders are the kicks and cuffs given a man after he is down. They should have no place in a Christian's mental life.

The Retreat, Sherbro
Jan, 1892

MAIDEN SPEECH.

The following is the graduating speech of Mr. Joseph Hannibal Caulker, of the Rufus Clark and wife's Theological Institution at Shaingay:

(Concluded from our last)

VIRTUE *versus* VICE.

And now what shall guide us, seeing that we are drawn under that canopy that brooded o'er our youth? Nothing but character based on the fabric of moral excellence. Is it a matter then of small consequence that we shun the paths of vice and embrace the teachings of virtue! Great God, guide, direct, and keep us.

And now honored parents, guardians, and friends, our school days are for the present ended. Long have we been nursed by those indefatigable hands Your parental affection have softened many a trying hour. We now leave this institution, and the care of those to whom you entrusted us, to learn to stem life's current. May your prayers in our behalf be as fervent as they were wont to be during our school days.

And to you aged guardian farwell! Many are the years that you have led us, even before we were ever haunted with the dream of entering within the walls of this institution. Many too are the youths that you have led of whom a sad story may be told. Ah! methinks I could see in that aged mind the many scars that disappointments have caused. Can it be that your gray hair shall never witness the fruits of your labors, nor that troubled mind be lulled to ease from those sad moanings that many a solitary hour has stirred! Would God that your toilsome labors be not in vain, and that your days be prolonged to witness, before you enter that lonely rest, a harvest worthy of your labors.

And to you kind teachers, reverend, principal, farewell! Long have we seen enjoyed in words and actions that kindness in your bosom, not surpassed by that of parental affection. Your care of us has been that of paternal care. It is true that we must part with you, who have been the shield that protected our puny heads from the blasting demposts of life? You have cherished our future interest with such fondness, as that emanating from a maternal bosom that ingratitude now would pierce you through the vein, as the spear of Brutus pierced the side of great Ceasar. But now alas! we part And school-mates, I must bid a sad farewell! No more together shall we meet in the school room to greet our teachers and one another with lovely smiles and looks; No more together shall our pranks and conversations be with that wonted air as has been heretofore; No more in the woods, fields, and on the ocean shall we tune our jubilant songs in the same relation as heretofore. The time is come and we must go Adieu! The day shall come when if perseverance be your watchword, you also shall stand on this stage to bid farewell to loved ones behind. Methinks I see, as it were, sparkling in the dingy twilight of coming days, those bright gems that shall uncover the things hidden in the blackness of nature, and bring them into the sunshine of day. We go before you. When you shall have met us on the stage of life, then shall we talk of these school days of yore. "Yet long years may pass before we realize in full the sadness of this last goodbye. Providence will bring us greater joys or keener sorrows, than we have yet known, but no dreams so full of sircastles no days so full of quiet joy, as these school days now numbered among the things of the past."

[In some unaccountable way the speeches of the young gentlemen of the Rufus Clarke and wife's Theological Institution have been delayed at Shaingay until recently, hence the lateness of their publication. The following is Mr. Charles Remmie's speech.]

OUR PILGRIMAGE.

The fact of our being in this world in a state of probation, coupled with the fact that there is another existence which the Creator has designed for his sensitive creatures where our happiness or woe, our enjoyments or our sorrows are determined according to our actions in this of probation, marks us as pilgrims and strangers travelling on to our future destination, heaven or hell, as the case may be.

This is an idea fully illustrated in the Bible by the holy apostle St. Paul when he speaks of the patriarchs in languages such as these, "they confessed that they were pilgrims on the earth, that they seek a country and desire a country that is heavenly."

As pilgrims therefore, our pilgrimage may naturally fall into three great periods—childhood, youth, and old age; since these three mark important eras in Man's history. Childhood marks a very important era in the history of man, and on it we can say and that justly that the others mostly depend. Scarcely does the child enter into the world and into the arms of the mother whose gentle touch and tender caresses, becomes so soothing to it, and whose eagarness for the welfare of her darling pet, show the intense feeling of her mind, and the filial relationship existing between the two, and scarcely also is he capable of emotion than the year of his pilgrimage begins; this marks the begining of his infantile years which also marks the begining of childhood, during which years, under the fond caresses and kind protection of the dear mother, he becomes a little developed until he is able to copy to some extent, examples of those around, in imitating words and expressions uttered by them; this marks the begining of his education. And since in these days as it has been found by those who study the human mind, the mind is pliable, and capable of recieving and ready to receive impressions, and like the oak which grows according to the direction that the acorn was bent, the man formed from the child becomes good or bad according to the kind of training received when young. It is therefore me st necessary, and of the utmost importance, that care should be taken at this stage of life to cultivate the mind and to make those tender impressions will result in great memorable and lasting deeds, this duty mostly devolves on parents. Parents should be especially careful to make the early surroundings of their children, and the very scenes by which they are surrounded sources of developing the faculties, and also that the impressions then made be of a wholesome nature, since they become so indelibly fixed and immovable; they should be careful as to the sort of conversation indulged in, in the presence of the child, since conversation is to the health of the soul what the atmosphere is to the body; and even as the atmosphere when it is pregnated with impure air, brings consequences shameful and disastrous. The conversation of parents therefore in the presence of children in these early days, when the mind is tender and capable of being bent should be seasoned, solid, and calculated to inspire them to virtuous deeds, and to everything that is noble and pure, in this all important matter; parents can never be too careful, they should be careful also of their actions, for actions are teachers better than expressions.

To be continued.

GENERAL NEWS.

When we mentioned, in our last issue, the dinner given by the Manager on the 6th inst. we alluded to the absence of the Roman Catholic Fathers from it. Since then we learn that Father O'Carrole received an invitation but was unable to attend.

The Superintendent of the U.M. F. Churches, the Rev. Wm. Vivian, Rev. C. H. Goodman, of the same connexion, and Missionary Mr. Vircoe, arrived here on the 20th inst. and spent one night at our Mission House. They were on their way to Ticonko, an inland town in the mendi country. Both the Revs. Vivian and Goodman visited our Printing Establishment and expressed pleasure at what they saw. The party left the following morning for their destination..

Our Superintendent, the Rev. Joseph Gomer, arrived here during the night of the 29th instant, preparatory to the holding of the Annual District Meeting, which commenced it sittings on the 28th inst.

The Annual Conference of the U. B. C. was convened on the 28th instant at 7 a.m., and after an hour's devotion organized, by the election of Rev. J. Gomer chairman in the absence of a bishop, to preside; Prof. Wilberforce was re-elected Secretary. Most of the members were present at the opening, a few others arrived since. The proceedings of the conference thus far are quiet harmonious, a report of which we hope to give in our next, but the fuller minutes of the sessions will be published in pamphlet form; at this writing final adjournment is expected to be reached on Monday next.

Five of the ladies of the Rotifunk Mission in the Bompeh river, viz. the Misses Brockenbro, Williams, Harris, Bittle, and Schenk arrived here on the night of the 28th instant on a visit to our Annual Conference. They visited the Printing Department in connexion with the Mission and were pleased with its operation.

SELECTIONS.

LEARN TO ADMIRE.

Concluded.

The evil or defective can not indeed remain always unrecognized or unknown, but it is better to let one's thoughts rest upon the beautiful—and good. The sun itself has got dark spots; but who wishes to regard constantly these instead of its immeasurable glory and power for blessing? So let the bright, and beautiful, and lovely things of life occupy our thoughts rather than the things of an opposite character. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."
—*Children's Friend*

QUIET PEOPLE.

There are earnest people who are noisy and bustling, and who seem to imagine that a continuous racket is proof that they are very busy and are accomplishing much. On the other hand, there are quiet people, who go along softly, but with so wisely-directed efforts as to really accomplish a great deal, yet with not the slightest effort to draw attention to themselves. General Grant was mighty in accomplishment, drawing the attention of the whole world to his achievement. Yet he was one of the quietest of men—so unostentatious that he might often be mistaken for an ordinary man of the ranks, the only visible of his high rank being the modest stars on his shoulder straps. Thomas Edison is a quiet man. We have found him genial and kind, but modest and unassuming—just the kind of a man to do deep thinking and make little noise. Some of the mightiest forces in the universe are noiseless in their action, as the heat from the sun attraction or gravity, electricity in equilibrium. No one must mistake fussiness or bluster for evidence of superior industry or success. Noise may attend action, as in the moving of a railway train or of the machinery of manufacturing establishments; but the forces which clothe the earth with beauty, which make the forests green which ripen the harvest and crown the orchards with luscious fruits, all proceed in silence. Noisy people are not noisy because they are earnest, neither are they earnest because they are noisy. Noise and earnestness do not necessarily go together.

THEY WERE ALL POOR BOYS.

John Adams, second President, was the son of a farmer of very moderate means. The only start he had was a good education.

Andrew Jackson was born in a log hut in North Carolina, and was raised in the pine woods for which the State is famous.

James K. Polk spent the earlier years of his life helping to dig a living out of a new farm in North Carolina. He was afterward a clerk in a country store.

Millard Fillmore was the son of a New York farmer, and his home was a very humble one. He learned the business of a clothier.

James Buchanan was born in a small town in the Alleghany Mountains. His father cut the logs and built the house in what was then a wilderness.

Abraham Lincoln was the son of a very poor farmer in Kentucky, and lived in a log cabin until he was twenty-one years old.

Andrew Johnson was apprenticed to a tailor at the age of ten years by his widowed mother. He was never able to attend school, and picked up all the education he ever had.

Gen. Grant lived the life of a common boy in a common house on the banks of the Ohio River until he was seventeen years of age.

James A. Garfield was born in a log cabin. He worked on the farm until the time he was strong enough to use carpenter tools, when he learned the trade. He afterwards worked on the canal.

BE THOROUGH.

This is a word to the girls, especially to the girls who have begun Latin before they are certain that they could say the multiplication table without a mistake; the girls who can tell you various facts about physiology and physical geography, but who always write a letter with a dictionary at their elbow; the girls who studied natural history 'all last term,' and who exclaim at the sight of a fiddler or a baby crab, 'Oh, what a queer little bug!'

Be thorough in your studies, and apply what you learn. Remember, all the knowledge you find in books was gathered by wise brains from the world around you. Somebody used his eyes to advantage, and then wrote down what they taught him. His eyes and brain were in partnership. Are yours? God gave you both to use in self development. They are part of the talents to be accounted for.

PERSEVERANCE.

Demosthenes, the poor, stuttering son of a butler, became the most famous orator of ancient times. Virgil, the son of a baker, was the most celebrated of Latin poets. Æsop, the son of a slave, and almost a slave himself, managed to acquire imperishable fame. Thomas Wolsey, the son of a butcher, became cardinal of the Church of Rome, and, next to the king, in his day the most powerful person in the English dominion. William Shakespeare, also the son of a butcher was yet one of the most famous poets the world ever beheld. Oliver Cromwell arose from a comparatively humble station to be protector of the English commonwealth. Benjamin Franklin was a printer in his early days; he afterward became one of the most celebrated philosophers and statesmen. William Guilford, editor of the *Quarterly Review*, was in youth a humble shoemaker's apprentice, and for want of paper was obliged to work his algebraic problems upon leather with an awl.—*Christian at Work.*

SWEARING REPROVED.

A good old man was once in company with a gentleman who occasionally introduced into conversation the words "devil," "deuce," etc., and who at last took the name of God in vain. "Stop, sir," said the old man; "I said nothing while you only used freedom with the name of your own master; but I insist upon it that you shall use no freedom with the name of mine."

ONE OF OUR NEIGHBORS.

Mercury, the nearest planet to the sun, is a globe of about 2950 miles in diameter (a little over one third of the earth's diameter) rotating on its axis in twenty-four hours and five and one half minutes and revolving round the sun in eighty-eight days, which therefore constitutes its complete year. From the earth it can only be seen occasionally in the morning or evening, as it never rises before or sets after the sun at a greater distance of time than one hour and fifty minutes. It appears to the naked eye as a small and brilliant star, but when observed through a telescope is horned like the moon, because we only see a part of the surface which the sun is illuminating. Mountains of great height have been observed on the surface of this planet, particularly on its lower or southern hemisphere.

One has been calculated at ten and three fourths miles in height, being about eight times higher, in proportion to the size of the planet, than the loftiest mountains upon the earth. The matter of Mercury is of greater density than that of the earth, equaling lead in weight, so that a human being placed upon its surface would be so strongly drawn toward the ground as scarcely to be able to crawl.

Good temper, like a sunny day sheds a brightness over everything. It is the sweetener of toil and the soother of disquietude.

NOTICE.

The Manager of this Journal begs to inform the public of Bonthe and elsewhere that the columns of this paper are open to correspondents, and that all letters sent for publication will receive his attention, provided they are accompanied by the names of the writers, not necessarily for publication, but as a guarantee Rejected manuscripts will not be returned. All work with which he is favored shall be done in such a manner as he hopes will give satisfaction and secure patronage always.

Printed at the Office of the Early Dawn, Bonthe, Sherbro, January 30, 1892.

THE EARLY DAWN.

"The Morning Light is Breaking, The Darkness Disappears."

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A REAL HERO.

Not long ago, on board an English steamer a ragged little boy, aged nine years, was discovered on the fourth day of the voyage out from Liverpool to New York, and was carried before the first mate, whose duty it was to deal with such cases. When questioned as to his object in being stowed away, and who brought him on board, the boy, who had a beautiful sunny face and eyes that looked like mirrors of truth, replied that his stepfather did it because he could not afford to keep him or pay his passage out to Halifax, where he had an aunt who was well off, and to whose house he was going. The mate did not believe the story, in spite of the winning face and the truthful accents of the boy. He had seen too much of stowaways to be easily deceived by them, he said. It was his firm conviction that the boy had been brought on board and provided with food by the sailors. The little fellow was very roughly handled in consequence. Day by day he was questioned and requestioned, but always with the same result. He did not know a sailor on board, and his stepfather alone had secreted him and given the food which he ate. At last the mate, wearied with the boy's persistence in the same story, and perhaps a little anxious to inculpate the sailors, seized him one day by the collar and dragged him to the fore, and said to him that unless he told the truth in ten minutes from that time he would hang him from the yardarm. He then made him sit down under it on deck. All around him were the passengers and the sailors of the midday watch; and in front of him stood the inexorable mate, with his chronometer in his hand, and the other officers of the ship at his side. It was the finest sight, said our informant, he ever beheld—to see the pale, proud, sorrowful face of that noble boy, his head erect, his beautiful eyes bright through the tears that suffused them. When eight minutes had fled the mate told him he had but two minutes to live, and advised him to tell the truth and save his life. But he replied with the utmost simplicity and sincerity by asking the mate if he might pray. The mate said nothing, but nodded his head, and turned as pale as a ghost, and shook with trembling like a reed with the wind. And there, all eyes turned on him, the brave and noble little fellow, this poor waif whom society owned not, and whom his stepfather could not care for, knelt on the ship's deck and prayed. Our young friend was a true believer in the Lord Jesus Christ; and there with clasped hands and with eyes upturned to heaven he asked the Lord Jesus to take him to himself and forgive the mate. Our informant adds that there then occurred a scene as of Pentecost. Sobs broke from strong, hard hearts as the mate sprang forward to the boy and clasped him to his bosom, and kissed him and blessed him, and told him how sincerely he now believed his story, and how glad he was that he had been brave enough to face death and be willing to sacrifice his life for the truth of his word.—*Children's Friend.*

God knows what you are praying for without listening to your words. He takes notice of your thoughts.

BROTHERLY LOVE.

The Psalmist with great beauty exclaims, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Discord, contentions, strifes, divisions, how unlike the spirit and love of the gospel they are.

In that last wonderful prayer of Jesus for his disciples he pleaded with the Father that all his disciples might be one, even as he and the Father are one. The whole Bible is a book of brotherhood. It is the great light revealing and power upholding the universal brotherhood of man. On this is based the idea of the death of Jesus as an atonement for all men. Jesus Christ has with his own blood sealed the doctrine of the universal brotherhood of man.

With this as a great fact, what estimate must we place upon those strifes which gender division in the church of Christ, and destroy even the brotherhood of the saints.

The separation which now distracts our beloved Zion grows out of a lack of this brotherly love. Other things have been exalted far above the love of the Christian heart and the purity of fellowship in Jesus.

A few years ago, when this resistance to the Majority of the Church began, which culminated in the separation at York, one of the leaders of the movement, whose name and writings and standing have done more perhaps than that of any one else to give it prestige and power, said to the writer in giving counsels as to the manner of conducting the Religious Telescope," We want no homily in the Telescope on brotherly love. We have too much Brotherly love in the United Brethren Church now," and more of that sentiment. We wonder what such words could mean. We had not so learned Christ, nor so read God's word. Such was the seed sown by our brethren, and such the harvest now being gathered for the years to come.

We need again to study the epistle of John. We need to read over and over the thirteenth chapter of I Corinthians. We need to go once again to our master and learn a lesson of gospel truth, and attain an experience and state of the heart which is equal to our zeal for our own opinions of ecclesiasticism. Are we willing to take lesson in brotherly love? What shall we do in the hereafter—*R. Telescope.*

Public feeling in England is extremely bitter against the Prince of Wales, the great Masonic mogul, and his gambling habits, as exposed in the Cummings baccarat case. Indeed, in some quarters of the kingdom, the expressions of the people are assuming a revolutionary form, with mutterings that portend trouble of a serious character whenever he shall endeavor to ascend the throne. Better counsels will, however, undoubtedly prevail as soon as the first exasperation at his conduct has subsided, but his future conduct will be watched with active interest. His youthful recklessness and extravagance were bad enough, but at his present age, if ever, he should be able to exercise the discretion of a wise sovereign, with the moral convictions of a churchman, as becomes the representative of a great government involving the interest of both church and State. The popular censure of his habits was also heightened by the report that he had gone from the Cummings trial to attend the Ascot horse races. There seems to be plenty of room for reformation in his career.—*Christian Cynosure.*

Live in the life which enlarges, live with all your might in the life of God, and you forget that any one has asked whether life is worth the living.

Young man, young woman, strive to be popular. Not popular in the rude or low sense, but to be popular by being useful, pure, industrious, and honest. Popularity secured in that way has a substantial foundation, and will last.

True religion demands that a man be as tender in his heart as he is in his pocket.

☞ The Manager of this Journal will be very thankful to those subscribers who are in arrears for a settlement of their accounts, as it will enable him to make more improvements in the paper for the benefit of its readers.

Parties wishing to subscribe to the Early Dawn Newspaper will please take notice that in all cases payment is required in advance.

THE EARLY DAWN.

Monday, February 15, 1892.

U. B. CONFERENCE.

The Annual District Meeting of the above Conference was convened on the 28th ultimo in Good Hope Chapel, at Bonthe, Sherbro. The Superintendent of the Sherbro-Mendi Mission conducted an hour's devotion, after which the Secretary, in the absence of a Bishop, proceeded to organise the house. Rev. Joseph Gomer, Superintendent, was chosen chairman, and Professor Wilberforce, Principal of the Rufus Clarke Training School was re-elected Secretary. The minutes of the morning was devoted to the fixing of the Bar of the Conference which was made to include the two front and side seats.

The chairman authorized to appoint all committees.

The ladies from Rotufunk and all the regularly employed teachers of the past year were admitted to advisory seats.

The Standing Committees were reviewed and vacancies filled; other committees were also appointed and announced. Time was fixed to meet at 7.30 a.m. and 12 noon and adjourned on motion at 8.45 a.m.

Afternoon session opened with singing and prayer, and after a very little miscellaneous business, Conference proceeded to hear reports. Miss Frances Williams, Superintendent of Bompeh Mission, read a full report of the Bompeh district, which showed that much and good work had been done during the year. The converts of last as well as this year were going well, growing in grace and knowledge of the truth, of which very few had fallen away.

Sherbro-Mendi district was next reported by Rev. J. Gomer, whose report was quite full but showed that many charges were vacant and had been so since July and a few all the year. From such there was no regular report but so far as known, to the superintendent, who in some cases had recently heard from or visited them, the members remain faithful but greatly need pastoral care. There had been many conversions during the year. Shaingay Station had been specially blessed by the outpouring of the spirit. Converts hold on well, seekers that have died have died in peace and except shortness of funds for the general work everything has progressed well. Collections from the members and friends have been much in advance of last year. The reports of the pastors and others in charge of Stations &c, having been included in the General Report, they only made short verbal statements, and with their superintendents their characters were passed as far as present, and members of the conference.

Afternoon session adjourned about 3. 30 p.m. for committees to work. It would occupy too much space to speak further in particular of each session, especially since the minutes are to published in pamphlet form.

Friday sessions were spent each in hearing reports chiefly of the various committees. Bros. Bickersteth and Williams were passed from first to second year's course of reading. Bros. J. H. Pratt and A. P. Doomahbey were received and granted license to preach.

Saturday a.m. session was given to the discussion of Missions and Temperance, in which many persons engaged enthusiastically, especially on the latter reports on publishing interests and on moral reform were received without discussion. A half hour of prayer was held at 12 o'clock at opening of the afternoon session for the United States Senate that that body may be directed by God to reach a final decision in regards to spirits traffic with native races. Most of the business being finished, it was thought better to adjourn early on Saturday afternoon and hold a short session Monday morning

Sabbath was a high-day and from morning to evening intense interest prevailed services which were held in each of our Chapels at the usual hours, all of which were well attended. The Conference sermon was preached at Good Hope Chapel at 11. a. m. by Rev. J. Gomer. It was an earnest and practical discourse to an overflowing congregation. Memorial service was held at 2. p. m. The Revd Frances Williams preached a soul stirring discourse at Ebenezar Chapel at 4. p. m. to a crowded house. In the evening at 7. p. m. at Good Hope Chapel. Prof. Wilberforce preached an eloquent sermon to a very large congregation.

Monday morning a short session of an hour hearing reports &c, brought the conference to a final adjournment. There were but few changes made hence. only one or two removals, from its commencement to its conclusion. the conference was a success and all went out again with renewed determination to work for the Master.

SIR W. H. QUAYL -JONES, KNT

His Excellency the Administrator of the Government, Sir W H. Quayle-Jones, Knt., arrived here on Saturday the 30th ultimo in the Colonial steamer *Countess of Derby* accompanied by his Aide-de-Camp Capt. Donovan, Lieut.-Col. Saunders, Mrs. Varian Walshe, and Mr. Thaniton. The Manager of Sherbro, Mr. G. H. Garrett, went on board immediately after the vessel had come to anchor to welcome His Excellency and suite, but returned to the shore without delay to complete some official business before again going on board to accompany the Governor and party to Bendoo. After Divine Service on Sunday they steamed out to Sea-lar for the purpose of enjoying the pure air of the Atlantic.

On Monday the 2nd instant a dinner was given by His Excellency, amongst the guests were J. B. Wright Esq. J.P., J. B. Parkinson Esq. J.P., Messrs Eugene Mosu, Agent French Company, Astbury, Agent Pickering & Berthoud, T. E. Macfoy, Agent Paterson & Zochonis, and H Cordner, Agent Sierra Leone Coaling Company. His Excellency left early on Tuesday morning, leading the Manager at Bonthe as he passed.

CORRESPONDENCE.

☞ We shall not be responsible for the opinions of our Correspondents.

Correspondents will please write on one side of paper only.

FOR THE EARLY DAWN.

(From a Correspondent.)

In trespassing upon space in your valuable journal—the only newspaper in Sherbro—I must ask your indulgence, as the subject I intend attacking is of such moment that I think it would be unjust and unfair to allow it to pass unnoticed, as it may mislead people outside of Bonthe who, perchance may get a glimpse of your paper.

Your last leading article was such a mixture of subjects (although it had one main head) that one cannot arrive exactly at what you intended to deal with, for you commenced with Chief Bannah Lewis of Yonnie, mentioned Wm. E. Tucker as having been dead ten years ago—he died last July—and finished up with Manager Garrett. I really cannot imagine what connection there is between the three individuals so as to put them side by side in an editorial.

If Bannah Lewis, as you state is wielding a power for no good by his porroh institution, is intended to be paraded through the medium of your paper to the view of the Manager of the Sherbro district, then deal with him absolutely, in order that your aim may either be accomplished or not; on the other hand if you have any means of knowing that Manager Garrett has ever been wanting in constant attention to his duties, or that any official work of his department is in arrear then mention so; but until then your assumption that his duties are more than he can discharge faithfully is simply idle. Maybe if either you or I had the opportunity or concern to know about the routine of official duties as they are in Sherbro, we may conclude that it was a pity to so dissect the Sherbro, as apart from Travelling Commissioner Alldridge outside of Bonthe, the other officers sent out here have no knowledge whatever of Sherbro affairs, and even before they acquire the knowledge to make them competent and useful men in the service of the Government, especially in putting down cannibalism, they are drafted to some other sphere of labor.

That the Boom-Kittam river has been a cannibal haunt for years is not denied, but how are the fiends to be reached and brought to justice effectually? Already we see something looming like signs of improvement in Imperehland, and the same means applied to that den of infamy may also be applied with the same result to the Boom-Kittam.

The Editor Early Dawn

Dear Mr Editor,—Will you kindly allow me to say a few words about the United Brethren in Christ yearly session or annual meeting. They did not appoint me to write for any of the papers and I only want simply to say that I was highly pleased with what I had seen and heard. Although some of the delegates never said a word except when called upon, others had a great deal to say. I do sincerely like the way they debate on important questions.

I was more than pleased with the active part taken in the meeting by the five white ladies from Rotufunk, and they made themselves quite familiar with us black people. They are the kind of missionaries I believe that will do good in Africa. Often white missionaries fail to do any good here because they hold themselves aloof from the people, and take pains to make the natives feel that they are their superiors. I wish these ladies a long life of usefulness. I was very glad to meet my old friends Mr Sawyerr and Mr. Jarrett there, as both of these brothers have served their Master long and well. Thank you, Mr. Editor.—Yours,

A TEACHER.

Bonthe, 8th Feb. 1892

The Editor Early Dawn.

Sir,—Histories are generally great teachers, but on account of the in different way we sometimes read the histories of the various tribe and nations who have existed during the several stages of the world's development, we sometimes pass over some very great lessons and truths, which if we had taken notice of, would have contributed to success in various undertakings. Among the nations that have contributed much to the civilization of man and from whose history very many and good lessons might be learnt, the Romans stand conspicuous. And, one great lesson which might be learnt from them but which has sometimes been overlooked is the consummate prudence with which they carried on their wars, which was the secret of all their victories. We find that their great and many conquests were obtained not by means of Roman soldiers, but using all prudence and wisdom they admitted into the rights of citizenship those nations conquered by them and thus by thier combined efforts, they carried on their victorious arms to regions far remote. This is a lesson which all those who are interested in the extending of Christ's kingdom, and in the carrying out the great and all-important work of missions ought to learn. It is indeed gratifying to note the wonderful strides the gospel has taken in Africa through the instrumentality of workers non-natives; nevertheless it is still a matter of fact that not till the Africans themselves who have received the light be received into full partnership and take up the work progress will be but slow. The inauguration of climate to the health of European workers with the want of paternal feelings generally with the natives impede the progress of the work but apart from these, there is no one who can reach the minds of the Africans with a degree of force but the Africans themselves and not till those natives who are true lovers of their country and whose desire is to take up the torch of the gospel and wave it wide to their fatherland-brethren be admitted into a share of citizenship there will be still a large vacuum in this all glorious work which otherwise could have been filled.

Feb 6, 1892 H.

The Editor Early Dawn.

Sir,—Frequent and loud have been the complaints about the monotony of Bonthe, made by several young gentlemen, and not without some degree of truth, as the cause for it is not far to seek. Morality I am sorry to say is at a very low degree, simple because instead of there being some institution or society to entice the young men to spend their leisure hours, other institutions of the most debasing character pervade the whole of Bonthe, and it is with difficulty the sincere resolved youth resists the fascinations with which they are pregnant.

In Bonthe the serpent has crawled into Eden again, and with its subtlety begun before the object is aware. But the thing required to dispel the monotony complained of, can hardly be defined since development of the intellectual powers, there are various dispositions, all leaning towards various directions without having a common centre. If one should declare that hilarity and mirth are the best ways to employ one's spare time, another more genial and inclined to virtue, would advance and suppose the innocent exercises such as erecting assemblies for the purpose of exchanging thoughts who rely out of institution will be the outcome, since as communicative beings we give and receive by the interchanging of views.

Truly the young men of Bonthe deserve to be encouraged to engage themselves in more useful and instructive societies than those which pest the country and render the atmosphere of morality pollute, and Mr. Editor, thanking you as I do for the favor of a space in your paper, let me hope that ere I ask another place for a letter, that this evil will have been forgotten, and a parent and rubber institution raised up in Bonthe for the improvement of the young and rising generation, the future ornaments of society —Yours,

OBSERVER.

Bonthe, 13th Feb. 1892

The following is the concluding portion of *Mr.* Charles Remmie's speech :—

They should be careful as to the playmates of their young ones that breath in an atmosphere of virtue; this makes it always most suitable that strong impressions be made ere the child be sent to school where he comes in contact with boys of different stamps and grades whose influences some for evil on others have been paramount. Care too should be taken to find out the moral atmosphere of the school to which the child is sent, and when sent to school parents should not think their duty done, but should think them but, now begun; every thing should not be left in the hands of the teacher, for very few are the hours spent with him in comparison to those spent at home and abroad as the child advances in years the memory becomes refined and the faculties developed as care was taken by parents and surroundings for his education when young. For, even as a child in the cradle is delighted to speak, without knowing the use of language and without knowing what to say and also with walking without knowing where to go even so is a child growing is delighted to be led or refined without even reference to the end to be attained, and since also the mind at this period is not engaged in the solution of any difficult problem and neither experience nor distress are familiar to him, but simplicity and modesty are his characteristics at this extraordinary period, the most extraordinary perhaps in the periods of this life; too much are can not be taken in the moulding of his mind and the building of his character for better and future years.

Gradually and silently he is ushered from this transient condition to the ally manned by the fearful current of threshold of youth, here, the mind be. Time's Mighty River such friends is the comes more active and can draw con state of this life, that we are travellers clusions, and the child begins to think from the cradle to the grave, we start and act for himself, and sally from from the cradle with hopes brilliant man's moral nature we hear that good and fair, to a fate regardless of our and evil are equally balanced, by the expectations and desires and at last end development of the intellectual powers, our course, the end of our earthly pilthe propensities therefore for good or grimage. evil, grow stronger or weaker; and if the early impressions were of a nature solid and good then there are strong expectations of success at the end, but if they have been of a pernicious kind then there is stronger influence for good on the nature already formed, but tho' there may be periods of reformation, yet it is seldom the case that wild oats once sown produce wheat, and 'tis but the grace of God alone that can change a ruined state into one of good nature. Vice practised at this period naturally becomes immanent; here the seed of future harvest sown in childhood's days, begins to take root, and shall in future years bring forth fruits in exact correspondence with the words, "whatsoever a man soweth that shall he also reaps; when youth is passed in vice, manhood necessarily endures the consequences of its follies; this period of youth is one also in which the designs of future prospects, impressed in childhood are consolidated and our natural inclinations, which are always to that which is evil enabled or allowed to have full sway, at this stage, the mind succumbs to either vice or virtue, the two component elements of our nature, and if the seed of vice had been sown, success is espied far away glimmering in the dusky twilight of the dismal future whose direful pathways, craggy slopes, and rugged steeps would cause to shudder the mind of any horse leader on and would make success in future career a thing not to be hoped for; this period silently gliding away, ushers us into manhood a period of transition between youth and old age, where the mind reaches its full climax of development where all our acquirements are put into action, where we are troubled with the stern anxiety and cares of life and to attend or fall beneath their sovereign sway. This period of transition passed over, we are swiftly borne to the period of old age which marks the interval of repose, between the hurry and the end of life, in it the man reaps what he had sown in youth, good or bad, whatever it was, it is an age of rest for to the imbecility of old age, quietness and repose are positive qualifications; in the serene and dignified state placed as it were on the confines of two Worlds, we look back to the past and if we have been good, we review them with the complacency of an approving conscience, and with humble confidence in the mercy of God, and with devout aspiration towards his eternal favors, also at this stage we look forward to the time when we shall be swallowed up in the fathomless abyss of death for now this last bar that doth sustain the bridge of life, is strongly and continuously menaced by the fearful current of time which we shall be swallowed up in the fathomless abyss of death for now this last bar that doth sustain the bridge of life, is strongly and continu-

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ELI CHRISTOPHER DAVIS Cooper

Bonthe Victoria Rd. 13th, Feb. 1893.

GENERAL NEWS.

We have much pleasure in informing the public here and elsewhere that the Manager has placed a Beacon on the bank in mid-stream opposite Keelah, which will be a guide in future to steamers, as frequently they get aground when either going or coming in port.

The Rev. William Vivian, Superintendent of the U. M. Churches with Rev. C. Goodman and Mr. Vircoe, who passed here the latter part of last month on a little journey to an inland town in the Mendi country, returned in the morning of the 12th instant, looking none the worse after their trip. They left yesterday morning by the contract boat for Freetown.

Rev. S. B. Morrison, Pastor in charge of Avery Station, Bargroo river, was a passenger in the s. s. Foutah, whither he is gone to witness the hymeneal celebration of his daughter.

cause they hold themselves aloof from the people, and take pains to make the natives feel that they are their superiors. I wish these ladies a long life of usefulness. I was very glad to meet my old friends Mr. Sawyerr and Mr. Jewett there, as both of these brothers have served their Master long and well. Thank you, Mr. Editor.—Yours,

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In Bonthe the serpent has crawled into Eden again, and with its subtlety beguiled before the objects aware. But the limit of pleasure required to dispel the monotony complained of, can hardly be defined since there are various dispositions, all leaning towards various directions without having a common centre. If one should declare that hilarity and mirth are the best ways to employ one's spare time, another more genial and inclined to virtue, would advance and support the innocent exercises such as evening assemblies for the purpose of exchanging thoughts whereby mutual instruction will be the outcome, since as communicative beings we give and receive by the interchanging of views.

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Cooper
Bonthe Victoria Rd.
13th. Feb. 1892.

GENERAL NEWS.

We have much pleasure in informing the public here and elsewhere that the Manager has placed a Beacon on the bank in mid-stream opposite Keelah, which will be a guide in future to steamers, as frequently they get aground when either going or coming in port.

The Rev. William Vivian, Superintendent of the U. M. Churches with Rev. C. Goodman and Mr. Vircoe, who passed here the latter part of last month on a little journey to an inland town in the Mendi country, returned in the morning of the 12th instant, looking none the worse after their trip. They left yesterday morning by the contract boat for Freetown.

Rev. S. B. Morrison, Pastor in charge of Avery Station, Bargroo river, was a passenger in the s. s. Foutah, whither he is gone to witness the hymeneal celebration of his daughter.

SELECTIONS.

VALUE OF GOOD BOOKS.

Books to-day have much to do in the formation of character. Bad books, which are abundant, give false ideals of life, poison the mind and corrupt the whole man. The best remedy for the effect of this class of literature is to be found in good books. Many young people are going to ruin more because of bad books than anything else.

A thoughtful writer tells that it is doubtful whether John Bunyan would have written his immortal work, "The Pilgrim's Progress," had not his wife brought with her as her marriage portion two books "The Plain Man's Pathway to Heaven," and "The Practice of Piety," which her father had left her when he died. It is easy to imagine how the reading of these books led the way to Jack Bunyan, giving his mind to the subject as he year after year was confined in Bedford jail, until he dreamed the dream which has led to the awakening of thousands of men and women to the importance of a Christian life.—*S. Telegraph*.

SET THE CLOCK RIGHT.

In one of our daily papers these latery appeared a story of a colored man, who came to a watchmaker and gave him two bunds of a watch, saying:

"I want yer to fix up dese hands. Dey jess done keep on now 'bout time for me 'dun eat meals."

"Where is the clock?" asked the watchmaker.

"Dat at de house on Injun Creek."

"But I must have the clock."

"Didn't I tell yer dat was de matter with de clock 'cepin' de hands, and I done brought 'em to you. You jess want de clock so you kin tinker wid it and charge me a big price.—Gimme back dem hands. And so saying he went off to find some reasonable watchmaker.

Foolish as he was, his action was very like that of those who try to regulate their conduct without being made right on the inside. They go wrong, but refuse to believe that the trouble is with their hearts. They are sure that it is not the clock, but the people that are [illegible]. They know no

BIG AT A DIST

If you undertake some things at a dista out the aid of a theo are next to sure usually in the way o at on. If it is a dis see ahead, it looks m as large as it really is of an obstruction, a a trial of any sort. things for us are not they look, and the t not as good. Last s saw something that dimly like a deer distant hill-side but a nine at I is head a his heels, and to t one to the other have to be twelve long. But curiosity me to go and see w look so exactly like a and yet not be one. short distance was g as he jumped, pran blew his horn to the deer in the coun look out for themse then away he went white handkerchief comical fashion. The were only nine tu set apart. There ar instances of this exa of things at a dist sense—it the Ch —will climb the to spire and scan the the sea-shore, or across the sea, for fill your pulpit, whe better man than yo not ten miles away, see them off they ar by men, tremendou

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In one of our daily papers there lately appeared a story of a colored man, who came to a watchmaker and gave him two hands of a clock, saying:

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"Where is the clock?" asked the watchmaker.

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"But I must have the clock."

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Foolish as he was, his action was very like that of those who try to regulate their conduct without being made right on the inside. They go wrong, but refuse to believe that the trouble is with their hearts They are sure that it is not the clock, but the hands that are out of order. They know no more of the need of a change in their spiritual condition than the poor negroe did of the works of his clock. They are unwilling to give themselves over into the hands of the great Artificer, who will set their works right, so they may keep time with the great clock of the universe, and no longer attempt to set themselves according to the incorrect time of the world. And their reason for not putting themselves into the hand of the Lord is very similar to the reason the colored man gave—They are afraid the price will be too great. They say: "We only wish to avoid this or that bad habit." But the great Clockmaker says: "I cannot regulate the hands unless I have the clock. I must have the Clock."—*Weekly Itinerant.*

BIG AT A DISTANCE.

If you undertake to measure things at a distance without the aid of a theodolite you are next to sure to miss it usually in the way of exaggeration. If it is a disaster you see ahead, it looks many times as large as it really is—and so of an obstruction, a difficulty a trial of any sort. The worst things for us are not as bad as they look, and the best things not as good. Last summer I saw something that was wondrously like a deer lying on a distant hill-side but there was a pine at his head and one at his heels, and to reach from one to the other he would have to be twelve feet or so long. But curiosity impelled me to go and see what could look so exaly like a huge deer and yet not be one. Only a short distance was gone before up he jumped, pranced about blew his horn to tell all the deer in the country-side to look out for themselves, and then away he went waving his white handkerchief in a most conical fashion. The pine trees were only pine bushes, four feet apart. There are constant instances of this exaggeration of things at a distance. Your session—it the Church be rich—will climb the top of the spire and scan the horizon of the sea-shore, or look clear across the sea, for a man to fill your pulpit, when there is a better man than you will call not ten miles away. As you see them off they are mighty big men, 'tremendous fellows, four feet taller than Goliath and broad in proportion. The fact is you cannot find a better man in the world, better friend neighbor, and citizen than you can find within three miles of your farm, or two blocks of your office—and if you cannot get a preacher to suit you inside of your presbytery, you will never find him though you roam the wide world all over. *The Interior.*

We never have more than we can bear. The present hour we are alway able to endure. As our day, so is our strength. If the trials of many years were gathered into one they would overwhelm us; therefore in pity to our little strength, he sends first one, then another, then removes both and lays a third, heavier perhaps than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something, and altogether they have a lesson which is beyond the power of any to teach alone.

TRANSPARENT SIMPLICITY.

There is no aspect of a really noble nature that commands our admiration beyond this. Affectation, is visible in religious profession or service, particularly distasteful and repellant. Wherever it is seen, there is originated within us an instinctive distrust, an inward revolt against accepting either such testimony or leadership. Impress one that we study mere effect in what we say and do, and no amount of artifice on our part will counteract the prejudice that must eventually destroy our influence for good upon the individual. There is a sufficient explanation for all this. Ostentatious display of fancied religious attainments is so inconsistent with humanity and meekness that one cannot but suspect the entire basis of character. These persons are self-centered—to make use of an expression which indicates a deficiency that will surely sink into positive irreligion in some form unless it is arrested by the cleansing blood. There is just here a subtle ground of approach by the arch enemy of the soul an assailable point character, which unhappily, he is too often successful in discovering Nothing is more dangerous, or more difficult to dislodge, than spiritual self conceit, as opposed to an artless genuine simplicity.—*Weekly Itinerant.*

THE FLOWERS OF EGYPT.

The flowers which bloomed in the valley of the Nile fifty centuries ago bloom there still, unchanged even in color. There are to be seen there blue sprays of larkspur, which loving hands laid upon the bodies of those who died a thousand years before Abraham and Sarah went down into Egypt. In the tombs of later date have been found, together with apparently simply ornamental flowers as hollyhocks and chrysanthemums, the various fruits vegetables and grain for which the land has ever been renowned, as figs, dates, olives, grapes pomegranates, onions, beans, barley and wheat.

He who tries to live in the spiritual sense alone, or in the moral sense alone, must fail in his effort, for the two were bound together We, therefore, ought to let no insistence of men on the doing of the simple duty as the sum of life blind us to the relations in which we stand to God, and we ought to let no sublime associations of the way in which man may hold communion with God make us shut our eyes to the imperiousness of the daily duty we owe to our fellow-men.

NOTICE.

The Manager of this Journal begs to inform the public of Bonthe and elsewhere that the columns of this paper are open to correspondents, and that all letters sent for publication will receive his attention, provided they are accompanied by the names of the writers, not necessarily for publication, but as a guarantee Rejected manuscripts will not be returned. All work with which he is favored shall be done in such a manner as he hopes will give satisfaction and secure patronage always.

Printed at the Office of the Early Dawn, Bonthe Sherbro, February 15, 1892.

ISSUES
MISSING

THE EARLY DAWN.

"The Morning Light is Breaking. The Darkness Disappears."

VOL. IX. BONTHE, SHERBRO, WEST AFRICA, JUNE 15, 1892. No. 11.

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West Africa—G. D. Leigh, River Gambia. A O Sackey, Freetown, Sierra Leone, Rev. James Deputy, Marshal, Liberia. Mr. Moses S. Boyle, Liberia.

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We would also ask those in arrears to be kind enough to make settlement through the same medium.

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FIRST ARMORED SHIP.

The first account we have of an armored ship is in 1530. It was one of the fleet of the Knights of St. John, entirely sheathed with lead, and is said to have successfully resisted all the shot of that day. At the siege of Gibraltar in 1782 the French and Spaniards employed a light iron bomb-proofing over their decks. The first practical use of wrought iron plates as a defense for the sides of vessels was by the French in the Crimean war in 1853, to be used against the Russian forts in the Baltic.

Young Men's Era.

GOOD RULES FOR YOUNG MEN.

Professor Blakie, in a recent number of the *Young Man*, enumerates a few of the rules which have guided him through life, and which no doubt have contributed largely to his eminent usefulness:

1. Never indulge the notion that you have any absolute right to choose the sphere or the circumstances in which you are to put forth your powers of social action; but let your daily wisdom of life be in making a good use of the opportunities given you.

2. We live in a real, and a solid, and a truthful word. In such a world only truth, in the long run, can hope to prosper. Therefore avoid lies, mere show and sham, and hollow superficiality of all kinds, which is, at the best, a painted lie. Let whatever you are, and whatever you do, grow out of a firm root of truth and a strong soil of reality.

3. The nobility of life is work. We live in a working world. The lazy and idle man does not coun in the plan of campaign. "My Father worketh hitherto, and I work." Let that text be enough.

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9. Above all things avoid fault finding and a habit of criticism. Let your rule in reference to your social sentiments be simply this: Pray for the bad, pity the weak, enjoy the good, and reverence both the great and the small as playing each his part aptly in the divine symphony of the universe.

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Horace Mann gives this bit of advice to boys: "You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game that doesn't require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lessons. If there is a bright one, be not envious of him for if one boy is proud of his talents and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenance how much better it is than to have a great fuss. And remember who said 'Love your enemies,' and 'Bless them which curse you'—*Telescope.*

HOW HE BECAME RICH.

A rich man who was poor when a boy, was asked how to become rich. He replied: My father taught me never to play until my work was finished, and never to spend money until I had earned it. If I had but one hour's work in a day, I must do that first; after that I was allowed to play. Then I could play with more pleasure than if I had an unfinished task. I formed the habit of doing everything in time. It soon became easy to

Cms 2 3 1 3 2 BRITISH MUSEUM

DAWN.

Darkness Disappears."

A. JUNE 15, 1892. No. 11.

...the fear of his God the beginning of his knowledge. If he have an active spirit, rather rectify than curb it; *but reckon idleness among his chiefest faults.* As his judgment ripens, observe his inclination, and tender him a calling that shall not cross it. Forced marriages and callings seldom prosper. Show him both the mow and the plow, and prepare him as well for the danger of the sithe as possess him with the honor of the prize.

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☞ The Manager of this Journal will be very thankful to those subscribers who are in arrears for a settlement of their accounts, as it will enable him to make more improvements in the paper for the benefit of its readers.

Persons wishing to subscribe to the Early Dawn Newspaper will please take notice that in all cases payment is required in advance.

THE EARLY DAWN.

Monday, June 15, 1892.

UNITED STATES IN THE CONGO.

From several reliable reports which have reached us from time to time, we are in a position to state that after so long a time since the European scramble for Africa, the United States of America intend manifesting an interest in the Congo river, and to that end it is rumored that a line of steamers is in contemplation to run between Boston, one of the principal seaports of the United States of America, and Boma, the commercial centre of the Congo River, West Coast of Africa.

Whether or not it was by the favorable report carried home to their Government by the men of science who were sent from America in the United States sloop-of-war *Pensacola*, in the year 1850, to witness the comet which appeared at St. Paul de Loanda in that year or otherwise is no matter for cavil, as it is certain that some very unalloyed description of the Congo territory must have reached America, and fermented by those unsophisticated gentlemen who consider all men equal on earth, the climax has been reached, and determination for the good of the Dark Continent has been resounded in several Northern States of America.

Mr. R. I. Dorsey Mohun, formerly a Lieutenant in the United States Navy, has been appointed Consul-General at Boma.

The commodities of such famous manufacturing cities as those of Massachesuests and Counecticut, in the States, will readily find a demand in that world-attractive river, and behind them those guardian angels—the missionaries—will and must surely follow with their works of faith and labor of love, and we do earnestly hope before another decade astonishing proofs of the stretching out of Ethiopia's hand may be acknowledged, without a dissent, by the whole civilized world.

THE STEAMSHIP FOOTAH.

This steamer, which is the property of Messrs. Fisher & Randell, one of the oldest firms in Sierra Leone, and the contractors for the conveyance of Her Majesty's mails between Freetown and Sherbro, and *vice versa*, has been the subject of complaint over and again by persons sufficiently intelligent to make a reasonable complaint, which we felt compelled more than once to publish; but notwithstanding our efforts to bring about a change for the better in the working arrangements of this steamer, louder complaints are still made against her especially by passengers compelled of necessity to travel in her.

The growing needs of Sherbro today certainly demand a more commodious vessel, as scarcely a trip either way does she not carry from 40 to 50 passengers, and sometimes more. Since the wreck of the steamer Susu, twelve months ago, if the interest of the Sherbro public were considered, we unhesitatingly say a better steamer would have been plying the waters between Freetown and Sherbro before now.

Aside from the vessel being a contract boat to carry the mails, she also takes cargo for the merchants in Sherbro, who are ready always to pay necessary freight; but these gentlemen, or some of them, have been often reduced to the discomfort of seeing their long expected package or packages, as the case may be, taken back to Freetown on no other pretext than that it was too late to deliver, although she may be in port an hour or more after.

None would dispute that the convenience of the merchants and the public should be consulted, as where there is a reciprocity of arrangement, the outcome must be satisfactory. If the agents of the steamer could only drop the idea of "false economy" and procure a better steamer and try to give merchants twelve pence for their shilling, complaints must cease.

BOARD OF MISSIONS.

The Parent Board of Missions of the church of the United Brethren in Christ, United States of America, has held its Annual Session at Lima, Ohio, U.S.A. and is reported to have been largely attended by both members and friends of the cause of missions, and while it was to be regretted that the five-cent collections had not come up to last year, yet it was gratifying to note that the other collections had been more than measurably better, so that the Committee on Foreign Missions were encouraged to recommend the early repairs of the Mission buildings, and also liberal appropriations to Germany and Africa. It also recommended that Rev. J. Gomer be relieved, at his own request, from the General Superintendency of the work, and that he be assigned to Good Hope Station as Presiding Elder of the district, and that Rev. D. F. Wilberforce be requested to continue in charge of the Training School until the Bishop visits Africa. From the above it would appear that our Missions are to be sucecoured speedily, so all should take fresh courage and work with a will.

CORRESPONDENCE.

☞ We shall not be responsible for the opinions of our Correspondents. Correspondents will plea s write on one side of paper only.

The Editor Early Dawn.

Dear Mr. Editor,—Kindly acknowledge the following receipts towards the Native Pastorate Church 1891-92, omitted in our last and oblige

M. Z. Macauley	....£1	1	0
C. T. O. Davis	 1	0	0
S. A. Macauley	 0	15	0
Three Freeschmen—N. N. Bremond and Grumby	 0	15	0
M. J. Macauley	 0	10	6

Yours faithfully,

S. HUGHES, Pastor.

The Parsonage,
June 13, 1892.

ST. MATTHEW'S CHURCH, BONTHE.

The Editor Early Dawn.

Sir,—On Sunday last the 12th June, commonly known as Trinity Sudnay, there were Divine Services held at the above-named church in the morning and evening, which are worthy of observation, as they tend to bring to our view two great facts which will be further on evinced, viz., 1. Pastor Hughes' popularity. 2 Sad condition of St. Matthew's church.

Both services were conducted by the Rev. S. Hughes. During that held in the morning at 11 a.m., our little inconvenient church was densely crowded with people from far and near, to hear the wisdom of Rev. Hughes. As the hymn before sermon was being sung, the Pastor ascended the pulpit; soon after the hymn the usual brief prayer was offered and then the text announced, which was selected from 1st John, 5th chap., 7th verse—"For there are three that bear record in heaven, the Father the Word and the Holy Ghost: and these three are one." No sooner was the text announced and read, than the attention of the whole church in general was aroused and appreheuded. The pastor then began not to teach new doctrine but to expound pre existing facts as regards "The Trinity" as the words of the text would affirm. His procedure was gradual, leading from one degree of conception to another. As I cannot possibly and fully preceed to offer any narrative of the sermon, I beg to suggest that request should be made by those who are desirous to have an account of the sermon, that it be printed and offered for sale. The service for that morning was subsequently concluded, after which the Sacrament of the Lord's Supper was administered.

During that held in the evening at 7 p.m. although the congregation was not so large owing to the inclemency of the weather, yet the pastor endeavored to arrest our attention, but in vain, for no sooner was he on the height of his sermon than there fell a heavy shower of rain which continued to ooze through the shingles that covered the roof of the church. The choristers who were the first to experience the leakage began then to abandon their seats for secure ones, —then others, theirs. It rained so much that even the pulpit lamp (singly as it stood) began to admit in some drops and was consequently extinguished from its flame and candle-light substituted.

At this juncture, the whole church was in a restless and inattentive position, during which the pastor now and then paused for lack of attention. However, after much disorder, the service came to a close that night at about 8.15.

In conclusion, I thank you, Mr. Editor, for the space thus allowed me and beg to bring before the members of St. Matthew's the necessity of a new church, which subject is said to have always been under their contemplation but has never been undertaken. As God has procured for us a faithful and energetic pastor, may He also grant the members of the Church Committee one mind and one determination to prosecute that which had ever been under their meditation. —Yours truly,

A MEMBER.

Bonthe, June 15, 1891.

The Manager of the district, Mr G. H. Garrett, left on the 7th instant for the Bagroo river, where it was reported a man had shot his son.

The Editor Early Dawn.

Sir,—Enclosed is a very interesting article from the Sulymah Branch of our Church.

I visited that District in October last and was most satisfied with all I saw. The Church there, is not "Methodist or Independent" as it was thought but a genuine branch of the Church of England now with a Resident Catechist whose article I have now forwarded.

I will be most thankful if all who read this article will send something however small to the help of that Church. The chief supporters who are Mr. Tippin and his Assistant of the Firm of Palma Trading Company Messrs Z. E. T. Williams J. Songo Davis and Samuel Bell deserve our warmest thanks and hearty support. They are doing our work and all *chu chuses* in particular and Christians in general should generously support them.

S. HUGHES, Pastor.

The Parsonage
Bonthe, June 14, 1892.

Sulymah is a large extensive district apart from the Sherbro district under the British influence, lying on the Southeastern part of Sierra Leone which is about 188 miles distance by sea. The town is built at the mouth of a river called by the natives the Moa which has its rise from Footah, and is seperated from the Liberian territory by the Manoh river. It is washed on the West and South Western part by the Atlantic subjected to heavy breakers that have been the means of capsizing boats several times when steamers are discharging or loading cargoes whereby several lives have been lost.

Sulymah is a Vie word from Suli or Soli a point, answering to our English word Promontory, as it terminates an extensive tract of land connecting the Mendi, Connos, Kijus, and other interior tribes. I have been informed on good authority that one can travel from here to Lagos and other parts of the coast by the land route only has to wade several rivers and rivulets.

During the 15th 16th 17th and part of the 18th centuries when Captains Carnot, Fernandez (Fernando) and others of their craft were plying these seas with their diabolical traffick in human blood, and even as late as when Prince Mannah was in the acme of grandeur, power, and wealth Sulymah was an emporium for slaves Hundreds and hundreds of her noble sons and daughters has perished by drowning at her very shores when the slave trade was rife this way; at the same time thousands and tens of thousands have been shipped to Cuba and other slave ports where their descendants are to be seen even to this day.

Though Sulymah is part of the Gallinas, yet the medium of communication for the most part is the Mendi language spoken in all common transactions, and it is the only language so far as I have yet known in this part of Western Africa, that has been reduced to writing of their own apart from the Arabic of which there are hundreds of characters.

Sulymah is subjected to extreme heat during the dries, owing for the most part to its sandy soil, and but for the South West wind that blows profusely from the Atlantic, the heat would have been unbearable, and also to severe cold during the wet season.

Though its soil is for the most part sandy, yet there are spots here and there which can be profitably cultivated, but the natives as a rule prefer to do jobbing when steamers are here, or to be engaged as labourers in Factory when allowances of provision are served out daily, and where too they can rob when opportunities offer.

Both sexes indulge in strong drink profusely and in almost every transaction of theirs it strong drink be absent it would be considered a great desideratum. I have seen in several instances children between nine and ten smoking which is the next step to drinking.

To be continued.

SHAINGAY NEWS.

Mr. Thomas Williams, of Rembi Station called at the Mission a few days ago and reported that the tornado which raged lately with such fury did much damage to his house, taking off the entire cap of the roof.

Mr. C. A. E. Campbell is building a new Mission House at Mambo to replace the frame house lately destroyed by bugs; and Mr. Wm. Brown is repairing tornado damages done to the Mission house at Rembi.

The good people of Daymah are happy because their preacher has promised not to leave them comfortless; but will remain with, and watch over them as the good shepherd doth to the sheep.

Rev. S. B. Morrison is making it go at Avery station, in the Bargroo river. He has recently opened a new and very promising school at Mattro, a town not far distant from his own station. His son, Mr. Nathan S. A. Morrison, is at present in charge.

Mr. James A. King is doing nobly at Gendamah, in the Tucker river, by keeping up the meetings at that place and at all of our stations in his neighborhood. This being the rainy season, the congregations are generally small, as most of the adults, as well as children have to be in the farms to drive away birds on Sundays as on any other day of the week. This keeps away many children from the Sabbath school.

A big leopard has been prowling about here of late. It first visited Eastbourne Grove and relieved Professor Wilberforce's fowl coop of 18 fowls; thence to our Boys' Home and there secured 14 more. It came to the mission premises after managing to cross two picket fences 6 feet high, got on top of fowl coop 6 ft. high, which was covered with grass, tore it off and broke away the lathing. There was a division in the coop and the beast only got 2 setting hens for its pains. The previous night, however, Captain Palmer's yellow dog, which was also a pest in stealing eggs, was numbered among its prey. Several other places were visited by the monster, when it entered Mrs. Luke's house in which there was an open room where fowls slept and killed several of them. The men in the house heard the noise but trembled more than the fowls, having no weapons to make an attack. Various kinds of reptiles—snakes, mosquitoes, and sandflies abound here this year since the commencement of the rains.

CHILDREN'S DAY AT SHAINGAY.

Over one hundred children took part in the exercises and they were very neatly dressed and persons witnessing the performance could never believe that they were in a heathen country and that these were once a heathen people Mr. Wilberforce and Mr. Pratt are entitled to the credit for the carrying out of the program. The gates of Childhood was the program used. They are exercises prepared in the States for the United Brethren in Christ. The church was most tastefully decorated with palm branches and flowers. There were five arches showing five gates, each with its appropriate motto over it, and all of these very tastefully bordered with braided palms thickly studded with all the flowers of the season. Lovely boquets in vases were on the pulpit, Bible pictures and mottoes adorned the walls. Mr. Pratt presided at the organ. The opening prayer was made by the pastor. Bro. Taylor could not have been more appropiate. Heavenly blessings were asked for on the heads of all the dear Christians that have been supporting the work here; God's holy spirit was implored to visit these children all throughout life,—then Mr. Wilberforce explained to the crowded church the origin of the children's day and the use to be made of the money called for. Several weeks our Shaingay boys and girls have been very busy doing jobs on the farm, cleaning roads, gathering nuts, and doing whatever they could find to do to earn money for children's day. Bundles of wood at 1d. a bundle were brought to the Mission house as late as 8 o'clock Saturday night, and very few were content to sell only one bundle as they all wanted to carry in silver money and not coppers, hence out of the whole amount given which was just five pounds there was only 3s. 6d. in pennies and half pennies I have never in all my life seen people so eager to give. Some little girls had gathered as much as three and four shillings and all was given. If the people here had any way to earn money they would not trouble the society to support them.

F. J. CLARK.

Shaingay Mission,
June 7th, 1892.

NOTICE.

A Drama & Concert

by the Union Reserve Club of Shaingay will be given on the evenings of the 4th and 5th of July next. Admission by tickets. By order

A. P. DOMAHBEY,
Pres U. R. C.

GENERAL NEWS.

Mr James Baylor, the tailor who lately arrived at Shaingay from Dayton, Ohio, in the United States of America, with his wife and two children, have gone to Freetown for the purpose of consulting medical advice as they have had a severe attack of fever also Mr Richard Gomer, who came out in January last.

Rev R. N and Mrs West of the Rotufunk Mission are expected to return to Africa, leaving America about September next.

Rev M. W Randall, Wesleyan Minister, who had been absent up the Boom to dedicate to the worship of the Blessed Trinity on Whit-Sunday the chapel recently erected at Morfore by J. A. Williams, Esq. merchant, returned on the 9th instant. We hope to publish an account of the proceedings on that day in a future issue.

The Juvenile Institute, a private school recently started by Mr J. A Richards is making commendable progress, and offers advantages to advanced students as well as to primary pupils.

A boy named Tosh, of Mo Sherbro, in the Bargroo river was accidentally shot by his father whilst they were out hunting. He lived a few hours after the accident.

SELECTIONS.

HASTE.

This is the age of hurry. Every interest in the world, commercial, scientific, religious, seems to be in earnest quest of some way by which results may be brought about more quickly. Ocean steamers race the seas against time, and railroads compete for the reputation of having the fastest trains Newspaper correspondents are given every facility that money and influence can command that they may compass the globe in the shortest time ever known. The civilised nations of the world are in eager haste in the accomplishment of great political movements, and even the oriental countries, usually considered behind the age, have caught the spirit of the times. As individuals men are in haste to make fortunes and become famous. Enterprise is commendable; energy is essential to success; and the brevity of life demands that what hands find to do shall be done with might. But there are serious dangers in the headlong rush in which the world is living. Thoroughness may be sacrificed to gratify ambitious haste. The student cuts short his college course that he may get into active business, and the mastery of self, and influence over others that comes only with a thorough education is lost. Young men, not willing to rise step by step as the result of faithful service where employed, join the host of adventurers, who oftener lose than win. Be quick to see and use every opportunity, but avoid undue haste. Set a high mark; fix the eye upon the summit, but do not permit ambition to persuade you to attempt the attainment of the height by unknown and seemingly shorter ways. A man who carelessly pushes his boat into the stream of reckless haste will soon find himself helpless in the rapids of failure.

A WORD ABOUT SAVING.

Do not be too kind to your relatives. I do not say that you should be selfish or mean, but only prudent. Before lending to be used in their business, see that the business is a safe one. You may have the fullest confidence in the honest intentions of the borrower, but make sure that his capacity is to be depended on. Many teachers give their savings to help in the education of their brothers. Here, too, charity should be guided by prudence. It is no true kindness to help a stupid boy to a university education. You had much better help him in some other way. It is also bad for to be allowed to take your savings without any recompense. In most cases you had better lend than give. The The knowledge that he must repay what he now spends, out of his future earnings, will help to keep him from extravagance. And let all such transactions be conducted on a business footing. Take receipts for your money, and formal bonds for repayment. An affection that would think itself insulted by being asked to observe such forms is a very poor sort of thing.

Saving, as well investing, should be done in a commonsense way. It is penny wise and pound foolish to stint yourself in food or firing (I have known foreign teachers to do this sometimes), for the sake of adding a few pounds to your store. Live as simple as you like, but take care to keep yourself as far as you can in perfect health. Your health is part of your capital, and on its preservation depends your power of supporting your at all. Do not consider all recreation as extravagance. Teachers often err in the matter of holidays, not giving themselves any real rest or change, and then wonder when they find themselves losing their freshness and interest in their work—deteriorating in value, in fact. Not only is this an injury to themselves, but also their employers. In dress, too, you are bound to keep yourself tidy; if your employers pay you a fair salary, they have a right to expect to find you fit be seen. To much economy in this direction will only injure you. Lastly, you may have opportunities of improving yourself by going abroad for a time, or by attending classes at home. Do not lose such opportunities from motives of economy; they are investments rather than spendings.—*Telescope.*

Give because you like to give, as the flower pours forth its perfume.

THE DEDICATION

of the Rotufunk Mission School followed by a Teachers' Institute.

(Concluded from our last.)

The subjects taken on Thursday, March 17. 1892, were :—Primary Arithmetic, Miss M. E. Hatfield; Geography, Miss M. E. Schenck; Language, Miss E. Bittle; Reading, Mr. J. H. Pratt; Reading, 2nd and 3rd reader, Miss M. E. Schenck; Physiology, Anatomy, and Hygiene, Miss A. Harris.

On Friday March 18, 1892—Primary Numbers, Miss M. E Hatfield; Geography, Miss M. E. Schenck; Language, Miss M. E. Bittle; Physiology, Anatomy, Hygiene, Miss A. Harris; Temperance Manual No. 1, Miss E. Groenendyke; Notation, Miss M. Hatfield; Compound Numbers, Mr. J. H. Pratt; Phonetics, Miss M. Hatfield.

On Saturday, March 19, '92—Review of Primary Reading, Mr. E. C. Biekersteth; Geography, Mr. Joseph Caulker; Language, F. Thompson; Notation, Miss Hatfield; Lecture on Special Senses, Miss Hatfield.

The lecture on Anatomy, Physiology, Hygiene, and the Special Senses, the two doctors were as interesting as they were instructive, and they were enjoyed and appreciated by all.

Before the adjournment of the Morning Session on Saturday, the members of the Institute were photographed in a body by Miss Schenck

The Constitutions and Byelaws for the working of the Institute were read and passed during the afternoon session, after which every member of the Institute present expressed in a short speech his thought about the Institute, which was unanimously one of pleasure and satisfaction

A vote of thanks was given to the Missionaries at Rotufunk by the Rev. J. Gomer on behalf of self and the Shaingay visitors for the kind and royal way that they were entertained. Miss Groenendyke also returned thanks on behalf of self and the other missionaries to the visitors for their kind acceptance of their invitation.

Sloth, if it has prevented many crimes, has also smothered many virtues.

THE VALUE OF A WIFE.

An English sailor killed the wife of a Chinaman by accident—an event which gave him considerable uneasiness. The woman's husband, hearing of the circumstance, came to the vessel, and after much talk, agreed to make up with the man compromising the affair for thirty dollars. The sailor was glad to escape so easily, and paid the money; when the Chinaman said "It not matter so much, as she was an old wife, and he could get a new one for twenty-five dollars, which would leave five dollars to buy rice."

ADVERTISEMENTS.

The Juvenile Institute,

Victoria Road, Yhandahun.

UNDENOMINATIONAL.

Patron—REV. J. A. EVANS.

Mr. J. Arthur Richards

will receive pupils for private tuition at the above Institute at very moderate charges.

The Curriculum of studies will embrace Scripture, English History, Reading, Grammar, Geography, Arithmetic, &c. &c. &c.

SPECIAL.

Latin, Algebra, Euclid, Phonography, Book-keeping.

Hours—7 to 9 a.m.
3.30 to 5 p.m.

☞ For further particulars please make personal application.

June, 1892.

NOTICE.

The Manager of this Journal begs to inform the public of Bonthe and elsewhere that the columns of this paper are open to correspondents, and that all letters sent for publication will receive his attention, provided they are accompanied by the names of the writers, not necessarily for publication, but as a guarantee Rejected manuscripts will not be returned. All work with which he is favored shall be done in such a manner as he hopes will give satisfaction and secure patronage always.

Printed at the office of the Early Dawn Bonthe Sherbro, June 15, 1892.

END